

BANNER OF LIGHT.

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NO. 24

MY FRIEND NOT LOST.

William Brunton.

My friend in haste has left my side,
And into death's deep silence gone;
The world of space—it seems so wide,
Where can my friend from vision hide?
Or does he still in love look on?

I gaze in space and cannot see,
Nor can I see the stars by day;
And yet within there comes to me—
The very friend that used to be,
As stars are seen when sun's away!

I'm sure I feel his welcome hand;
I'm certain of his kindly voice;
That he is near—I understand;
By breath of love my brow is fanned;
We still are one, so I rejoice!

Neighbors But Not Spirits.

Charles Daubarn.

There is something fascinating as one watches the ever-changing forms evolved by the turning kaleidoscope, from its pieces of colored glass. A brilliant shape appears and then disappears. It seems a lesson in creation followed by dissolution, but of form only, for the raw material remains unchanged. It is really but a simple lesson in optics for the schoolboy, a lesson gathered through one of his five senses.

The philosopher presently drops his instrument and constructs a mental kaleidoscope that works outside and beyond his mortal sense limit. He calls his raw material "ether," and as he watches he discovers that, like the child's toy, if it is kept moving, forms will appear and then disappear, leaving the ether absolutely unchanged by the process. He has neither sense nor instrument by which he can reduce the whirl in the ether to a cold-blooded scientific fact, but, all the same, his mental vision is almost unlimited in its power, so he constructs for himself a deductive universe, and that is how the "unit" happened to be born.

Nobody ever saw, or ever will see, a unit with his mortal eye. Still that unit is wanted so badly that science accepts him as an illegitimate child of nature, and therefore not really entitled to be called a "fact," but capable of being brought up and trained to be useful round the house. The poor little unit is presently placed out to board in a molecule family, and thereby becomes a fairly respectable citizen of the scientific universe. And there I am going to leave him, for this is not going to be an essay on "The art of creating units out of the ether, and the consequences thereof." I just wanted an excuse to go on and be as deductive as I had a mind to, so if the scientist objects I shall just say "unit," whereupon he will subside.

The unit is accepted today because, if you are really smart, you can imagine him as doing almost anything you want him to do. He dances or he would not be a unit. A unit who does not whirl about has gone to his own funeral. But if it's a slow dance he is quite a different unit to what he is when he starts a hornpipe. Every unit is a bundle of energy with a light fantastic toe of his own, and according to the dance the scientist christens him light, or heat, or magnetism, etc. And in these later days a very great scientist, watching him through his mental microscope, declares that every unit is a center of force and just dancing himself down into a speck of solid matter. All of which is "deduction" with a vengeance, and I could not do any worse if I tried to—at least, I think not—but I am going to try to—real hard.

We all know nowadays that every mortal sense has its rigid limit. What we have not known, or thought much about, is that the mind has its limits, too. And just as mortal sense is perpetually getting into trouble through its own limitations, so we find "mind sense" getting itself twisted, distorted, colored and suggested as it tries to tell its tale through mortal brain. And just now I am thinking a great deal about these physical and mental sense limitations because thereby seem, to me, to hang tales of interest to every reader.

If we start with the "unit," we can know, even by thought, no more about it than our mortal brain can express. But when it has become a piece of a molecule we begin to recognize it, and give it names. No matter whether we christen it carbon, hydrogen, oxygen or even radium, we perceive it is the foundation fact of substance. And herein is my text. I claim there is necessarily a great deal more to substance than our most learned scientist can discover, and prove as a scientific fact.

Here lies a piece of mineral. We can measure, weigh and analyze it to our heart's content. Its form is very definite to our eye and touch, and the schoolboy will tell us it's only a bit of rock, and good to throw at a dog or a bird. In fact, we all recognize it as a piece of our planet, a chip off our mother

earth. Someone presently notices that it pulls or pushes a needle suspended a few inches away. Yet he puts his finger between them and declares there is nothing there by which that rock can produce any effect at a distance. So we call that piece of solid rock "lodestone," and the effect it produces "magnetism." The trouble is that names don't explain anything. We have discovered a fact, a most wonderful fact: We even put the discovery to practical use, and evolve the mariner's compass.

We learn, after a time, that everything is a magnet, and, without any fingers, reaches out and touches something else at a distance, although with some forms there is much less of this effect than with others. Where there is a very great effect or power manifested we now call it "radio-activity," and in its extreme power where suns and planets act upon each other we call it "the attraction of gravitation." We presently discover the same mysterious fact everywhere around us.

Just as the supposed whirl in the ether resulted in substance, so we have learned to make a whirl in our atmosphere which results in thoughts flashing round the world, and the whirling wheels of our growing civilization. Effect at a distance is an accepted fact today and yet every scientist knows it is an impossible, even an absurd assumption. The practical man coins his dollars out of it. The scientist uses it in a thousand ways, yet both alike pool-pool every explanation of the mystery, because the cause is outside the limit of mortal sense and scientific proof.

The solution of this mystery seems to me to be today within our grasp. Once acknowledge and realize the rigid limitation of mortal sense and form loses its old boundary. That lump of mineral is very much larger than our mortal sense can grasp. It moves the needle simply because its own outmost touches the outmost of the needle. There is no gap between. The earth and the moon affect each other because they touch. And our sun touches the giant sun Alcyon, which holds him to his orbit. Mortal man cannot sense the outmost of any form, but he can, if he will, mentally grasp the truth and learn its lesson. And that is the object of this article.

Let us now turn back to the first outburst from the ether, which the scientist calls "vortex," and which, as I have many times asserted, is, like the universal and infinite ether itself, a blending of substance, energy and intelligence. That vortex is itself only mentally discerned, and as mind is limited by mortal brain, that vortex is composed of something man's mind can grasp, and of something more than remains outside the limit. This truth remains a fact in nature, for at every step in creation and evolution there is something man can grasp, and a great deal remaining that is beyond him. We keep this in mind and when at last, after innumerable blendings the scientist actually discerns matter, we must remember he is only watching that matter so far as his five senses and his instrument will permit. That is his limit, but as we have seen, it is not the limit of matter. And when he discerns what he calls the beginning of life he watches only so much of life as he can sense. Surely we have a right to ask at this point what of the matter, the form, the life he cannot sense?

The lodestone has a form beside the one he sees—a form so intangible to him he calls it "magnetism," and pronounces it an effect proceeding from the center he holds in his hand. But all the same the student is compelled to acknowledge that that outside form is an actual part of the lodestone, coming into existence under the same creative impulse and at the same time as the part we call solid. This must apply to speck and mass alike. There is a part of everything man can think about, and a part that is altogether beyond him. When we realize that this fact applies to everything, we begin to also realize something of what it means to man.

Man, like the lodestone, and everything else, is partly visible and tangible to mortal sense, and the rest of him outside the mortal limit. Unless the reader recognizes this as a natural fact he will not be interested in what follows. And if he has never comprehended that every atom in nature is in motion, and that we can only sense so much of that motion as we can physically and psychologically follow, he is hardly ready to advance through his gateway into the mysteries beyond.

The student will carefully note that we are not entering the realm of spirit or spirit return, for we must try to follow that which is not and never was mortal, and yet is man. Surely this a path into an untrodden land. If part of manhood is within mortal life and the rest of manhood outside, we have a right to ask how much the twain are in touch. Nay, manhood is not twain, but one. There is no separation save that we lose touch with a portion of manhood's form. But the portion of him beyond our sense perception will necessarily have very different experience from that limited by earth life.

There is yet another view to be taken of this manhood existing inside and outside mortal sense limit. It does not follow that it is another part of the man we know. Take the unit, as the first appearance from ether that we can mentally realize as possible. That very unit has, so to speak, a core, which, as it goes on gathering into molecular form, is step by step evolving the world and its myriad expressions which our senses realize today. But that unit, like everything else, had also an extension our senses could not grasp. And that extension must also have had its unsatisfied potencies, which would lead it to become a molecule, and evolve experiences of world life, and climb up, step by step, into manhood. But its experiences and powers would be very different from ours, because its conditions and surroundings would all be within different vibrations. It would surely have sense limits such as, in all probability, would almost prevent contact with us, and shut out, for the most part, any possible knowledge of our world and its life expressions.

Let us remember that that life, if it exists as manhood, will have no more relation to spirit than our life of today. It will not be a copy of ours. It will have grown into what it now is by its own experiences and mastery of its surroundings, just as we have. It is built up from precisely the same raw material, and will be really an attachment to our world, and to everything within that world. It will be subject to the laws of matter we recognize and to the life forces we call evolution. It follows that, as with us, there will have grown up races and nations with vastly different capabilities, and individuals of varied mental capacities. But they will not be spirits, in our sense of the word, nor be included in anything we mean by spirit return. Yet we should expect there would be instances where one form of such earth life might impinge upon the other. But until such existences were at least acknowledged as possible, and even probable, any such contact would be crudely classed as spirit return, or else counted as another of life's mysteries.

I believe this impingement or slight contact is an actual fact in our everyday life, and I expect this article will induce many to watch for it, and perhaps find cases more sensitive and better fitted for such intercourse than the one I am now about to place on record.

I have an old friend of rather marked individuality. He is rigidly truthful, and at the same time very slow of speech, indeed, almost painfully so. He seems to have no imagination and very limited powers of description. He has remained politically and religiously unchanged since boyhood. The worthy old gentleman began to have experiences a few years ago which he would discuss with me, and ask me to explain them for him. He would every now and then see people driving horses, more wagons and carriages on roads that seemingly had no relation to ours, for these teams would travel right across open fields and through orchards without apparently noticing them. At first, and while thus appearing only at a distance, there was nothing very extraordinary in the vision save the indifference of the drivers to our roads. These visions, at that time, were always in the bright sunlight, and while he was busy in garden or orchard, and I fancied from his descriptions that they were hallucinations due to some effect of bright rays upon his weakening eyes. So far as he could then judge, these teams, drivers and passengers might all have belonged to our every-day life, but for their indifference to our roads. It seemed to me, in those days, as merely an interesting hallucination, and only remarkable as being the experience of about the last man among my acquaintances likely to exhibit mental eccentricity. I may say here that the worthy old man has never taken any special interest in the phenomena of Modern Spiritualism.

There was for a long time a monotony to these visions that left nothing new for discussion, and I gradually lost my interest in them. In the last year there has come a decided change that has revived my interest, and impressed me as possibly, or probably, visions of actual life experiences, closely related, though somewhat different to ours. I hear nothing more of those horses, carriages and drivers—all a little too far off to be seen in detail—for now men, women and children come and go and at times almost touch him. As I have said, the old gentleman has almost no imagination, and his powers of description are the despair of a questioner. So I can give little but the impressions left on my mind after many conversations with him regarding these experiences.

The living beings he has so far seen have been only horses and humanity, all of which he describes as like, and yet unlike, those of our life. I could not get many details. The women and children had loose and almost shapeless dresses, often in bright colors. The men seemed to have much less variety in that respect. He particularly no-

ticed on one occasion that they all wore shoes. Their faces, he said, were different to ours. He thought they were longer. Their mouths were very large, and when they talked he could see their tongues and irregular teeth. One man saw and spoke to him on one occasion, but it was in a language he could not understand. On another occasion he saw two of these visitors carefully examining the front of the house. They had loose and dark outer garments, and after a time each put his hand to his side, when he at once rose in the air and passed out of sight. This last hint at some instrument or force unknown to us was very striking as coming from an old man with almost no powers of imagination.

Since the above was written, the old man has passed on, and his experience here recorded will only be of real interest if there are others with similar visions.

We may note that in view of our own sense limitations it is probable, we may say certain, that just beyond our powers of perception are realms inhabited by forms of life, like and yet unlike those we know. The student may well accept them as a fact, but must remember we are not dealing with spirits or a spirit world when we make these explorations. By "spirits" we mean human beings who have lived and died from a mortal life like ours, and whose occasional visits we call "spirit return." But these neighbors have not died, so far as we can judge.

It is not to be presumed the astronomer will discover evidences of any such human life through his newly invented ultra-violet lens, any more than he will be able to see beyond the mortal of earth life. It is the man of woman with the mental kaleidoscope—the born sensitive to those special vibrations—through whom alone we can hope to learn anything of our "Neighbors who are not Spirits," if such there be.

If there are such actual neighbors, then it will undoubtedly be found that our lives and theirs sometimes contact, and influence each other. It may also be that certain physical and mental phenomena are partly the work of neighbors, and partly of returning spirits. We cannot today be certain, but we can all seek more light, and thus aid in this very interesting investigation.

San Leandro, Cal.

The Works of Rudyard Kipling.

William Brunton.

Rudyard Kipling is one of the best known names in current literature, and has a popularity akin to that Dickens enjoyed in the glory of his day.

A Siamese newspaper, in recommending itself, said: "Each one of the staff had been 'colleged' and wrote like the Kipling and the Dickens." And then proceeded: "We circle every town and extortionate not for advertisement." Then with a burst of what is like Occidental enthusiasm, the prospectus closes with the exhortation: "Tell each of you its greatness for good."

We may tell the greatness of Kipling in the fact that he won the recognition of men immediately. One day, it seems, he was buried in a clerkship in India, and for a little while all London was alive with his name, and it passed like a cable message around the world—and we had catch phrases from him on every lip—like, "But that is another story." It shows our love of heroes did not die with Thomas Carlyle.

And when, in March, 1899, he was sick in New York city, what tender interest and solicitude for his recovery were expressed by the people of all civilized communities. It was the compelling power of genius and our recognition of the duty we owe to such a one who gives us new models of excellence and brings inspiration and cheer to the children of men.

He is so young to have attained this high place, only 29 years old, and only having been before the public eye some ten years, yet he has done an enormous amount of work in prose and verse, and is continually provoking our wonder by the strange variety of his writings. He is not content to let well enough alone; he must essay the unexpected and show us that dreams are yet possible, and that steam has poetry and romance, whether it be in the steamship on the ocean or the steam engine on the glittering rails.

His popularity is immense. His writings are to be had from 10 cents a volume and upwards. He has been a fighter for the international copyright law, but the paper-cover reprints of his stories circulate here all the same. From the standard editions he has, however, always received a handsome royalty. Indeed, he is wise as a money maker, and has a large income from his books.

So we all know Kipling, his verse and stories, for he will be read, and what the many read—everybody must be interested in more or less. He is said to be a writer for men—an unusual distinction nowadays; he is so straightforward, blunt if you will, brutal

as some would say at times, delighting to call a spade a spade—if he does, not give it a forcible adjective. He certainly is, not squeamish and writes of matters that are thought best by some to be left in the background. He is an advocate of the strenuous life and robust as much as our president, and believes as much in the virtue of imperialism, for Great Britain, as does the whole Republican party of America, and the Saxon has to "take up the white man's burden."

He is said not to be a particular lover of women as women—not sentimental, as we should say, but rather cynical and satirical of society and its butterfly element. He has admiration for the natives of the East and perhaps is not always to be taken seriously in his tone of banter and sharpness—and he has read women largely from the atmosphere of India, and as they come in contact with military life, which may account for some disparaging pictures—as such a circle is not the best place to observe, judge and photograph.

He burst on the Western world like a sunrise as a revealer of the strange land of India. If Columbus came west to find a swift passage to it, and left the mark of his purpose in the name given to the natives as Indians, the real India, with England as its ruler, was not very much known for what it is until Queen Victoria was made its empress by the astute Disraeli. Then it awakened interest of those at home and there was a wish at once to hear about it and its officials and soldiers. And Kipling was the appointed seer of things, right there to the manner born, with the love of the East in his blood, and also caring for "mine own people." He was writing sketches of Tommy Atkins, and giving "departmental ditties" that pleased the boys as veritable hits. He could say:

"I have eaten your bread and salt,
I have drunk your water and wine;
The deaths ye died I have watched beside,
And the lives that ye led were mine."

He was the supply bureau of information that England was waiting to hear from. He set London afire with admiration, then America, and then the world. It was thrilling the enthusiasm he awoke, it was war news of the victories of the pen that is mightier than the sword. Everybody read him as a nine days' wonder—and, more. The wonder increases how one man can produce so much and do it so well.

He began as a writer of verse, and perhaps it will be as well to speak of this first, as we have to reckon with him in this relation. It is no small place that he holds in our esteem, because of the stirring rhymes he has given us. "The Departmental Ditties" was his first book, in spite of the fact of his "Schoolboy Lyrics" and other things of a like kind. The Ditties were pictures of officials and happenings in the Indian service that were of little importance to outsiders, but those in the government employ appreciated them for their satire and truth. They were eye-openers as to corruption and sham of the high-salaried forces, and they did good work in that way. Indeed, we cannot help noticing that Kipling is a prophet of the twentieth century, and that he speaks very plainly to individuals, classes and the nation, and he is listened to with respect, which counts for much.

In singing he takes up old tunes and gives them new words. As he says:

"When 'Omer smote 'is bloomin' lyre,
He'd eard men sing by land and sea;
An' what he thought 'e might require,
'E went an' took—the same as me!'"

He is musical, and it is the music of the popular song sung in the barrack rooms that he catches and makes use of. Burns did a like thing for the songs of Scotland and Moore for those of Ireland, and many others have done the same thing. Where he finds the poet vision he finds the poet's voice, which is the paradox of music without music, the sweetness and clearness of all time. He indulges in dialect and has made it the mold in which to run fine gold—just as Robert Burns expresses himself in lowland Scotch brogue.

"And the tunes that mean so much to you
alone—
Common tunes that make you choke and
blow your nose,
Vulgar tunes that bring the laugh that brings
the groan—
I can rip your very heart-strings out with
those."

Every duty which is hidden to wait returns
with seven fresh duties at its back—
Kipling.

We cannot look, however longingly, upon
a great man without gaining something
from him.—Carlyle.

Never value anything as probable to thyself
which shall compel thee to break thy
promise, to lose thy self-respect, to have any
man, to suspect, to act the hypocrite, to
do anything which would make thee and
take.—Marcus Aurelius.

FAR OVER SOME MYSTICAL RIVER.

Please publish the following poem and if possible ascertain the name of the author.—
Mrs. Emma Vogan, Richmond, Va.

Far over some mystical river
And under a wonderful sky
Where the rain never blots out the sunshine
And our loves never weary or die,
Where the flowers never fade, but in changing
Their magical sweetness renew,
Lies a glorified realm of enchantment,
'Tis the land where our dreams come true.

By mystical visions and tokens
We learn of that marvelous land.
But alas, on the threshold of earth life
The fall'ning slip of our hand,
The wild river rushes between us,
But death brings the bright portal in view,
And a haven of rest there awaits us
In the land where our dreams come true.

We know in divinely fulfillment
That our loved ones are gathered at home,
And the pearls that we mourned for are
hoarded,
Where the moth and the rust never come,
And off when the sunlight is faintest,
We can catch through a rift in the blue,
A glimpse of those glorified mansions
In the land where our dreams come true.

We shall find the fond hopes we have cher-
ished,
Realized in that marvelous sphere.
The shattered ambitions of earth life,
And the good that eluded us here,
The innocent faith of our childhood,
The one flawless friendship we knew,
Arrayed with our vanished illusions,
In the land where our dreams come true.

There are garnered the prayers of our
mothers,
And the love cradle songs they have sung,
Now they walk in our midst in white gar-
ments,
In faces immortally young.

And out through the mists and the shadows,
Their white hands will reach us the clue,
That leads through the valley of darkness,
To the land where our dreams come true.

So weeping we lay down our idols,
And bury our byed ones from sight,
But we know in our hearts we shall meet
them.

Over there in those realms of light,
And the sad tears that fall on their ashes,
And blossom the pansy hue,
By and bye shall be perfume immortal,
In the land where our dreams come true.

The Origin of Religion Through Natural Selection.

Mark A. Barvick.

(Concluded from last week.)

Assuming from what has been said, and from the discussion in division III of our argument, that thoughts and ideas may be impressed upon men's minds from the spiritual world, we can now note what effect this would have on the survival of impressible individuals, and how it would develop the spiritual sense as ages came and went. For if an individual could be impressed to do, or not to do, a certain thing which would avoid a disaster, he would survive through the keenness of his spiritual sense, and would transmit such favorable tendency to his offspring; in some of which in turn it might by variation be a little better developed. If this happened only once in a century in the course of several million years the modification of the spiritual sense would be enormous. Those individuals of any community who were impressible, whether consciously or unconsciously, would greatly increase in number through their escape of disaster, while those who were less impressible would be more apt to succumb for the converse reason. And as these principles would be in action at all times there would be, as ages went by, a spiritual sense developed that would be in a slight degree common to all individuals and very well developed in a large number.

Now, what do we find to be the condition of the spiritual sense as it actually is? Does it harmonize with what our theory would lead us to expect?

The Society for Psychical Research has discovered that there is a very large number of persons in the world who are very sensitive to spiritual things. Clairvoyance, clair-audience, movement of ponderable bodies without physical contact, messages from spirit friends, etc., etc., are testified to by altogether too many men eminent in the scientific world to allow of our entertaining a reasonable doubt based on merely negative evidence. Then, too, the entire mass of common evidence points in the same direction. There is not a village, or hamlet, and scarcely a family, but what has its tradition of how one of its members were saved from some disaster by some kind of spiritual warning. How many of us can recall a time, when for some unaccountable reason we did not take an excursion or do some specific thing, and it turned out that the train was wrecked, or the yacht capsized, or something happened that would have caused our death. All the carefully collected evidence on this question, as well as common experience and universal tradition, point in one direction. Natural Selection, by preserving those from disaster who were most impressible spiritually—the fittest spiritually to survive—has developed the spiritual sense to its present degree of unfoldment. There may be minor principles working in conjunction with it, but I think Natural Selection will be found to be the principal factor in the evolution of this most god-like quality of man—the spiritual sense.

Let us now note how Natural Selection has been working on the development of the spiritual sense in man through other channels than by directly preserving him from disaster.

All through the ages, whether consciously or unconsciously, man has been more and more led away from vices and animal instincts through his religious beliefs and experiences. His spiritual sense has occasionally had faint glimpses of a deeper moral order of things—a spiritual realm in the universe—where dwell the souls of all the great and beautiful who have walked the earth. From this realm, whose atmosphere, as it were, is laden with the essence of purity and love and charity, man through his spiritual sense has gleaned now and then a straw from the abundance of golden grain lying just beyond the ken of his physical senses. These slight gleanings have been most fruitful in their yield of virtue and moral development. A great many of the fatal diseases are now traced to weakness due to vices of ancestors. Vices, when persisted in, always result in a weakness which is more or less hereditary; and whenever men were impressed through their spiritual sense to refrain from certain habits of vice, and obeyed the impression—and the lives of

the saints abound with such instances—they were preserved through that sense and could transmit their favorable qualities to their progeny.

Another important part of the spiritual sense has played, through which Natural Selection could preserve one community over another, is the indirect effect of the spiritual impressions received by a few sensitive individuals. Lives of poets, authors, inventors and divines are filled with instances of this kind. Leaders in religious thought, savants in medicine, inventors of mechanical devices—men who have sensed higher laws of living, discovered the secrets of health and longevity, and devised means for safer and happier existence—have frequently received their most profound ideas through "hearing voices," "seeing visions," or "receiving strong spiritual impressions," and thus have been able to make great achievements through the agency of their spiritual sense. The influence of the teachings and labors of such men can be scarcely over estimated. Perhaps the agency of the spiritual sense is more particularly apparent with the founders of the great religions, with whom visions, warnings and marked spiritual experiences are very common. And whatever community was most affected by such impressions, and thus attained nearer into the laws of perfect living, assuredly would be seized upon by Natural Selection and preserved to bequeath their lofty teachings and transmit their superior temperamental qualities to their offspring.

As far as I know, the foregoing argument of applying the principle of Natural Selection through the spiritual sense, is new. I am not aware that it has ever been discussed before by any writer on the evolutionary philosophy. It may be, therefore, that I, through close application to one line of thought and so with distorted perspective, have given this principle too large a place in the evolution of religion. But I have carefully weighed all the objections which occurred to me, and after the most thorough analysis of which I am capable, I am convinced that Natural Selection, working through the spiritual sense, has been by far the most important factor in the origin and development of all systems of worship.

Now to sum up: We have seen how Natural Selection all through the ages has entered new paths of development whenever an opportunity was offered—has seized upon certain beneficial qualities and has enhanced them till the possessors of those qualities were differentiated from their fellow species by an almost impassable gulf. We have seen how the framework of the god-idea was developed from fetichistic beginnings. We have seen, also, how glimpses of the spiritual world have, from the dawn of consciousness, become mingled and blended with the current ideas of the various gods; and that this more or less conscious perception of spiritual things through the spiritual sense has given the "holy calm delight" and "peace that passeth all understanding" to all religions. And lastly we have seen how this spiritual sense itself was chiefly developed through Natural Selection's entering a new path and developing the soul sensitiveness to such a degree that man's universe is incomparably greater than ever before, and he indeed is enabled to walk and talk with the heavenly hosts.

Hypnotism Explained.

DeLoos Wood.

PERSONAL EXPERIENCES.

Stage hypnotism and a personal twenty-five years' scientific experience with the phenomena in one's own home are vastly different in their results. To one who wishes to get at the truths found in hypnotic phenomena, the latter method is the only reasonable one to adopt. It has been the writer's good fortune to experiment for twenty-five years with every known phase of hypnotic phenomena, the investigation and experiments always being conducted with the sole purpose to gain knowledge relative to the law governing, and the possibilities contained and presented in, the phenomena. These experiments have, in the main, been made in the writer's home, and have included over two hundred subjects.

In the presentation of this subject I am aware that my experiments are going to upset the theories of many noted hypnotists. They will, too, muddle modern psychology as taught today in our colleges. But let it be remembered that I am giving to my readers only a bare recital of incidents that have come within my experience in my private experiments with hypnotism.

THEORIES VERSUS EXPERIENCE.

People whose personal experience with hypnotism is limited, say, without hesitation, that the hypnotic condition is produced by a strong mind controlling a weak mind. The mind has nothing whatever to do with producing the hypnotic condition, as far as the operator is concerned. This statement will, I know, produce a smile with the college student of psychology—but the college student is filling his head with text-book theories, not personal experiences, and there is a vast difference between the two.

The hypnotic condition is produced absolutely and wholly by the action of magnetism. In the dissemination of magnetism we find, as clearly revealed to the gaze of the hypnotic subject under control, it is of different colors—blue, red, green, purple, black, white, in fact, it is seen in almost every color known, each color representing a stated degree of moral development of the mental. We find the dark, muddy magnetism and the clear, bright, transparent magnetism. Magnetism has also different qualities. One magnetism may have a certain quality that will relieve pain, another that will produce the hypnotic condition, and still another that will sway an audience from laughter to tears. The hypnotist might be a perfect failure as a healer or as an orator, but the orator or healer might be a perfect failure as a hypnotist. No person should ever give his consent to another person to throw his magnetism over him until first he is satisfied that such person has a clean, pure magnetism, for a dark, muddy magnetism is to be dreaded and shunned as one would shun poison. Pure lives beget pure magnetism, sensual and lower forms of life beget the magnetism that are dark, muddy and injurious to all who come in contact with them. Simply because a person has a magnetism that enables him to place another person in the hypnotic sleep, or relieve some one from pain, is no reason whatever that he should be allowed to so use it, for the very quality of his magnetism might produce emphatic injury. And in the production of hypnotic phenomena no subject should ever consent to allow his organism to be used in the production of hypnotic phenomena except for an earnest desire to search for truth, never for pastime and entertainment.

THE MAGNETIC SPHERE.

Every human body is surrounded with a sphere of magnetism twelve feet in diameter. I call it a physical magnetism, because it pertains wholly to the physical. It is upon this magnetism that we are dependent for every movement that we make of our physical body. It is this magnetism that holds our

physical body within our physical body. Our physical health and existence depend upon its normal force. To prove this, take a man who has been electrocuted and throw his body into a pool of water, the entire body submerged except the head, and, unless there be some organ injured by the electric shock, that man, pronounced dead by the medical authorities, will return to life.

Another illustration: The mother who is about to give birth to a child, let her submerge her body in water for a stated length of time, and the child will be still born. In the first instance, the magnetic force was above the normal; in the latter instance, below the normal. But one of the most conclusive proofs of the existence of magnetism and the part it plays in the producing of hypnotism is in the power of the hypnotic subject to see the magnetism. It is a fact that every hypnotic subject can see, clairvoyantly, the magnetism surrounding physical bodies. This magnetism is of different colors—red, blue, pink, green, purple, black, white. It is of different degrees of strength. That of the weaker degree we call the negative magnetism; that of the stronger, the positive magnetism. Persons having a negative magnetism are receptive, intuitive, learn easily and generally make fine scholars. The positive magnetism denotes a rugged organism and forceful temperament. Tap the who possesses the negative magnetism is the one who makes a good hypnotic subject. The one who has the positive magnetism is the hypnotist; the operator, the one who produces the hypnotic condition.

THE MODUS OPERANDI.

Now comes the real explanation of the modus operandi of hypnotism. I will cite a personal experience. One evening I was experimenting with two young French boys, neither of whom knew anything about hypnotism, magnetism, etc., etc. They were absolutely ignorant upon the subject, and their ignorance made the test I put to them of real scientific value. First, I placed one in the hypnotic condition sufficiently so that he could see clairvoyantly—that is, see with his spiritual eye independently of his physical eye—and cautioned him to note closely everything that I saw as I slowly and soothingly told him all that he saw. He immediately began to describe the magnetism that surrounded my body, telling me its color and how far it extended in all directions from my body, and also described in detail how the magnetism appeared around the other boy whom I was to control. The subject under control continued his descriptions by telling me that my magnetism was gradually pushing the magnetism around the boy away from him. I told him to be very careful and watch closely and tell me as I slowly and soothingly told him all that he saw. The other boy continued his description. He said, as I approached closer to the boy, my magnetism was gradually taking the place of the boy's magnetism, and the very moment the magnetism around the boy's head had been displaced the unconscious hypnotic condition was produced. In a word, the modus operandi of hypnotism is the displacement of a negative magnetism by a positive magnetism. Any person can prove this statement by two subjects in an actual experience as above described.

CONCENTRATION.

But there are other forces to be taken into consideration. Besides a negative magnetism, the power of concentration on the part of the subject is absolutely necessary. The sole effect of concentration is to lessen the magnetic vibrations, thus quieting and soothing the magnetism, making it more negative than what it possibly could be if the mind were active and constantly wandering from one subject to another. Thus, reduced to its extreme negative state, it is far easier for a positive magnetism to displace it, thus producing the unconscious hypnotic state. A crystal, or, in fact, any article, may be used for the object of concentration.

A person may have an extremely negative magnetism, may be ever so sensitive and susceptible to its influence, yet it is an absolute fact that this person never could be placed in the hypnotic condition if he did not have the power of concentration. And here let me say that no person with a weak mind has the power of concentration, which disposes of the weak mind, strong mind theories of people who so flippantly explain hypnotism. And relative to the claim that it is a strong mind controlling a weak mind, it is a fact that an idiot cannot be placed in the hypnotic condition, yet it is a fact that an idiot can place others in the hypnotic condition. Take the person with a negative magnetism, a lack of power of concentration, and an extremely weak mind, and there is not a hypnotist living that can place that person in the hypnotic condition; neither could the combined efforts of all the strong minds of the world produce the hypnotic state with such a person. All of which shows that a person to be a hypnotic subject must have first a negative magnetism, and second a strong power of concentration. Careful scientific experiments on this point give conclusive proof of the truth of the above statements. Yet learned (?) people will continue to assert that a person with a strong mind controlling a weak mind. The idiot may have a positive magnetism, sufficiently positive to displace the negative magnetism of a person who has the power of concentration. But the idiot with ever so negative a magnetism can never be controlled by all the positive magnetisms and strong minds in the world, for the simple reason that, as a result of his physical and mental make-up, he is destitute of that all important power necessary in a subject to be controlled, the power of concentration. Of the two people, the operator or the subject, the latter is the one who must have the strong mind. So far as the operator is concerned, the strength of mind has nothing whatever to do in the production of the hypnotic sleep.

As stated above, each person is surrounded with a magnetism, whose diameter is twelve feet. The displacement of the magnetism of negative quality and the magnetism of positive quality produces the hypnotic condition. There are two other actions in the force of magnetism. One is the blending of magnetisms of two people, and the other is where the magnetisms refuse to blend or be displaced, but shut or glance off sideways. In the case where they blend, perfect harmony exists between the two parties, there is a deep, lasting friendship and love one for the other. Such parties could live a life of happiness as man and wife. Where the magnetisms shut or glance off sideways there is discord, envy, jealousy, even hate. If the science of magnetism could be put into textbooks and included in the curriculums of our institutions of learning, what a wonderful change it would bring in the life of married people; not only would it prove a powerful influence in its resultant pre-natal influence over generations to come, bringing out a higher order of development mentally and physically, but it would clear the dockets for all time of the overcrowded divorce courts, now such a common occurrence in every city of the land. Give the mothers an education of the law of magnetism, and what a power they could wield in the molding of character in future generations. In comparison with these grand possibilities, mere hypnotic phenomena are of slight importance. The knowledge of magnetism gives the weapon

of success to the business man, the professional man and the person of art. We must people we never have seen or spoken to—absolute strangers. We sit with them in the same room. Some we like, some we dislike, at night. We have no reason for either feeling. The explanation in each case is the action of our magnetism. It is either a complete blending, a shutting to one side, or a complete displacement. Understanding the law of magnetism, we are placed in a position to overcome these obstacles—obstacles that everyone meets in every walk of life.

(To be continued.)

From Out the Deep Seas Came All Things.

Wm. Phillips.

This text may not be found in the religious scriptures of today; yet I read such in the scriptures of nature.

In vain may we listen to modern sermons to find an inkling of sweet thought, but the clergy, the priesthood of the present do not seem to be learned in that direction. Some arbitrary power must be used as a base, and this power, the clergy, point as a form of uncertain qualities, inactive from the depths of the eternal past until a few thousand years ago, when, of a sudden, it seemed to awake from inactivity to engage in the work of building nature. The priest does not seem to understand that nature, in its general fullness of today, always was. There may be suns and solar systems in existence today that were not molded trillions of years in the past. And there are suns and solar systems forming or being molded today that, as in the past, will require many trillions of ages to attain that harmony and prolificness we now enjoy in our own solar system. The idea, or claim, that nature is a creation, is unscientific, it is baseless, and would have been disregarded by the first ray of wisdom that ever pervaded man's brain had it not been for the power of a designing priesthood to keep the people on the plane of idolatry, that the leaves and fishes might be piled at their feet. It was necessary to perimify the All Power, to whom we all should bow. Hence the inauguration and spread of idolatrous worship, that still holds within its embrace nine-tenths of the people of the world, and will still hold them in that embrace until more of the people of the world boldly proclaim what they believe to be eternal truth.

Nature is governed by positive law, which law had no beginning and will have no ending. But it is ever and eternally active and has molded the objective universe we have today. Nor yet is nature's work complete; it is subject to change. This solar system in time (and let us remember that time is but the passing moment of eternity) may pass away, and a new system take its place. A larger sun with more various satellites, or, perchance, the reverse of this.

Nature is a laboratory containing all things out of which central suns are molded; then the lesser or dependent worlds are formed, not only to be fed by the central suns, but as necessary auxiliaries to the solar system to which they belong. The blending of the positive forces of the central suns with the negative forces of the attending planets generates or combines the units of force and substance inherent in all worlds, and myriad more forms appear to the objective vision.

As the process, or mode, of world building, is vortical, or spiral, so also may be said of every objective form in nature, not excluding man. The human entity is eternal and was never the entity of a horse, a monkey, a tadpole, or of any lower form of life. Beginning its unfoldment, perhaps on a low plane of life, at a time in the history of our solar system, when conditions on the planet to which this life entity was drawn, were ripe for such unfoldment.

Clairvoyants have told me that in appearance the first human forms of this planet were but little above the ape of today, yet strictly human. But while time was passing the trillions of years, evolution was working new conditions to the advantage of all objective life. These human animals lived in caves or other hiding places, and fed on fruits, nuts, grasses, snails, etc., and like the quadrupeds, were covered with hairy skin. But evolution in its onward march brought conditions inimical to human life in this, its first objective degree. The atmosphere became more pure, vegetable life more refined, and gradually the lower gave place to the higher condition. And thus, from age to age, every entity of life drew a more refined sustenance until the perfections of today were reached. Hence, from the deep seas all things came.

But let us not suppose evolutionary life stops here, though our corporeal makeup is of more refined material, perhaps, than it was one hundred thousand years ago; yet the refinement of matter is not sufficient to sustain a further advanced condition of the spirit. Hence the necessity of laying these bodies down, of leaving the rudimentary for a higher class in life's colleges. Yet we find evolution is there also, and also that we must needs grow and learn in that advanced sphere of life the same as while on earth. And we find the same seas standing as fountains of nourishment for all spiritual life as well. These seas are dual, or of a double nature, out of which is not only drawn material for objective life, but of spirit life also. An eternal fountain for all that has been or ever shall be, yet we may not all drink of the same flowing spring, but as our needs require. This sparkling fountain, flowing from "neath the green hills, though supplying all my present needs, might be a bitter draught to that refined, angelic form standing near; and there are fountains from which that form could freely drink that would be bitter and burning to me. Here are fountains, of many degrees, of beauty and sweetness, all that the inhabitants of that plain could conceive. But such are confined to and are products of that plane of life, and are found in no other, yet the higher planes are as prolific of flowers, flowers more exquisite in beauty and sweetness, and are as full in harmony with the needs, tastes and desires of the inhabitants of these planes of life as were the flowers to the needs of the people of the lower planes. Nor are the flowers of this second plane to be found on the higher planes of life. Each plane has its own flora and fauna, its own hills and mountains, its own lakes, rivers, brooklets and rills. There are groves of flowering trees in the valleys, while the hills and mountains are laid out in parks wherein the "lilies" of Buris are ever singing. But not all of one note. There is a musical fountain for every ear, a solo for every soul, according to its need. Also the dwellings, or abodes, of spirits are in exact harmony with the soul condition of those who tarry there.

But why so many shades of life? Evolution must necessarily pass through many degrees of unfoldment ere life can reach its more perfect state.

There is no fountain, either of blood, or otherwise, that can give life. Life is, life was, and life ever shall be. This life is self governing and needs no potentate to turn its wheels. It is self-enduring and self-unfolding, and where in harmony is the goal of all happiness. A man in harmony with himself and with his surroundings cannot be otherwise than happy while on earth. And the same degree of harmony will insure harmony in other worlds than this.

Clackamas, Oregon.

By Idols.

Mary E. Price.

The sun shines on the mountains, and the birds sing as merrily as if partings never came, while I look my last on the dear old home and wander out into the world to return no more.

Here are my idols, hardest of all to leave, to which I must say good-bye, and I can understand how the pagan feels as he renounces the symbols of his former faith when he embraces Christianity.

Every spot, cranny and nook of the place is precious to me, but my idols, the dearest, most treasured of the possessions which I am leaving, are four.

First, here in the room where I have slept for so many years, is my mother's bureau, associated with me all my life.

Round it cluster the sweet memories of childhood. This little drawer in the upper right hand corner is where I kept my trinkets when a child; that on the left, with his name written in big letters across the bottom, was "Brother's." The hand that wrote it lies quietly on his breast, resting in the eternal silence, to be lifted never again.

The big drawers held "Mother's" things, till she went away, leaving "Brother" and me with a longing in our hearts which never was filled. Then, the bureau was mine. In its drawers have rested my girlish garments, my graduation dress, later my bridal finery, then, later still, fairy garments in white were sewn all the sacred thoughts belonging to motherhood.

A little way from the bureau, in the deep bay of the window, stands my second idol—a low willow rocker. This came into my life with the advent of the first baby. Here I sat as I crooned the lullabies that hushed my little ones to sleep. Here I sewed through the summer afternoons, and here, through the long twilight, I sat in peaceful reverie, in the happy days of life, and here I suffered the anguish thoughts of its sad and sorrowful times. Good-bye, old chair, good-bye.

Down stairs, on the western porch, stands the rustic bench, where "Prince Charming" whispered his tale of love, and where, in after years, we watched the children at play; where, too, as the sun sank behind the sentinel mountains, standing in solemn grandeur against the western sky, and the stars came one by one through the purpling night, we talked of our hopes and plans, our joys and troubles.

Dear old bench, I am bidding you a last farewell, and in all the coming days I shall see you no more.

Between the two windows, in the corner of the library, where one can see both the western hills, and the street winding over the sunny southern slope, stands my third idol. Here was kept the diary recording the daily events. Here the expense book, showing the careful housekeeper. In other pigeon holes, in drawers and all about, stray manuscripts, fugitive verse, short essays and an occasional story showed the fad of my busy life.

Here, like incense, rises the memory of all those letters written to my beloved; those missives breathing the fond affection of my girlish heart to the "Prince Charming" of girlhood, and "Husband" of after years.

All the yearning love and pleading poured from the mother heart in letters to my wayward boy, and those trustful missives penned to the son who never gave me a case. The few letters written in childish vein to the little sunbeam who strayed into our lives and stayed just long enough to make more black the shadow when the light had flown. Ah, how the ghosts of the past press close to me as I stand before this dearest of all my idols.

Ghosts of all the sweetest dreams, the highest ambitions, the most cherished hopes of life, gather here, and cluster so thickly around me that they blot out the oaken desk from which they rise; and I cannot say "Good-bye," but only feel the true heart ache as I gaze through a gray mist of tears.

Arbitration and Disarmament not "Tooth and Claw and Big Stick" the Slogan of all Lovers of Humanity.

To the Editor of the Banner of Light:

An able Unitarian Journal correctly stated that the war in the Orient "was a stain on the nations." It could have been stated if Great Britain, Germany and this nation had interposed; in fact, with the aid of the former nation, the war could have been stopped—united they can maintain the peace of the world. Prominent officials of Japan have strongly advocated a league of the two English-speaking nations and Japan for maintaining the peace.

Congress, nearly a quarter of a century ago, resolved and instructed the national executive to secure the assent of the nations for adjustment of all disputes by arbitration and not by war, and it would seem that there could be no dissent from such a course; yet there seems to be advocates of the "tooth and claw and big stick" cult—a certain paper in an Ohio city commended officials as exponents in the highest field of international statecraft. Can there be a moral chord in the hearts of those who advocate big military establishments and engines of slaughter? The officials praised by the said writer were of the latter cult. In that noble poem of Kipling's, "Recessional," he urges the renunciation of the "heathen heart that puts its trust in artillery and ships of war."

"Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error
There were no need of arsenals and forts."

Arbitration and disarmament is the dictum of all sane and beneficent souls.

Quaker.

How to Keep Young.

Some one once asked a woman how it was she kept her youth so wonderfully, says an exchange. Her hair was snowy white, she was eighty years old, and her energy was waning; but she never impressed one with the idea of age, for her heart was still young in sympathy and interest. And this was her answer: "I know how to forget disagreeable things. I tried to master the art of saying pleasant things. I did not expect too much of my friends. I kept my nerves well in hand and I did not allow them to bore other people. I tried to find any work that came to my hand congenial. I did my best to relieve the misery I came in contact with, and sympathized with the suffering. In fact, I tried to do to others as I would be done by, and you see me, in consequence, reaping the fruits of happiness in a peaceful old age."

How poor are they that have not patience! What wound did ever heal but by degrees? Shakespeare.

What greater gift can we have than the gift of a friend? It is a privilege to be a friend as well as have one.

FAR OVER SOME MYSTICAL RIVER.

Please publish the following poem and if possible ascertain the name of the author.—
Mrs. Emma Vogan, Richmond, Va.

Far over some mystical river
And under a wonderful sky
Where the rain never blots out the sunshine
And our loves never weary or die,
Where the flowers never fade, but in changing
Their magical sweetness renew,
Lies a glorified realm of enchantment.
'Tis the land where our dreams come true.

By mystical visions and tokens
We learn of that marvelous land.
But alas, on the threshold of earth life
The fall'ning slip of our hand,
The wild river rushes between us,
But death brings the bright portal in view,
And a haven of rest there awaits us
In the land where our dreams come true.

We know in divinely fulfillment
That our loved ones are gathered at home,
And the pearls that we mourned for are
hoarded.
Where the moth and the rust never come,
And off when the sunlight is faintest,
We can catch through a rift in the blue,
A glimpse of those glorified mansions
In the land where our dreams come true.

We shall find the fond hopes we have cher-
ished.
Realized in that marvelous sphere.
The shattered ambitions of earth life,
And the good that eluded us here,
The innocent faith of our childhood,
The one flawless friendship we knew,
Arrayed with our vanished illusions,
In the land where our dreams come true.

There are garnered the prayers of our
mothers.
And the love cradle songs they have sung,
Now they walk in our midst in white gar-
ments.

In faces immortally young,
And out through the mists and the shadows,
Their white hands will reach us the clue,
That leads through the valley of darkness,
To the land where our dreams come true.

So weeping we lay down our idols,
And bury our byed ones from sight,
But we know in our hearts we shall meet
them.

Over there in those realms of light,
And the sad tears that fall on their ashes,
And blossom the pansy hue,
By and bye shall be perfume immortal,
In the land where our dreams come true.

The Origin of Religion Through Natural Selection.

Mark A. Barvick.

(Concluded from last week.)

Assuming from what has been said, and from the discussion in division III of our argument, that thoughts and ideas may be impressed upon men's minds from the spiritual world, we can now note what effect this would have on the survival of impressible individuals, and how it would develop the spiritual sense as ages came and went. For if an individual could be impressed to do, or not to do, a certain thing which would avoid a disaster, he would survive through the keenness of his spiritual sense, and would transmit such favorable tendency to his offspring; in some of which in turn it might by variation be a little better developed. If this happened only once in a century in the course of several million years the modification of the spiritual sense would be enormous. Those individuals of any community who were impressible, whether consciously or unconsciously, would greatly increase in number through their escape of disaster, while those who were less impressible would be more apt to succumb for the converse reason. And as these principles would be in action at all times there would be, as ages went by, a spiritual sense developed that would be in a slight degree common to all individuals and very well developed in a large number.

Now, what do we find to be the condition of the spiritual sense as it actually is? Does it harmonize with what our theory would lead us to expect?

The Society for Psychical Research has discovered that there is a very large number of persons in the world who are very sensitive to spiritual things. Clairvoyance, clair-audience, movement of ponderable bodies without physical contact, messages from spirit friends, etc., etc., are testified to by altogether too many men eminent in the scientific world to allow of our entertaining a reasonable doubt based on merely negative evidence. Then, too, the entire mass of common evidence points in the same direction. There is not a village, or hamlet, and scarcely a family, but what has its tradition of how one of its members were saved from some disaster by some kind of spiritual warning. How many of us can recall a time, when for some unaccountable reason we did not take an excursion or do some specific thing, and it turned out that the train was wrecked, or the yacht capsized, or something happened that would have caused our death. All the carefully collected evidence on this question, as well as common experience and universal tradition, point in one direction. Natural Selection, by preserving those from disaster who were most impressible spiritually—the fittest spiritually to survive—has developed the spiritual sense to its present degree of unfoldment. There may be minor principles working in conjunction with it, but I think Natural Selection will be found to be the principal factor in the evolution of this most god-like quality of man—the spiritual sense.

Let us now note how Natural Selection has been working on the development of the spiritual sense in man through other channels than by directly preserving him from disaster.

All through the ages, whether consciously or unconsciously, man has been more and more led away from vices and animal instincts through his religious beliefs and experiences. His spiritual sense has occasionally had faint glimpses of a deeper moral order of things—a spiritual realm in the universe—where dwell the souls of all the great and beautiful who have walked the earth. From this realm, whose atmosphere, as it were, is laden with the essence of purity and love and charity, man through his spiritual sense has gleaned now and then a straw from the abundance of golden grain lying just beyond the ken of his physical senses. These slight gleanings have been most fruitful in their yield of virtue and moral development. A great many of the fatal diseases are now traced to weakness due to vices of ancestors. Vices, when persisted in, always result in a weakness which is more or less hereditary; and whenever men were impressed through their spiritual sense to refrain from certain habits of vice, and obeyed the impression—and the lives of

the saints abound with such instances—they were preserved through that sense and could transmit their favorable qualities to their progeny.

Another important part of the spiritual sense has played, through which Natural Selection could preserve one community over another, is the indirect effect of the spiritual impressions received by a few sensitive individuals. Lives of poets, authors, inventors and divines are filled with instances of this kind. Leaders in religious thought, savants in medicine, inventors of mechanical devices—men who have sensed higher laws of living, discovered the secrets of health and longevity, and devised means for safer and happier existence—have frequently received their most profound ideas through "hearing voices," "seeing visions," or "receiving strong spiritual impressions," and thus have been able to make great achievements through the agency of their spiritual sense. The influence of the teachings and labors of such men can be scarcely over estimated. Perhaps the agency of the spiritual sense is more particularly apparent with the founders of the great religions, with whom visions, warnings and marked spiritual experiences are very common. And whatever community was most affected by such impressions, and thus attained nearer into the laws of perfect living, assuredly would be seized upon by Natural Selection and preserved to bequeath their lofty teachings and transmit their superior temperamental qualities to their offspring.

As far as I know, the foregoing argument of applying the principle of Natural Selection to man's religious nature, as developed through the spiritual sense, is new. I am not aware that it has ever been discussed before by any writer on the evolutionary philosophy. It may be, therefore, that I, through close application to one line of thought and so with distorted perspective, have given this principle too large a place in the evolution of religion. But I have carefully weighed all the objections which occurred to me, and after the most thorough analysis of which I am capable, I am convinced that Natural Selection, working through the spiritual sense, has been by far the most important factor in the origin and development of all systems of worship.

Now to sum up: We have seen how Natural Selection all through the ages has entered new paths of development whenever an opportunity was offered—has seized upon certain beneficial qualities and has enhanced them till the possessors of those qualities were differentiated from their fellow species by an almost impassable gulf. We have seen how the framework of the god-idea was developed from fetichistic beginnings. We have seen, also, how glimpses of the spiritual world have, from the dawn of consciousness, become mingled and blended with the current ideas of the various gods; and that this more or less conscious perception of spiritual things through the spiritual sense has given the "holy calm delight" and "peace that passeth all understanding" to all religions. And lastly we have seen how this spiritual sense itself was chiefly developed through Natural Selection's entering a new path and developing the soul sensitiveness to such a degree that man's universe is incomparably greater than ever before, and he indeed is enabled to walk and talk with the heavenly hosts.

Hypnotism Explained.

DeLoos Wood.

PERSONAL EXPERIENCES.

Stage hypnotism and a personal twenty-five years' scientific experience with the phenomena in one's own home are vastly different in their results. To one who wishes to get at the truths found in hypnotic phenomena, the latter method is the only reasonable one to adopt. It has been the writer's good fortune to experiment for twenty-five years with every known phase of hypnotic phenomena, the investigation and experiments always being conducted with the sole purpose to gain knowledge relative to the law governing, and the possibilities contained and presented in, the phenomena. These experiments have, in the main, been made in the writer's home, and have included over two hundred subjects.

In the presentation of this subject I am aware that my experiments are going to upset the theories of many noted hypnotists. They will, too, muddle modern psychology as taught today in our colleges. But let it be remembered that I am giving to my readers only a bare recital of incidents that have come within my experience in my private experiments with hypnotism.

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Every human body is surrounded with a sphere of magnetism twelve feet in diameter. I call it a physical magnetism, because it pertains wholly to the physical. It is upon this magnetism that we are dependent for every movement that we make of our physical body. It is this magnetism that holds our

spiritual body within our physical body. Our physical health and existence depend upon its normal force. To prove this, take a man who has been electrocuted and throw his body into a pool of water, the entire body submerged except the head, and unless there be some organ injured by the electric shock, that man, pronounced dead by the medical authorities, will return to life.

Another illustration: The mother who is about to give birth to a child, let her submerge her body in water for a stated length of time, and the child will be still born. In the first instance, the magnetic force was above the normal; in the latter instance, below the normal. But one of the most conclusive proofs of the existence of magnetism and the part it plays in the producing of hypnotism is in the power of the hypnotic subject to see the magnetism. It is a fact that every hypnotic subject can see, clairvoyantly, the magnetism surrounding physical bodies. This magnetism is of different colors—red, blue, pink, green, purple, black, white. It is of different degrees of strength. That of the weaker degree we call the negative magnetism; that of the stronger, the positive magnetism. Persons having a negative magnetism are receptive, intuitive, learn easily and generally make fine scholars. The positive magnetism denotes a rugged organism and forceful temperament. Tap the who possesses the negative magnetism is the one who makes a good hypnotic subject. The one who has the positive magnetism is the hypnotist; the operator, the one who produces the hypnotic condition.

THE MODUS OPERANDI.

Now comes the real explanation of the modus operandi of hypnotism. I will cite a personal experience. One evening I was experimenting with two young French boys, neither of whom knew anything about hypnotism, magnetism, etc., etc. They were absolutely ignorant upon the subject, and their ignorance made the test I put to them of real scientific value. First, I placed one in the hypnotic condition sufficiently so that he could see clairvoyantly—that is, see with his spiritual eye—independently of his physical eye—and cautioned him to note closely everything that he saw as I slowly and soothingly told him all that he saw. He immediately began to describe the magnetism that surrounded my body, telling me its color and how far it extended in all directions from my body, and also described in detail how the magnetism appeared around the other boy whom I was to control. The subject under control continued his descriptions by telling me that my magnetism was gradually pushing the magnetism around the boy away from him. I told him to be very careful and watch closely and tell me as I slowly and soothingly told him all that he saw. The other boy continued his description. He said, as I approached closer to the boy, my magnetism was gradually taking the place of the boy's magnetism, and the very moment the magnetism around the boy's head had been displaced the unconscious hypnotic condition was produced. In a word, the modus operandi of hypnotism is the displacement of a negative magnetism by a positive magnetism. Any person can prove this statement by two subjects in an actual experience as above described.

CONCENTRATION.

But there are other forces to be taken into consideration. Besides a negative magnetism, the power of concentration on the part of the subject is absolutely necessary. The sole effect of concentration is to lessen the magnetic vibrations, thus quieting and soothing the magnetism, making it more negative than what it possibly could be if the mind were active and constantly wandering from one subject to another. Thus, reduced to its extreme negative state, it is far easier for a positive magnetism to displace it, thus producing the unconscious hypnotic state. A crystal, or, in fact, any article, may be used for the object of concentration.

A person may have an extremely negative magnetism, may be ever so sensitive and susceptible to its influence, yet it is an absolute fact that this person never could be placed in the hypnotic condition if he did not have the power of concentration. And here let me say that no person with a weak mind has the power of concentration, which disposes of the weak mind, strong mind theories of people who so flippantly explain hypnotism. And relative to the claim that it is a strong mind controlling a weak mind, it is a fact that an idiot cannot be placed in the hypnotic condition, yet it is a fact that an idiot can place others in the hypnotic condition. Take the person with a negative magnetism, a lack of power of concentration, and an extremely weak mind, and there is not a hypnotist living that can place that person in the hypnotic condition; neither could the combined efforts of all the strong minds of the world produce the hypnotic state with such a person. All of which shows that a person to be a hypnotic subject must have first a negative magnetism, and second a strong power of concentration. Careful scientific experiments on this point give conclusive proof of the truth of the above statements. Yet learned (?) people will continue to assert that a person with a strong mind controlling a weak mind. The idiot may have a positive magnetism, sufficiently positive to displace the negative magnetism of a person who has the power of concentration. But the idiot with ever so negative a magnetism can never be controlled by all the positive magnetisms and strong minds in the world, for the simple reason that, as a result of his physical and mental make-up, he is destitute of that all important power necessary in a subject to be controlled, the power of concentration. Of the two people, the operator or the subject, the latter is the one who must have the strong mind. So far as the operator is concerned, the strength of mind has nothing whatever to do in the production of the hypnotic sleep.

As stated above, each person is surrounded with a magnetism, whose diameter is twelve feet. The displacement of the magnetism of negative quality and the magnetism of positive quality produces the hypnotic condition. There are two other actions in the force of magnetism. One is the blending of magnetisms of two people, and the other is where the magnetisms refuse to blend or be displaced, but shut or glance off sideways. In the case where they blend, perfect harmony exists between the two parties, there is a deep, lasting friendship and love one for the other. Such parties could live a life of happiness as man and wife. Where the magnetisms shut or glance off sideways there is discord, envy, jealousy, even hate. If the science of magnetism could be put into textbooks and included in the curriculums of our institutions of learning, what a wonderful change it would bring in the life of married people; not only would it prove a powerful influence in its resultant pre-natal influence over generations to come, bringing out a higher order of development mentally and physically, but it would clear the dockets for all time of the overcrowded divorce courts, now such a common occurrence in every city of the land. Give the mothers an education of the law of magnetism, and what a power they could wield in the molding of character in future generations. In comparison with these grand possibilities, mere hypnotic phenomena are of slight importance. The knowledge of magnetism gives the weapon

of success to the business man, the professional man and the person of art. We must people we never have seen or spoken to—absolute strangers. We sit with them in the same room. Some we like, some we dislike, at night. We have no reason for either feeling. The explanation in each case is the action of our magnetism. It is either a complete blending, a shutting to one side, or a complete displacement. Understanding the law of magnetism, we are placed in a position to overcome these obstacles—obstacles that everyone meets in every walk of life.

(To be continued.)

From Out the Deep Seas Came All Things.

Wm. Phillips.

This text may not be found in the religious scriptures of today; yet I read such in the scriptures of nature.

In vain may we listen to modern sermons to find an inkling of sweet thought, but the clergy, the priesthood of the present do not seem to be learned in that direction. Some arbitrary power must be used as a base, and this power, the clergy, point as a form of uncertain qualities, inactive from the depths of the eternal past until a few thousand years ago, when, of a sudden, it seemed to awake from inactivity to engage in the work of building nature. The priest does not seem to understand that nature, in its general fullness of today, always was. There may be sun and solar systems in existence today that were not molded trillions of years in the past. And there are suns and solar systems forming or being molded today that, as in the past, will require many trillions of ages to attain that harmony and prolificness we now enjoy in our own solar system. The idea, or claim, that nature is a creation, is unscientific, is baseless, and would have been disregarded by the first ray of wisdom that ever pervaded man's brain had it not been for the power of a designing priesthood to keep the people on the plane of idolatry, that the leaves and fishes might be piled at their feet. It was necessary to perimify the All Power, to whom we all should bow. Hence the inauguration and spread of idolatrous worship, that still holds within its embrace nine-tenths of the people of the world, and will still hold them in that embrace until more of the people of the world boldly proclaim what they believe to be eternal truth.

Nature is governed by positive law, which law had no beginning and will have no ending. But it is ever and eternally active and has molded the objective universe we have today. Nor yet is nature's work complete; it is subject to change. This solar system in time (and let us remember that time is but the passing moment of eternity) may pass away, and a new system take its place. A larger sun with more various satellites, or, perchance, the reverse of this.

Nature is a laboratory containing all things out of which central suns are molded; then the lesser or dependent worlds are formed, not only to be fed by the central suns, but as necessary auxiliaries to the solar system to which they belong. The blending of the positive forces of the central suns with the negative forces of the attending planets generates or combines the units of force and substance inherent in all worlds, and myriad more forms appear to the objective vision.

As the process, or mode, of world building, is vortical, or spiral, so also may be said of every objective form in nature, not excluding man. The human entity is eternal and was never the entity of a horse, a monkey, a tadpole, or of any lower form of life. Beginning its unfoldment, perhaps on a low plane of life, at a time in the history of our solar system, when conditions on the planet to which this life entity was drawn, were ripe for such unfoldment.

Clairvoyants have told me that in appearance the first human forms of this planet were but little above the ape of today, yet strictly human. But while time was passing the trillions of years, evolution was working new conditions to the advantage of all objective life. These human animals lived in caves or other hiding places, and fed on fruits, nuts, grasses, snails, etc., and like the quadrupeds, were covered with hairy skin. But evolution in its onward march brought conditions inimical to human life in this, its first objective degree. The atmosphere became more pure, vegetable life more refined, and gradually the lower gave place to the higher condition. And thus, from age to age, every entity of life drew a more refined sustenance until the perfections of today were reached. Hence, from the deep seas all things came.

But let us not suppose evolutionary life stops here, though our corporeal makeup is of more refined material, perhaps than it was one hundred thousand years ago; yet the refinement of matter is not sufficient to sustain a further advanced condition of the spirit. Hence the necessity of laying these bodies down, of leaving the rudimentary for a higher class in life's colleges. Yet we find evolution is there also, and also that we must needs grow and learn in that advanced sphere of life the same as while on earth. And we find the same seas standing as fountains of nourishment for all spiritual life as well. These seas are dual, or of a double nature, out of which is not only drawn material for objective life, but of spirit life also. An eternal fountain for all that has been or ever shall be, yet we may not all drink of the same flowing spring, but as our needs require. This sparkling fountain, flowing from "neath the green hills, though supplying all my present needs, might be a bitter draught to that refined, angelic form standing near; and there are fountains from which that form could freely drink that would be bitter and burning to me. Here are fountains of many degrees, of beauty and sweetness, all that the inhabitants of that plain could conceive. But such are confined to and are products of that plane of life, and are found in no other, yet the higher planes are as prolific of flowers, flowers more exquisite in beauty and sweetness, and are as full in harmony with the needs, tastes and desires of the inhabitants of these planes of life as were the flowers to the needs of the people of the lower planes. Nor are the flowers of this second plane to be found on the higher planes of life. Each plane has its own flora and fauna, its own hills and mountains, its own lakes, rivers, brooklets and rills. There are groves of flowering trees in the valleys, while the hills and mountains are laid out in parks wherein the "lilies" of Buris are ever singing. But not all of one note. There is a musical fountain for every ear, a solo for every soul, according to its need. Also the dwellings, or abodes, of spirits are in exact harmony with the soul condition of those who tarry there.

But why so many shades of life? Evolution must necessarily pass through many degrees of unfoldment ere life can reach its more perfect state.

There is no fountain, either of blood, or otherwise, that can give life. Life is, life was, and life ever shall be. This life is self governing and needs no potentate to turn its wheels. It is self-enduring and self-unfolding, and where in harmony is the goal of all happiness. A man in harmony with himself and with his surroundings cannot be otherwise than happy while on earth. And the same degree of harmony will insure harmony in other worlds than this.

Clackamas, Oregon.

By Idols.

Mary E. Price.

The sun shines on the mountains, and the birds sing as merrily as if partings never came, while I look my last on the dear old home and wander out into the world to return no more.

Here are my idols, hardest of all to leave, to which I must say good-bye, and I can understand how the pagan feels as he renounces the symbols of his former faith when he embraces Christianity.

Every spot, cranny and nook of the place is precious to me, but my idols, the dearest, most treasured of the possessions which I am leaving, are four.

First, here in the room where I have slept for so many years, is my mother's bureau, associated with me all my life.

Round it cluster the sweet memories of childhood. This little drawer in the upper right hand corner is where I kept my trinkets when a child; that on the left, with his name written in big letters across the bottom, was "Brother's." The hand that wrote it lies quietly on his breast, resting in the eternal silence, to be lifted never again.

The big drawers held "Mother's" things, till she went away, leaving "Brother" and me with a longing in our hearts which never was filled. Then, the bureau was mine. In its drawers have rested my girlish garments, my graduation dress, later my bridal finery, then, later still, fairy garments in white were sewn all the sacred thoughts belonging to motherhood.

A little way from the bureau, in the deep bay of the window stands my second idol—a low willow rocker. This came into my life with the advent of the first baby. Here I sat as I crooned the lullabies that hushed my little ones to sleep. Here I sewed through the summer afternoons, and here, through the long twilight, I sat in peaceful reverie, in the happy days of life, and here I suffered the anguish thoughts of its sad and sorrowful times. Good-bye, old chair, good-bye.

Down stairs, on the western porch, stands the rustic bench, where "Prince Charming" whispered his tale of love, and where, in after years, we watched the children at play; where, too, as the sun sank behind the sentinel mountains, standing in solemn grandeur against the western sky, and the stars came one by one through the purpling night, we talked of our hopes and plans, our joys and troubles.

Dear old bench, I am bidding you a last farewell, and in all the coming days I shall see you no more.

Between the two windows, in the corner of the library, where one can see both the western hills, and the street winding over the sunny southern slope, stands my third idol. Here was kept the diary recording the daily events. Here the expense book, showing the careful housekeeper. In other pigeon holes, in drawers and all about, stray manuscripts, fugitive verses, short essays and an occasional story showed the fad of my busy life.

Here, like incense, rises the memory of all those letters written to my beloved; those missives breathing the fond affection of my girlish heart to the "Prince Charming" of girlhood, and "Husband" of after years.

All the yearning love and pleading poured from the mother heart in letters to my wayward boy, and those trustful missives penned to the son who never gave me a case. The few letters written in childish vein to the little sunbeam who strayed into our lives and stayed just long enough to make more black the shadow when the light had flown. Ah, how the ghosts of the past press close to me as I stand before this dearest of all my idols.

Ghosts of all the sweetest dreams, the highest ambitions, the most cherished hopes of life, gather here, and cluster so thickly around me that they blot out the oaken desk from which they rise; and I cannot say "Good-bye," but only feel the true heart ache as I gaze through a gray mist of tears.

Arbitration and Disarmament not "Tooth and Claw and Big Stick" the Slogan of all Lovers of Humanity.

To the Editor of the Banner of Light:

An able Unitarian Journal correctly stated that the war in the Orient "was a stain on the nations." It could have been arrested if Great Britain, Germany and this nation had interposed; in fact, with the aid of the former nation, the war could have been stopped—united they can maintain the peace of the world. Prominent officials of Japan have strongly advocated a league of the two English-speaking nations and Japan for maintaining the peace.

Congress, nearly a quarter of a century ago, resolved and instructed the national executive to secure the assent of the nations for adjustment of all disputes by arbitration and not by war, and it would seem that there could be no dissent from such a course; yet there seems to be advocates of the "tooth and claw and big stick" cult—a certain paper in an Ohio city commended officials as exponents in the highest field of international statecraft. Can there be a moral chord in the hearts of those who advocate big military establishments and engines of slaughter? The officials praised by the said writer were of the latter cult. In that noble poem of Kipling's, "Recessional," he urges the renunciation of the "heavenly heart that puts trust in artillery and ships of war."

"Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error
There were no need of arsenals and forts."

Arbitration and disarmament is the dictum of all sane and beneficent souls.

Quaker.

How to Keep Young.

Some one once asked a woman how it was she kept her youth so wonderfully, says an exchange. Her hair was snowy white, she was eighty years old, and her energy was waning; but she never impressed one with the idea of age, for her heart was still young in sympathy and interest. And this was her answer: "I know how to forget disagreeable things. I tried to master the art of saying pleasant things. I did not expect too much of my friends. I kept my nerves well in hand and I did not allow them to bore other people. I tried to find any work that came to my hand congenial. I did my best to relieve the misery I came in contact with, and sympathized with the suffering. In fact, I tried to do to others as I would be done by, and you see me, in consequence, reaping the fruits of happiness in a peaceful old age."

How poor are they that have not patience! What wound did ever heal but by degrees? Shakespeare.

What greater gift can we have than the gift of a friend? It is a privilege to be a friend as well as have one.

The Question Bureau.

CONDUCTED BY THE EDITOR.

This department of the "Banner of Light" is not intended for personal matters, nor for the publication of private correspondence. It is intended to deal with questions of general interest, and to be the means, in a helpful way, of presenting to the public the results of the work of the "Banner of Light" staff.

Questions and Answers.

E. H. Burlington, Vt. Q.—Do persons having latent musical abilities develop them in spirit life? Is the same drudgery of practice necessary for playing, singing, and so forth?

A.—It is an old saying, and a true one, that "There is no royal road to knowledge," and associated with that ancient aphorism is another, "Practice makes perfect." Music, that is to say, love of harmony, is inherent to every soul, but the expression of innate faculties is always dependent upon the external vehicle of manifestations. Undoubtedly, there is a very great difference between the external material body and our interior spiritual selves, therefore, when we desire to express any particular innate qualities, more or less of effort is required to control the bodily organizations that the end desired may be achieved.

This effort at the co-ordination of muscle, nerve and brain with the desires of the mind, which are inspired by our inner self, results in what is called the "drudgery of practice" in this life. When we enter the next state of existence we are possessed of a finer and much more sensitive organization, which is consequently a better vehicle for the expression of our desires than is the one we possess now, consequently, offering far greater facilities for expression. The "drudgery of practice" is thus very considerably reduced, but whenever the effort to express any quality of our mind or consciousness becomes a drudgery, then it is fair to assume that at that particular time such an effort is a misdirection of energy, for the great poet has told us, "The labor we delight in physics pain," and if our heart and soul are in the task we set ourselves there will be no sense of drudgery connected with what we do.

Unquestionably, music will be developed in our nature hereafter. It is an indication of a love of harmony that brings us into union with the spiritual beauties of Man, Being and God. It will attune us to the fabled music of the spheres, which we shall find to be a reality, and in proportion as our higher natures develop and we can bring the superior sensitive organization of the spiritual body into a harmonious relation with our innermost consciousness, so shall we become musical in the truest sense of the word by becoming harmonious in thought, aspiration and action, so that our lives will be a "Constant melody, divinely sweet."

Subscriber, Lawrence, Mass. Q.—Will you please give me some information regarding how to conduct, in a good and honest way, a circle for spirit manifestations? We started a circle three weeks ago, consisting of five persons, three men and two women, and we do not know whether we are on the right road or not.

A.—The first essential is that the members of the circle be animated by an earnest desire to honestly pursue the inquiry; then we should advise regularity in the assembly, that is to say, fix upon a certain day and time and strictly adhere thereto. The meeting should be held not more than twice in each week. Previous to the sitting, let a short time be spent in social conversation, but avoid discussions and disputes so that a harmonious condition may be established in the minds of each one. Provide some sheets of blank paper and pencils, in case there be any indications of what is called writing mediumship among the members of the company. Sit around a convenient sized table, each person resting their hands lightly upon its top. If any member present gives indications of entrancement, do not get excited, but quietly and patiently watch developments. If the influence should affect any member in any considerable way, do not get alarmed. Question the influence as if you were talking to an ordinary being and use any information that may further assist the development of the phenomenon. When you have succeeded in establishing connection with the spirit, ask to be informed in regard to the constitution of the circle, what mediums there are in it, and their phases of mediumship, and inquire how it will be best for you to proceed.

Do not despair if results are not attained for a few weeks, and do not give up the attempt, certainly, under three months, though in all probability long before that period has elapsed you will have attained the desired ends.

A little work called "Mediumship and Its Laws" by Hudson Tuttle, the celebrated author, will give you a great deal more information than the space at the disposal of the Bureau will enable the writer to present now. The price of this little book is, only 35c, and it can be procured from this office.

Have You a Tongue.

When you consult a physician, he first asks to see your tongue. It shows at a glance if you are bilious, and if your stomach, liver and bowels are acting as they should. Save the expense of consulting a physician, and send today to the Vernal Remedy Company, Le Roy, N. Y., and you will receive, free of charge, a trial bottle of that wonderful household remedy, Vernal Palmetton (Palmetto Berry Wine) which will surely and quickly cure you of all diseases which are brought on by an unhealthy condition of the stomach, liver, kidneys and blood. Your druggist can supply you, but the proprietors wish to have every reader of the Banner of Light first try a bottle so as to become thoroughly convinced of the wonderful benefits to be received.

Letters from Our Readers.

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

Holy Ghost.

To the Editor of the Banner of Light: Holy Ghost is a power in nature; it is a power about which is woven the history or stories in the New Testament. Holy Ghost is called Magic in the histories of the Egyptians, but it is not a mystery in nature, because it is too common. Some persons have possessed this power in so great a degree that they are called gods, goddesses, saints and other names.

Living men and women are better gods, goddesses and saints than most of those long since dead; at least, their bodies are dead, while their souls live on. Living men and women are more worthy of honor and worship than any dead god that I read about in history.

Dead men and women ought not to be worshipped to the injury of living people. Haste along the time when hypnotism by god worship is from us.

I searched to find the causes of many evils among us and I found many curses were caused by worship of man-made god, God

a carpenter, God a shoemaker. God was a carpenter because the carpenter was of a higher caste than the shoemaker among people where this god was born.

God-like powers were in a man filled with Holy Ghost, the same as in hypnotism. Worship of people having Holy Ghost powers was common among New England American Indians as long ago as their ancestor worship has been traced by man. I hope a clear idea on this subject may be placed before Spiritualists.

It is possible to trace the history of many persons called gods, and many almost unknown gods can be placed with the histories of almost unknown men. Children, women and men have power of the Holy Ghost; be it of minds in human bodies or discarnate minds obsessing for a time. Gods are said to have had great Holy Ghost powers while in human bodies on earth, or in deformed human bodies.

Hypnotism is the supreme power on earth. Hypnotism is a modern name for Holy Ghost. Holy Ghost is a power possessed by many persons in our age and time. I seek to start a rational study of the Holy Ghost as a power. Acts v. 1 to 13 and Acts xiii. 1 to 12, are fair accounts of ancient use of Holy Ghost.

What if our people with knowledge, power and wisdom find that Holy Ghost is the same as witchcraft—surely it is the same. No laws of men can control this power called the Holy Ghost—because it is of nature. Act and think right ourselves is the best law for each of us; each person to act and think according to his or her power, knowledge and wisdom while on earth. Sacred books are of man or men, all humans and more liable to error in facts, than were our people one hundred years ago or in our time.

Seek to know the truth and publish it. To worship any god as the Holy Ghost power is an error. A. F. Hill, 13 Isabella St., Boston, Mass.

A Picnic in South Africa.

To the Editor of the Banner of Light:

I give you below a brief report of the second annual picnic of the Durban (S. A.) Spiritualist Society, which I trust you will be able to find space for in your worthy paper.

We held the picnic at Amanzimtoti, a very nice spot about fifteen miles from Durban, down the coast, on Whit-Monday last week. The weather was all that could be desired for a picnic and our party consisted of fifty adults and about twenty children. We left Durban Central Station at 8.15 a. m. in a special carriage which we had reserved for us, and which the railway people had labeled "Durban Spiritualists." These labels on the carriage caused some interest among passengers alighting from other trains coming into town. In connection with this the following conversation was overheard:

Young lady to young man (on noticing the labels on the carriage): "I should not care to travel in that carriage."

Y. M.: "Not, Nor I, either. I am afraid it would be too dangerous."

This caused a hearty laugh among our party when it was told to them.

These labels gave us a good advertisement and created a lot of interest at the different stations en route to our destination, which we reached at 10.15. After leaving the train we embarked in boats and rowed up the river at this place for about two and one-half miles amid amusing episodes during the journey caused by competition among the different boats to reach the picnic ground first. On reaching the ground a few games were indulged in previous to lunch. This was served at 12.30 and all seemed to have obtained wonderfully keen appetites, and did full justice to the fare provided, amid plenty of humor.

After lunch further games were started, some being relieved at intervals with races, and with the both there was no end of amusement, and the time passed all too quickly.

At 3 p. m. a group photograph of the party was taken by the Scottish Photograph Co., who belong to the society, and I enclose a copy of same herewith. Two were served shortly afterwards. At 4 p. m. a start was made to return down the river to the station, which the whole party reached in time to catch the 5.30 train to town. We arrived in town about 7 p. m., after having spent a most enjoyable day, and everybody seemed well pleased. The journey back to town was enlivened with songs, etc. Trusting the above will not take up too much of your space. With best regards, yours sincerely,

William T. Utton, hon. secretary.

What Was It?

Mary E. Blanchard.

About a mile distant from my dwelling is a respectable-sized hill that is known in local parlance as Magurraw Mountain. It has a hole, a fearsome orifice, sacred to the boy and the girl, that is entered by wiggling on the stomach. This, please, is the cave. Here, in green profusion, rising tier on tier, are pine and spruce and cedar intermingled. Atop is the open lookout.

A tortuous stream, a namesake of the mountains, embrothers with silver loops, the velvet of the marsh stretching below, where, sagging over the long, low bridge of stone, lies the strip of highway winding into distance. Beyond, lies the flashing river, darkened here and there with floating logs. Further still, the wood's line. At the left a range of violet hills, the outposts of Ideal Land; and, over all, the smiling, gorgeous sky, which daily holds for man new dreams and promises. To Magurraw Mountain, led by my brave Pan-pus, a mongrel spaniel, I often found my way in days gone by; there to muse and ponder by the hour and drink my fill of loveliness, as fearless as my hoisterous companion, whose opening jaws told to all creation that we, the mountain worshippers, had arrived.

When the dog died these solitary roamings among the hills, which had never met with favor from the hearthstone, were discontinued; in fact, something of their pleasure had gone out of them when that canine enthusiast ceased to bear witness to their joy. One day, however, after an absence of perhaps three years, the old enchantment drew me to the mountain. In converse with its beauties the afternoon wore on, was nearly spent. With loitering steps I started to return, noting with surprise as I went along a matter that had escaped me on going up: how much the trees had grown since my last visit. The underbrush had thickened and all the familiar landmarks by which I had been guided in the past were swept away. Low-hanging branches met me on every hand. Where was I? An odd disquiet shook me. While battling with the boughs that shut me in, it dawned on me that I had lost my bearings; whether I was this side the cave or heading towards the woods I could not determine. I could see only the green wall of the branches and, over them, the sky, carved and gleaming, like a jeweled lid. Night was on the wing; in all probability I should have to sleep out of doors, not only for that night, but for some time to follow.

After a sorry effort, plunging in all directions, with the result that I could not get clear, the trees, try as I would, I halted. What was I to do? While listening for some sound which might tell me in which direction lay human life, there flashed across my mind a blessed thought. The spirit world was

everywhere about me and friends unseen were near, ready to help. And so, standing there in the silence, enclosed in greenery, as solitary as Geneva in her box, I called mentally the name of a spirit friend and asked to be led home—straight home, that my weary feet might take no needless steps.

And then a strange thing happened. There stole around me an invisible strong arm. It impelled me to turn about and to move forward, at first slowly and then at a swifter pace—straight ahead—no hurrying to and fro to find the path—straight on, past rock and tree and hillock; on, to a brush fence—over and away—on, on, as straight as flies the swallow. Soon we were on open ground once more, and there I knew the way. There the presence left me.

What was it? Imagination? Or was it the force of habit, aided by sub-consciousness? Answer, ye wisecracks, who never err. Milltown, Me.

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 colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Baron Komura as Japan's Peace Negotiator.

Baron Jutaro Komura is one of the most remarkable of the younger statesmen of Japan. He comes from the ministry of foreign affairs, a post which he has filled with dignity and success since 1900. He conducted the Manchurian negotiations which led up to the war in a manner highly satisfactory to the emperor and the entire people. Baron Komura is a Harvard man, and speaks English with a strong Boston accent. He won his spurs in Korea, in 1895, when Japanese diplomacy was so discredited. Five years later he went to Peking, and participated in the peace conference there, as a result of the Boxer rebellion and the expedition of the allied powers. During his stay at the Chinese capital he won the confidence of China so largely that there has existed an unpublished but effective alliance between Japan and China, which has been very helpful to the former during her war with Russia. Baron Komura was Japanese minister to Washington preceding Mr. Takahira. His greatest triumph may be said to be the long and delicate negotiations which he, as foreign minister, conducted with Baron Rosen, then Russian minister, which culminated in the great struggle between the two powers. From "The Peace Negotiators at Washington," in the American Monthly Review of Reviews for August.

Zone Lessons.

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As sinks the sun to rest!

A few short years—and then
Our young hearts may be left
Of every hope, and find no gleam
Of childhood's sunshine left!

A few short years—and then,
Impatient of its bliss,
The weary soul shall seek on high
A better home than this!

B. H.

Whoever lives true life will love true love.
—E. Browning.

Few diamonds are attractive until they are cut and polished. Be patient with the rough people and help make them brighter.

May the very truth we breathe go forth as generous, true life, as the gracious fragrance that makes the world enchanting, as a power of beauty and joy, inviting the weary and needy heart to the feast of noble fellowship.—Pastor Quiet.

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Banner of Light.

BOSTON, SATURDAY, AUGUST 5, 1905.

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FOR THE WEEK ENDING AT DATE
Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

The N. S. A. Declaration of Principles.

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

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

Brevities.

Angels.
Angel ministry.
Angels, ancient and modern.
The belief in angels is a beautiful belief.
To have faith in the ministry of angels solaces many a sad hour.
To understand the angels of the past is to learn that the angel of the modern thought is different—yet similar!
Far too much stress is laid upon the evil side of spirit action on human life, and too little upon the angelic aspect of the matter. Why dwell for always in the shadow

In ancient days the word Demon was applied to the departed without any discrimination as to their grade of moral or spiritual development. In later days it has been twisted to refer to so-called "evil" spirits, and the term "angel" or messenger has been adopted as descriptive of a "good" spirit.

Apart from positive acts, good and evil are largely relative terms, and their interpretation will depend, to a considerable extent, upon the meaning each individual attaches to them, so far as general uses go. To a rigid Protestant, Catholicism is an "evil" religion, while to both Spiritualism will be evil. Also, Socialism is an evil thing to the mind of a plutocrat, and war to a peace advocate. Yet the advocates of either mode of thought justify it to themselves as being good.

Prior to the advent of the Christian faith, the belief in the existence of angels and devils ran riot in a mystical luxuriance which caused confusion worse confounded, as a perusal of works on magic and theurgy would show. Ignorance and fear combined to distort facts until the whole matter of the spiritual in the universe was discredited by the absurdities and vicious practices associated therewith. The early Christian priests did some good in reducing the denizens of the unseen into two broadly defined classes—the good and the evil.

Modern Spiritualism has reopened that division and restated the case, this time putting it upon the basis of fact. It has been clearly demonstrated that the unseen folks are neither devils nor angels, as those terms have been used in the past. While it is said that spirits, who have lived upon other planets, have communicated with us, the evidence in proof is not sufficient to warrant us in saying it is absolutely proven, certainly such evidence is not so full, complete and entirely convincing as is the evidence for the fact of the return to this world of the spirits who formerly lived upon it in the flesh.

We fully believe that in the great majority of the instances of spirit return bleeding has come to those who have become aware of the ministry of the departed. Life has been brightened, tears have been dried, doubts have been finally resolved, and a consolation that credulism could never afford has been imparted. Wise and loving guidance has been expended upon thousands who, otherwise would have suffered in mind, body and estate. Health has been restored, happiness re-established and clouds dispersed which could not have been removed by any other agency. Spiritualists have told of the dark side of their communications with the spirit world, may we ask them to now tell something of the bright side of the matter. It is a duty they owe themselves, their cause and their angel friends who have blessed them. The "Banner" is open to good and authentic narratives of angel ministry, and let us hope that enough may reach us to run through quite a series of issues.

We note with satisfaction that our friend, Hudson Tuttle, contributed to Light that portion of his Review of Passing Events concerning Prof. Ch. Richet and Psychical Research, which appeared in the "Banner of Light," for July 1, the references to the professor named being in line with the editorial on "Torture in the Name of Science," which appeared in this journal June 17. The election of Prof. Richet was an affront to every humane man or woman, and we are pleased to see that now we are not alone in expressing indignation by the publication of the facts.

The article commenced in this issue upon Hypnotism will run through at least two more issues of the "Banner," and each installment will increase the interest of the reader. Next week will be given the first of five installments of an article upon "The Dynamics of Mediumship," from the pen of that able and philosophical thinker and writer, Salvatore. Every thinking Spiritualist should carefully peruse these contributions as they appear.

The August "Arena" contains a number of unusually strong papers on civic, political and economic subjects which will challenge the attention of thoughtful Americans. Mr. Blankenburg considers the recent revolution on the part of the people of Pennsylvania against the ring that has so long robbed and ruled the state. The Hon. J. Heniker Heaton, M. P., of London, writes a graphic description of the parcels-post in Europe, in which he shows that Germany leads the nations in an efficient parcels-post, Great Britain coming second. The Hon. J. Warner Mills discusses "The Economic Struggle in Colorado." Elwood Pomeroy makes a clear and admirable presentation of the merits of Direct Legislation. Linton Satterthwait contributes "A Sane View of the Railroad Question." Folger Barker contributes a thoughtful paper on "What of the Italian Immigrant?" Among the papers of general interest is a delightful brief sketch of the popular New England humorous poet, Sam. Walter Foss, by the Rev. R. E. Bisbee. "Garland in Ghost Land," an extended study of Hamling Garland's new psychological romance, written by the editor, is also an interesting feature of this number. In it Mr. Flower gives some reminiscences of Mr. Garland's early investigations of psychical matters. "A Lawyer's View of the Divorce Question," by Ernest Dale Owen, a well-known Chicago lawyer and the son of the late philosopher, Robert Dale Owen, is one of "The Arena's" best contributions to the divorce question from a liberal view-point. The editorial departments are especially strong. "The Arena" under the management of Albert Brandt is more than fulfilling its early promises.

In the "Revue Spirite" of Paris, France, perhaps the ablest Spiritualist magazine in Europe, Dr. Bland's book is reviewed in a very complimentary manner, which will undoubtedly extend the popularity of the book in that country. The doctor has recently had correspondence with a gentleman in Paris looking to the bringing out of a French translation of his book.

Volcanic Thunder.

From the beginnings of the Theosophical movement in New York city in 1875-4 the writer has been a close and interested observer of the progress of that cult. Willing to take the truth wherever found, whether "on Christian or on heathen ground," and to take it even if it was strange in appearance, or contradictory to previously entertained opinions, yet while patiently following the developments of theosophy from the days of Mme. Blavatsky, down to the present period under the leadership of Mrs. Annie Besant, he has failed in becoming in any sense a convert to the teaching. Not because there is nothing true in theosophy, but simply because what is true already existed in the phenomena and teachings of modern Spiritualism. The speculations of Hindu writers, and the psychic and other phenomena of Hindu fakirs, when they are legitimately produced, are strictly within the laws governing the phenomena of the spirit circle, and while they may be unfamiliar to the occidental mind, as the phenomena of this side of the world may be unfamiliar to the oriental mind, yet they are all of the same family and genus.

For many years theosophists have played the role of the "superior person," and have looked down with more or less ill-concealed contempt upon us poor deluded Spiritualists. Such a mental attitude excites a smile, but fails to inspire respect. When one peruses the works of Mrs. Besant and Mr. Leadbeater and other recent writers, and discovers that they actually say nothing new that is true, and what they say which is new is in reality old, one can be pardoned for supposing that they have stolen the thunder of Spiritualism. Why will they persist in posing as the originators of what they have but adapted and adopted?

The latest attempt in this direction oc-

curred by London, as recently as July 28, when, in the Queen's Hall in that city, (probably the small hall), Mrs. Besant lectured upon the "Work of Theosophy in the World," according to the Boston Record, from which we are about to quote. The point she desired to enforce was "that the physical, the mental, the astral worlds and even the worlds beyond the astral differ only in degree," a point upon which all seem to have practically agreed.

Another point she desired to enforce was that "senses subtler and finer in their nature lie behind the familiar physical senses. The astral world—call it the world of dream consciousness—the 'sub-consciousness' of the new psychology, and what you call the world on the other side of death, are open to man before the physical body is left off." All of which, though true, is not new or a discovery by theosophists.

While a little further along in her remarks she stated that "man may travel in worlds that are to most people on the other side of death, once he pierces that deeper layer of subtler matter that makes him free of subtler worlds. The knowledge will rob death of its terror and make the passage there one of joy instead of grief."

"Conscious man is also a citizen of the worlds beyond the astral, the heaven worlds. 'The method of training the consciousness to reach other worlds,' said Mrs. Besant, 'was that of deep, profound and strenuous meditation.'"

Is this latter a cultivation of imagination to such an extent that imagination supplants reason and reality?

In heaven's name, what is there new about this to anybody who is an Intelligent Spiritualist? Long before Mrs. Besant ceased to be a secularist and materialist, Spiritualists were familiar with all that is quoted above. A perusal of the works of the great seer, Andrew Jackson Davis, would have given Mrs. Besant some information, "Nature's Divine Revelations," and the five volumes of the "Great Harmonia," while the writings of Hudson Tuttle, his "Arcana of Spirit," also the "Arcana of Spiritualism" and "Outlying Facts in the Field of Psychic Research," would also provide some information, while the works of Mrs. Maria M. King, P. B. Randolph and others, all published years before theosophy was ever heard of, have made students in our ranks acquainted with all the present day theosophy claims to present in its name.

There is nothing personal in our remarks to Mrs. Besant, whom we know and highly esteem as an earnest woman, but whose career of usefulness closed when she came under the influence of Mme. Blavatsky and embarked on the sea of theosophical speculation. She would be the last to plead exemption from criticism on her public writing and speaking because she is a woman, and the public journalist has a duty to perform in combating what he may honestly consider errors of judgment, or opinion.

The plain fact of the matter is that Mrs. Besant, keen, almost masculine in her intellectual virility, was never able to fully assimilate the sophisms and hot-air potch philosophy of Mme. Blavatsky. On the contrary, her inclinations lead her towards what is sometimes spoken of as the Higher Spiritualism, that is to say, the true philosophy of Spiritualism. But having gone over bodily to the theosophical cause, Mrs. Besant is compelled, at present, at least, to speak under the theosophical label. Her address was entitled, "The Work of Theosophy in the World," but in it there was nothing said that could not be correctly described under the title of "The Work of Spiritualism in the World."

Considering the prominence this lady occupies, and the deep regard we have for the principles of the Spiritual philosophy, and our duty towards Spiritualists at large, we felt it a duty to deal with this latest delivery under the auspices of the theosophical movement, but cannot refrain from expressing our pleasure that there are strong indications that theosophists are coming under a healthier mental and spiritual influence than prevailed in former years.

But our friends need not steal our thunder to attract public attention. It may be "a rose by another name will smell as sweet," but we must not ask people to believe that the rose should be compared to the humble turnip. Theosophy has certainly done good in many directions, but even at its best it was not the sweetly perfumed rose we know as Modern Spiritualism.

An Interesting Point.

In one of the messages printed in the "Banner" of this week, on page 6, the controlling spirit, "Annie Sherman," remarks in effect that she notices that usually people inquire of spirits in regard to the direction of their own personal affairs, and but rarely as to the conditions of life in spirit land. The average person, making his first inquiry into the reality of spirit return, is usually most concerned in establishing the identity of the communicating spirit, the great anxiety being to obtain a demonstration of the continuity of life after death. Undoubtedly this is a most important question, and a positive affirmative solution of it never fails to produce a far-reaching effect. Not only the proof of a continuous existence, but a proof of continuous personal consciousness and intelligent existence, is established when the communication is fully realized. In many cases, after irrefutable proof has been obtained, the inquirer begins to question the spirit friends regarding his or her own personal and material concerns, for the old superstition still lingers in the minds of many of us that spirits can see everything that they know everything, can foretell everything and are, in general, little less omnipotent than the Almighty himself.

Experienced Spiritualists know that such suppositions are born of ignorance and are utterly absurd. It is true, a dead man has

reached a somewhat higher plane of life relative to that to which he formerly existed upon, but that elevation is only relative after all. Whatever extension of capacity, foresight and observation the spirit may have possessed, when embodied, is only relatively expanded through the effect of his transition. Some spirits are wiser than others, keener observers and shrewder, and therefore better able to advise than others regarding worldly affairs, but we hold to it that to look toward spirit communication as a means merely in gathering aid in the accomplishment of our worldly enterprise, is to make such communication little better than a means of ordinary fortune telling.

The amount of money and effort that have been wasted through men and women acting upon advice regarding stocks and mining shares, and various enterprises and businesses, would be appalling if the total were available for observation. It may be argued that "all things are fair in love and war," and certainly the conditions of modern business life very closely approximate to a state of war, but the implication that craft and chicanery are legitimate agencies in the first three directions, is but a poor commendation for their application to the business purposes of daily life.

It is a sound opinion held by spiritually minded people that the main object of our intercourse with the denizens of the spirit world is that we may gain enlightenment upon the great moral and religious question affecting human life, that by the understanding the consequences which follow from our present conditions and affect us in the hereafter, we may, according to these effects, be induced to modify, abolish or reconstruct, the conditions prevailing amongst humans; and, further, that we may learn from those actually living life beyond exactly what their experiences are. Indeed, if we could comprehend fully the real conditions of spirit life as they will affect us, individually, morally, intellectually and spiritually, such knowledge would do more to effect a revolution of human society than the preaching of all the ministers of Christianity could accomplish in a thousand years.

It is an interesting point which is made by our spirit visitor, and it should set our readers thinking along the lines it suggests, and which we have but partially dealt with in the foregoing observations. The higher and therefore the better use we make of our communication with the people of the unseen, the more satisfactory and useful to the world will be the knowledge which Spiritualism presents to mankind. If we cannot get away from the graft, and the cupidity, and the selfishness, of the average business man when in the spirit circle, where shall the weary spirit seek for rest and spiritual enlightenment? If Spiritualists continue such practices as previously referred to, giving their implied sanction to the fortune-telling aspect of spirit communion, is it to be wondered at that intelligent, spiritually minded people, outside their ranks, fail to discover any good in our particular Nazareth?

Let us then seek for knowledge of things spiritual, of the realities of the life beyond the grave, of what we may expect there as the outcome and consequence of our life here. Then shall we gain something which shall be of lasting advantage to us all.

We are grateful to this spirit visitor for suggesting a theme for consideration and if her message produces no other effect than this we are sure she will have the consciousness that it has done some good at least.

Review of Passing Events.

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

HOPELY TO CRITICISM.

Several correspondents have sent letters in which they express great tribulation over the matter of frauds which have recently been exposed. One highly esteemed Spiritualist regrets that so much publicity has been given on the matter. He thinks that if people are convinced by frauds it is so much gained, for they will find truth enough to sustain them. The converts will go on and hold fast by the truths they received.

Another thinks it would be best to do as the churches do—hush the matter, and let the credulous be undisturbed.

Another takes occasion to berate the National Association for its inactivity and is especially severe in his criticisms on this office for not waging war on all fakirs. This letter is antedated by another warning the National Association to keep out of the contention and the editor to express no opinion concerning exposure of frauds!

To the editor-at-large there is nothing in this world more dear and sacred than Spiritualism. Knowing he would make no expression to its detriment, or that of its humblest worker, yet he does not believe in silence when great interests and principles are at issue. It is true the churches "hush up" the delinquencies of their members and clergy. You will not find in a religious newspaper in this country that several thousand gospel ministers in the past few years have been criminals, or that seventeen are at present confined in the Ohio penitentiary. In fact, religious papers never publish news derogatory to the churches. If they did, the organizations they represent would go to pieces and they would fall for want of subscribers.

If Spiritualism has to support itself by fraud, the sooner it perishes the better. It has not perished because fraud forms no part of it.

We need not feel discouraged at the deception we meet, or fear the present upheaval will leave nothing stable. There is no more fraud now than years before, but there is a more thorough awakening to the importance of having each and every manifestation proved before admitted.

If there was a gang of counterfeiters in every town, and they were left undisturbed for years until at last the people were aroused, exposed and brought them to justice, would this show that crime was on the increase? Rather would it not show that the moral sense of the community was awakened and demanded public purification? No one would feel the least alarm that food money would lose its character or the mint be accused of such crime.

The government is passing through an ordeal of exposure of crimes, so many and various that the presumption of the superficial would be that the whole fabric is so rotten through and through with corruption that its ruin is certain. Bribery, selling information, conspiring to defraud, boogymen and

balloon stuffing, the multitudinous forms of peculation which may be summed up in the suggestive word "graft" are met with in all departments.

IS THIS SITUATION UNUSUAL OR ALARMING?

It appears that such practices are of long standing and have come to be viewed by officials with leniency. The public have aroused to the situation—that is all—and resolved to have a clean house. It is the cleaning process that shows the dirt. Such an exposure requires strong men, and a strong backing to be successful.

Spiritualism has these and the fundamental truth; otherwise it could not successfully pass the ordeal when it seems that even its friends become its enemies. There is not a religious denomination that could bear the linealism that is now being poured on Spiritualism, not one that would not go to nothingness if an exposure was made of all the shortcomings of its leaders.

You will never see in the "religious newspapers" the escapades of gospel ministers or shortcomings of the laity. Rarely do you see such news in the dailies, for they are careful not to offend church readers. The criminality exists and publicity makes it no more or less.

It is not the duty of the National Association to expose the fakirs who pose as mediums. It can only assure the public that its endorsement is a guarantee of genuineness.

Those who have opposed organization and criticized the measures of the National Association have now to thank that organization that there is something tangible to which Spiritualists may appeal, as representing their belief with greater force than conflicting egotism of individuals.

Every one must have opinions and where great principles are at stake, must, if honest and true to his convictions, express them. I do not know as Spiritualists are to allow themselves to be blackmailed into silence. We should be careful and charitable, but to those who are known to trade in the holiest and most sacred feelings and hopes of mankind, can charity be asked for?

Today Spiritualism before the world is judged by two representatives, one the fakirs, fortune tellers and advertising "commercial mediums," who today expose and tomorrow will claim to be genuine. They bring the Cause to ridicule and disgrace and make it a burdensome cross to say one is a Spiritualist.

THE OTHER REPRESENTATIVE IS THE NATIONAL ASSOCIATION.

It has united Spiritualists and has thus become a power. It has not reached the influence it should because of assertive, carping individualism, which has played dog-in-the-manger, and thus been a brake, instead of assistance. It expresses all spiritual, organic movement now in existence, and if not should be made the consensus of all believers. It may not be the ideal of all its members. Each must yield something to gain others. The individual who thinks he is infallible has no place in organization, except as a disturbing element. Like the "sanctified" church member, he should pass on to a sphere where there are no mortal limitations.

ORGANIC POWER.

What this consolidation means, the growing, gathering strength of this union may be learned from the "Official Register of National, State and Local Spiritualists' Associations, Lyceums, Campmeetings and Mediums" for 1905, compiled and published by that indefatigable worker, Laura G. Fiven. It is a work carefully compiled and exhaustive, and reflects great credit on its author.

From it we learn that there are state associations in California, Colorado, Connecticut, Delaware, (seven local societies and a Lyceum in the District of Columbia), Florida, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, New Hampshire, New York, Ohio, Oregon, Pennsylvania, Rhode Island, Tennessee, Texas, Vermont, Washington and Wisconsin. The local societies of Utah, Virginia, West Virginia, Wyoming and Canada have not yet centralized, but affiliate direct with the National. There are vigorous local societies and Lyceums represented by these state organizations.

There will be held over the wide field from Maine to California between thirty-five and forty campmeetings. The attendance of some of these has reached ten thousand on the best days, and probably the attendance at the smallest and least pretentious camp during its holding will reach twenty thousand. An incalculable work in propagating spiritual philosophy and bringing the phenomena and facts before the public is being done by these meetings. A class of people hear and learn what otherwise would not be reached. They come from curiosity, with skeptical sneer, to go away interested, converted, to pursue investigation and study at their homes.

To those who have asserted that Spiritualism was on the decline, that its societies and Lyceums were becoming less and less, and its laity joining the ranks of other denominations, the "Official Register" for this current year, gives a stinging rebuke. Never before could anything like such a report have been made, never before was there so many public meetings, as many lecturers and mediums, never before as deep interest, never before such promises given of the future.

The National Spiritualist Association represents the strength of all the state societies as the state represents the local membership.

It stands before the world as the representative and exponent of Spiritualism. Its need is the assistance of every true Spiritualist. As individuals we are weak, but we are strong, and having the truth for defense, armor are invincible.

The question before Spiritualists and liberals is exceedingly plain: Will you unite as drawn by spiritual fraternity in the light of peaceful days, and become so strong that your rights will be respected, or will you wait in supine faith that somehow the truth will triumph, until amidst the storm of disaster you will be driven into union for self defense, to prevent the destruction of everything you hold dear?

I speak more freely because I never had anything to do in shaping the course of the National Association. While there may have been shortcomings, I feel that the magnificent good has a thousand times surpassed them. The farmer does not cast away the seed of a shrunken kernel. He blesses the harvest that gives him so much and knows the seed will cast out the defective grain.

For me it is to stand on the picket lines, gather information from the hostile camps, to reply to sharpshooters, and do what I humbly can to silence annoying batteries and meet guerrilla attacks.

In this labor I have had the assistance of many interested workers who have aided by pointing out what was to be done, by suggestions, and even more by the strength given by their words of appreciation.

Our eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.
Pennsylvania School Journal.

The proud think well of all they do, and are little troubled at their greater wants. They easily see another man's failings, but the very same or worse they justify in themselves.—Richard Baxter.

Campmeeting News.

Onset (Mass.) Notes.

J. B. Hatch, Special Correspondent and Agent for the Banner of Light.

Monday, July 24.—A beautiful day and the opening of our conference here at Onset. Mr. A. J. Maxham opened the meeting with a fine vocal selection, after which Chairman Fuller invited all to take an interest in these meetings because they are very instructive and important. He hoped that the meetings would be a benefit to many. Mrs. N. J. Willis, the first speaker, said it was "always a pleasure to meet with people who uphold the banner of Spiritualism and who are seeking for knowledge. Spiritualism floats its pure, unstained banner over the whole land; it represents the all of truth. We cannot pass outside of its truth; it bears all onward toward the highest pinnacle of life."

Mrs. Annie K. Hinman then said: "I am proud I am a Spiritualist and I feel we should remember our three-fold nature, and that we should try to build them to the highest developments. I am afraid we do not appreciate the great things our Spiritualism covers."

Dr. Huot: "I am glad to note the trend of the conference and that spiritualism seems to be the theme. I believe we all need light and everyone should strive to shed a light, because it will not only benefit others, but will assist ourselves."

Dr. Huot gave several messages. Mrs. Mary Charter spoke briefly and gave descriptions of spirits. Mr. A. J. Maxham sang "Getting Back to God." Mrs. Della Smith of Providence was the next speaker. She said: "We must work together lovingly and earnestly for the benefit of all. We know our loved ones are with us and we are thankful for this knowledge." She closed with an original poem. Mr. Sampson spoke of Norway and Sweden and expressed himself in regard to the question (as he is Swedish he was asked by the chairman) He then spoke of immortality. He believed if he does not live well he must develop or grow after this life. The meeting closed with singing and a benediction by Mrs. N. J. Willis.

Tuesday the lecturer was Mrs. C. Fannie Allyn. Mr. A. J. Maxham opened the meeting with singing, after which Mrs. Allyn read a poem and then said she had come from Lily Dale, and she brought greetings from that camp to the friends of Onset. Mrs. Allyn took subjects from the audience. Subjects for poem, "The Red, White and Blue." Her inspiration was very fine and received with much pleasure.

The subjects for lecture were "A Broad Conception of Spiritualism" and "Children in Spirit Life." We wish we had time to do justice to this question of the breadth of Spiritualism. In part, Mrs. Allyn said: "A broad conception of Spiritualism involves, includes and brings out all the duties of man, woman and child. When it was said years ago by our pioneer workers that there was such a thing as thought waves, people laughed and said we were crazy; today Marconi has taken up the idea, utilized it and hence wireless telegraphy. We do not say this is Spiritualism, but it is spiritual thought. It is a broad conception of Spiritualism when we learn how to appeal to all that is grand in a human soul, we build not for today but for the future. We need not care of our children here, we need not worry that they will be separated from us in the spirit world." Mrs. Allyn closed her address with a poem. Mr. Maxham sang a beautiful selection which closed the meeting.

Wednesday, Conference day. Mr. A. J. Maxham sang several selections during the meeting. Mrs. Della Smith of Providence was the first speaker. She spoke of the duties and beauties of Spiritualism. Dr. Mary E. Sellen was the next speaker. She said all phases of Spiritualism were necessary and important if they can do good. She felt that the most effect is that of the physician, the gift of healing. She felt that we should have schools all over the country to teach the people the cause of disease, and the remedy of the same. Mrs. A. K. Hinman: "I believe much that is called obsession is self psychology. I believe in obsession but I believe what I have just stated. Dr. Huot spoke upon the same topic as the previous speakers; he closed with communications. Mr. Sampson spoke briefly. He believed there are people obsessed, but he felt that it did not do much good to talk too much about it. He closed with a poem "If you practice what you preach." Mrs. Sarah J. Anderson of Stoneham gave a beautiful testimony of the faithfulness of a dog. Dr. G. A. Fuller spoke of the topic, which seemed to be obsession. Meeting closed with singing.

At 4 p. m. the children's Lyceum opened its meeting for the season under the management of Mrs. C. Fannie Allyn, with Mrs. C. L. Hatch as Guardian. There was a large attendance of children and many adults. The Lyceum will be held every Tuesday and Friday afternoons at 4 o'clock during the season.

Thursday there was a good sized audience together in the auditorium to listen to an address given by Mrs. Carrie F. Loring of East Braintree. Mr. Maxham opened the meeting with singing. Mrs. Loring being introduced preceded her lecture with a poem entitled "The Ethical and Enlightening Power of Spiritualism." She took as the subject for her lecture "The cultivation of our possibilities," and among other things said: "The other life that seems so dear to us is of the deepest interest to me, having been blessed by its inspiration. In this life every hour and day there are beautiful things which we lose sight of in trying to solve other things which we believe and understand. We should be grateful for living today through the teachings of Spiritualism if we understand them. I am glad to be living today not for the day itself, but because I can look again into your upturned faces, but by spirit cultivation I can look into your hearts. I am glad that we can turn our attention to every department of spirit cultivation; Spiritualism appeals to me in every department of life. The grand element to cultivate is to build upright and honorably. We can cultivate friendship. In order to have a friend we must be one ourselves. If we are not friendly to others we cannot expect others to be friendly to us. We should as Spiritualists try to make others see the beautiful side of this life. We can cultivate love instead of hate. To rule by love instead of fear ought to be the motive of every individual. Why should we lose sight of the opportunity to cultivate Spirit and Spirit thoughts. It becomes us to take strength from a motto I once saw 'Do ye the next thing.' Don't try to do the thing that comes after the next thing. We can cultivate cheerfulness. Each one of us must fix the plot in the garden for ourselves. The possibilities of today are what we need. We lose sight of today oftentimes in thinking of what will take place tomorrow. When we as Spiritualists realize the life which we have to bear we will not blame someone else for them. Day by day we are climbing up towards the mountain top of a better idea of what Spiritualism means. Let us stand upon a foundation that is solid as a rock. Let us build well."

Friday Mrs. Annie Knowlton Hinman was the speaker. The meeting opened with a vocal selection by Mr. A. J. Maxham, after

which Mrs. Hinman gave an invocation; she took for her subject "Thought." "As a man sows, so shall he reap. Man is a god in the garden and is crowned with honor and glory; man has a dual nature, one heavenly, the other earthly. He is made of the same atoms as the earth; he is given the power to sin, and he has the power to refrain from sin, he can elevate himself only through the thought power, so 'As a man thinketh, so is he.' This is an age of common sense. We should see things in their right relation, we have the power to evolve out of chaos. How can a man expect to sail his bark on a peaceful sea, if the man at the helm does not know the points of the compass? Every sound mind has a conception of the eternal principle of right or wrong, so let us sift those for good from those which do us harm. We need have no thoughts we are not willing to have, so self-direction should begin way back in the mind. No effort is too great for true elevation. To do all things in the majesty of spirit is to lay up treasures in heaven. Let us look always for truth. If our thoughts go out with blessings, blessings will return to us; if our thoughts go out as curses, curses will come back to us. Let us, then, guard our thoughts. Evil thoughts are destructive; good things are constructive. The Christ precept, 'Do good to them that hate you,' is based on a scientific law and means thoughts are things, and therefore it is wise to do good. All base thoughts are based on self. With thought habit fixed in accordance with Divine law, we are practically free. Every lofty purpose and unselfish endeavor gives us spiritual freedom, the only freedom that man can know. With doubt and fear cast from us we can live according to Divine law."

The meeting closed with singing by Mr. A. J. Maxham, "Thoughts are Things." Mrs. Hinman pronounced benediction.

NOTES.

To give the names of all the new arrivals would take more space than is allotted to this. The First Spiritual Church of Onset held a fair this week and it was a success. The bathing is fine. Hundreds take a dip daily.

Don't forget to get, and read, a "Banner" while in camp.

There are many inquiries for Mr. Wiggins. Since Butterfield is a toy again, made so by the hand of the barber. He is around camp minus his whiskers, (smooth face).

Your correspondent is summering at Park View cottage on Longwood avenue. Many ask, where are the Hatch Bros? Are they coming to Onset? Not this year. Chairman Fuller is as popular as ever. William F. Nye was seen in camp, looking as young and lively as ever.

The dances held at the Temple Saturday night are a great success. The Bridgeview Band gave three grand concerts every Sunday. Remember, you can subscribe for the "Banner" at the book store.

Saturday.—This was the occasion of the V. S. U. meeting. Chairman Dr. G. A. Fuller introduced Mr. I. F. Symonds, president of the union, to preside at the meeting. Dr. Fuller welcomed the officers of the union in behalf of Onset Association, saying that Onset was the only camp in Massachusetts which recognizes all organized societies enough to give them a day in camp.

Mr. A. J. Maxham sang, when Minnie M. Soule read a poem, after which President Symonds asked all to sit in silent prayer for a few minutes, after which he delivered an invocation. Mr. Symonds then said, four years ago, when he came to the head of the association, that he came to Onset, and by the help of Dr. Fuller (who at that time connected himself with the union) he was encouraged to take up the work of the union, which he never regretted, and he therefore took great pleasure in introducing Dr. Fuller to speak for the union. Dr. Fuller said he was hardly competent to speak to the people, but would do what he could.

"I am interested in this work of the hour and of all practical work of Spiritualism; therefore, I am here, because I feel an interest in the work. I know the need, the necessity for a home. The state association has had many calls this last year for assistance and I feel we should give our support to any movement in that direction. Why not make practical in our every day life some of our dreams; why not materialize them here? If we were unitedly this may be accomplished, so at this hour I wish to impress upon you the necessity of working for a home."

Mrs. A. K. Hinman was introduced in a most cordial manner by Mr. Symonds. She said: "I am in a certain sense an outsider to this movement that is being presented to you, but although the outsider may not be wiser, yet he may get a different view of the question. It is being suggested by one and another that Spiritualism is drifting into other channels; however, on one thing I am assured, that no cause can exist and widen its usefulness, unless it is dignified in every way. It is a crime to let our aged and infirm mediums roam about without shelter or aid; let us help to relieve their sufferings; let us make a home for them."

Mrs. Kate Ham gave messages and Mrs. Dr. Sellen spoke briefly of the home; of the inability of mediums to save, and urged all to contribute to the movement.

Mr. Symonds then spoke "Bumble Bee" would come and tell the people about the home at Waverley. "Bumble Bee" said: "If you were only in spirit, as I am, and could see how anxious the spirits are striving to get back to their loved ones, you would never stop working until the message had been told to the whole world." She spoke of the courage of mediums, of their loyalty to the spirit world, and was sorry to see how the people many times received their efforts. She spoke of the home, that the home would be opened, that the spirits were determined it should be and asked each and every one to contribute something toward it. After a collection was taken up, "Bumble Bee" gave tests to many.

Mr. Osgood Stiles then said he was pleased to be present and to do anything to assist humanity. He closed with messages, which were all recognized, giving many names. His work was meritorious. Mr. Edminster gave the benediction.

Sunday, July 30.—Another stormy Sunday morning, but it did not seem to make much difference to the friends of the speakers, as a large audience was present in the Temple when Chairman Fuller opened the meeting by giving the notices for the week. Mr. Maxham followed with a vocal selection, after which Mrs. Kate R. Stiles was introduced as the speaker for the morning. She prefaced her lecture with Lucy Larham's poem, "Is Life Worth the Living?" After another song, Mrs. Stiles took for her subject, "The Ethical and Enlightening Power of Spiritualism," and said in part: "Every subject has to do with Spiritualism in its broader sense. Spiritualism is a part of life. There is a difference between Spiritualism and Spiritism. Can we say that one is more beautiful than the other? If we are true Spiritualists we have the right to know that each thing in its place is the best. We sometimes hear it said that the new thought has something better than Spiritism. We deny this. There is nothing better."

"We can see the golden thread of Spiritualism running through the new thought. True Spiritualism gives everybody the license

to call their thought whatever they please. Are we not children starting out to find the truth? We dare to affirm that the coming man should apprehend Spiritualism. We should be able to say, 'I know I shall live beyond; I know I am immortal.' Should we not be able to know that life is ours? Pure Spiritualism is the teacher. Out of every cloud there shall burst forth a radiance of light that we shall understand."

"An old saying is that 'somewhere out in space there is a better world for us.' We have not made for ourselves that which we should have made if we had understood Spiritualism. Non-believers ask the question: 'If a man dies, shall he live again?' The time shall come when we shall not go to a medium; it will come to ourselves. The practical thought of Spiritualism is that there is continuity of life. Spiritualism through its phenomena answers this old question."

"By and by we shall say: 'I have the life within; I do not have to hear others talk.' We welcome mediumship because it meets the demands of some souls. Every soul is struggling upwards for life, and it is for us to give them strength. Let us see to it that our Spiritualism becomes educational. We sometimes study the thoughts of others too much. There are other books to read than those written by man. Spiritualism is the religion of religion, with no creed, no dogma, with open arms you and I are bidden to take a step upward and to open our hearts."

Mr. W. J. Colville closed the meeting by giving a poem, the subjects given from the audience. Subjects were, "Sunset's Gate of Gold," "Kindness, Harmony and Love"; benediction.

At 2 p. m. there was another large audience in the Temple, notwithstanding the rain came down in torrents. It was Mr. Colville's first appearance for a lecture, and his many friends proved loyal. After a vocal selection by Mr. Maxham, Mr. Colville pronounced the invocation, and after another song, took for his subject, "The Future of Russia and Japan. Viewed from a Spiritual Standpoint," and said, among other things:

"Not many years ago we were delighted that the Czar desired no more war, that Russia stood for peace, that slavery should be known no more. As many may be glad that Japan has been successful, yet there are those who say that China is the yellow and Japan is the brown peril, and labor has endeavored to keep out the brown man. We as Spiritualists are never known to despise anyone because of his color. America would not be America today if it had not had been for the coming together of different nations. 'You may claim to be an American and still your father may have been an Englishman and your mother a German.'"

"God has made all men of one blood. All our difficulties belong to the skin and not to the blood. Our President has been censured for entertaining a colored man, and still his friends have given him great praise for doing the same thing. He is the President of all the people. It is not the man that is advocating peace, it is the nation advocating universal peace."

"Russia represents one form of civilization and Japan another. The Western are the most progressive; the Eastern the most conservative. Japan today has nevertheless stepped forward. There are no more progressive people than the conservative Japanese. They are studying with the schools of America."

"The two nations cannot be expected to settle their differences without arbitration. Russia cannot hold together, because the people are not united. The Russian soldier does not go to fight willingly. He never goes to battle with a feeling of good will. He has no voice in his country. He has no home, sweet home. He is exiled if he lifts his voice to protest."

"In Japan the people have their country; they feel to die for their country is an honor. When the call comes everyone will say, 'Here I am; send me.' Every man believes that the salvation depends upon him. It is that one grand feeling and that alone that can lift up any nation. As Spiritualists you may be interested in the religion of Japan."

"They are Spiritualists. While there are skeptics among the Japs, they are not ancestral worshippers, as they have been called, but as Spiritualists they worship their departed."

"The Japanese has distinguished himself in battle on land and sea because he has proven that he would save others without looking out for his own salvation. I am glad Japan has been victorious. I am glad Japan has been trounced. I am on the side of humanity. I care not whether they be Russian or Japanese. I believe in the man who says, 'My country, right or wrong; always my country.' You can never set your country right by leaving it. People say that Russia is a Christian country and that Japan is a heathen country. Then we say, more shame to Christianity. In Japan today what is the religion? A simple Spiritualism. Japan is not looking forward for themselves, but believes they owe a debt to those who have passed on."

"Japanese are coming to America to learn at Harvard and Yale. Japan is to be in China Asia what America is in its own Western world. Welcome the little brown man from his beautifully growing land."

Mrs. Kate R. Ham followed Mr. Colville and held one of the most successful seances that has been held. All her tests were recognized and she gave a great many.

In the evening Mrs. Ham held another successful seance in the Arcade before a large audience.

The young ladies of the New Bedford Lyceum have pitched camp at the foot of Highland avenue. They have a large, new tent, which they own, and will do their own cooking and live in true camp life during the next week. Onset welcomes all Lyceums and wishes there could be a reunion of Lyceums held here during a campmeeting. Let us hear from Fall River, Boston and other nearby cities.

Don't forget, next Saturday is State day. Next Sunday Mrs. Susie C. Clark and Mr. W. J. Colville will be the speakers and Mrs. Ham the medium.

(To be continued.)

Lake Pleasant, Mass.

Albert P. Nixon, Special Correspondent and Agent for the Banner of Light.

At the annual meeting of the Children's Lyceum, held last Wednesday, the following officers were unanimously elected: Conductor, R. F. Churchill; assistant conductor, A. P. Rilling; guardian, Mrs. B. W. Belcher; assistant guardian, Mrs. Jennie Borden; secretary, Mrs. T. E. Jordan; treasurer, A. S. Wheeler; guards, A. G. Baxter and Mrs. G. W. Burlingame; leaders of groups, Miss Bertha Bryant, Mrs. S. S. Allen, Mrs. A. S. Wheeler, Mr. E. J. Provincial, Mrs. H. K. Hale, Mrs. A. S. Waterhouse. Mrs. Sarah A. Kimball has held the office of conductor for the past two years and it was with regret that we learned that home duties and poor health would necessitate her giving up the burden of office, but in Mr. Churchill we have an experienced Lyceum worker and we anticipate an interesting and prosperous season.

The session last week was well attended, with thirty-eight children in the march and a good attendance. The recitations and songs were well rendered by the children. Those who took part were Marian Rising, Alice Dozier, Ruth Hart, Evelyn Morse, Katie Rice,

Jag, Marie Provincial, Marie Dozier, Reagh Borden and Freddie Hale.

Mrs. Hale served as pianist and remarks were made by Mrs. Kimball, Mrs. Wheeler, Mrs. Haven and the writer.

Miss Edith Hall is having her cottage painted. The Stoddard-Gray cottage on the bluff is very conspicuous in its new dress of green with red and yellow trimmings.

Every day brings a crowd of curious spectators to the bluff to witness the operating of an immense steam shovel, which is rapidly reducing the sand bank opposite, and in another week the view from headquarters will be magnificent as a result.

The electric light plant went into operation last Saturday night. Director Streeter is interesting the campers in a grand illumination of the grounds for some evening next week, and the Millers Falls Band and Greenfield Drum Corps are engaged for the event.

Both services last Sunday (opening day of the convention) were very interesting and attracted large audiences. President Abraham H. Dailley was the speaker of the forenoon, and his address was replete with uplifting sentiment and practical thought. In the afternoon George W. Kates gave a splendid lecture that received much well merited appreciation from his hearers. Mrs. Zaida B. Kates followed both speakers with messages that were accurate and convincing.

Our speakers for next Sunday are, in the morning, Mrs. T. U. Reynolds, and in the afternoon, J. J. Morse, the editor of the "Banner of Light." Both are popular at the lake. The music of the Ladies' Schubert Quartet was well rendered and added much to the enjoyment of the meetings.

Among the arrivals of the week were David Williams of Utica, Mr. and Mrs. George Burlingame, Miss Florence Burlingame, Mr. and Mrs. Guilford and daughter, Mr. and Mrs. W. W. Lee, Byron Loomis, Miss Hattie Parker, Mrs. F. A. Thrall, Mrs. George Merwin and daughter, Mrs. DeHaven, Mrs. Dr. Merriam, Mrs. N. Holmes and daughter, David Sloan, Mr. and Mrs. William P. Davis, Mrs. Sarah Billings, H. A. Budington and wife and Mrs. and Miss Rich.

Camp Progress, Salem, Mass.

Sunday, July 23.—Upward of 2,000 people were at the grove, the largest of the season. The very best of order prevailed and everyone seemed to be in harmony with each other.

The morning meeting was very interesting, with singing by the audience and a duet by C. E. Legrand and Mrs. Page. The speakers and mediums were J. Smith, G. F. Kenney, Mrs. Wells, Mrs. J. Smith and Mrs. G. F. Kenney.

The 2 o'clock meeting opened with a fine praise service, followed by an invocation from Mrs. Mabel Page of Swampscott, solo by W. Bloomfield of Everett, readings by Mr. J. Barker of California, singing by the quartet, "The Better Land," poem and remarks by M. A. Graham of Boston. Mrs. Abbie N. Burnham of Malden gave a very fine address in her pleasing manner, which was well listened to. Meeting closed with singing, the "Silent Sea," by the quartet.

The 4 o'clock meeting opened with invocation by Dr. H. Clough of Boston, remarks by Mrs. Nutter of Boston, the rest of the session was occupied by Mrs. Mabel Witham of Boston with remarks and some very fine messages, which were considered the best that had ever been given on the platform. After the benediction by Mrs. H. A. Baker of Danvers, the meeting closed.—Mrs. Hattie S. Gardner, secretary.

Queen City Park.

Mrs. P. Foster and Miss Keyes of Haverhill, Mass., arrived July 25, and will occupy the Red Rock cottage. J. B. Bannan and family arrived also on that date, taking the Withell cottage. Mrs. E. M. Doten of Boston, sister of I. W. Hatch, is a guest at the hotel. Dr. T. H. Stanley of Birmingham, N. Y., arrived July 25, taking rooms at the hotel. Nearly all the annual campers are now on the grounds, ready for the opening of the campmeeting tomorrow, July 30. Mrs. Cynthia Hubbard, Dr. and Mrs. S. N. Gould of Randolph, Mrs. Tillie U. Reynolds of Troy, N. Y., who has rooms at the hotel, Prof. William Bernhard of Washington, D. C., a noted German author, also is registered at the hotel. There are, besides, many transients coming and going daily, and by another week the camp grounds will be a lively little village.

At 10:30 a. m. tomorrow there will be a lecture in the pavilion by A. F. Hubbard, with messages by Mrs. Edie Chapman. At 2:30 p. m. will be a lecture by Mrs. Tillie Reynolds, followed by messages. Music for the first week will be furnished by Mrs. Arthur Reed and daughter of Providence, R. I., and Mrs. Arthur Hand of Randolph.

Mineral Springs, Cal.

From across the continent I reach out to you with greetings. The same beautiful spiritual light which illumines you in the far east is manifest through Spiritualism here. The camp at Mineral Spring Park, near Los Angeles, has just closed a very successful session, and so much encouraged are the many Spiritualists with the success attained by Mrs. Nettie Howell—for the camp this year was the result of her personal efforts—that a permanent camp is being organized and will be in perfect order another year. Many noted workers ministered to those who attended to camp and many "home" workers did much good in their unassuming manner. Special attention was given to the Lyceum work, and fruitful was every energy extended, for the minds of the young are the fertile fields in which to sow the seed of spiritual truth. Days were set aside for Prevention of Cruelty to Animals, Woman's Rights, Socialism and Theosophy, proving the liberality of the platform of the Spiritualists. Ye correspondent was treated royally in every way at the camp, also in the city of Los Angeles, where there is a wonderful field for honest workers in our ranks. Also had a pleasant stay in San Diego, where there is an active society with a live Lyceum. They own a very beautiful Temple and are wide-awake workers. Clinton, Iowa, is the next point, then Lily Dale. Many of the camps are giving special attention to Lyceum work this year, and such action will increase until the importance of the Lyceum will not only be recognized, but every possible move will be made to further its influence.

July 18 was a day long, long to be remembered at the campmeeting, as it was the birthday anniversary of Mrs. Howell. After the evening meal the dining room was transformed into a banquet and reception hall, and with secret care a feast was prepared. When all was ready Mrs. Howell was brought to the room and to a chair decorated with a profusion of flowers, where she was greeted with: "Who are we, look and see; we are the happy Spiritualists, don't you see." Mrs. Howell was then accused of doing good, promulgating Spiritualism, running campmeetings, and various other charges were preferred. Although Col. J. L. Dryden, Willard J. Hall, Mrs. Kate Hoskins, Mrs. Augusta S. Armstrong, Mrs. Ada S. Harmon and others pleaded for the "accused," every statement proved her "guilty," and it was decided that she must be "tagged." With a few well-chosen and beautiful words, Mrs. H. Howell was inscribed. "Presented to Mrs. Nettie Howell as a token of appreciation for her devotion to Spiritualism." Refreshments were served and a most enjoyable evening spent.

The spirit of interest manifested everywhere in the various camps is refreshing, and it is to be hoped that it will be taken to the several homes, lived day by day, and caused to grow into local societies that will stand for that beautiful Spiritualism which comforts, cheers and makes glad. Always sincerely, John W. Kling, national superintendent Lyceum work, Galveston, Texas.

Acknowledgment by the V. S. U. President.

Speaking for the V. S. U., which it is my honor to serve, I take this public way of acknowledging the cordial assistance rendered us in Onset on Saturday. The Onset Bay Grove Association for its generosity in giving us a day on its official program, the musician, A. J. Maxham, for his generous contributions in music, the speakers for their earnest words for our Cause, the mediums for their splendid work in the transmission of messages, to the contributors for their funds, to all I would publically render thanks for the association. Irving F. Symonds, Pres.

W. J. Colville.

On Thursday, July 27, W. J. Colville delivered an inspirational address and answered a number of questions at the summer home of General and Mrs. Wentworth, Jackson, N. H. A representative audience, composed exclusively of invited guests, was in attendance. All present evidently enjoyed the function greatly. The "Banner of Light" is a welcome weekly visitor among the White Mountains in the summer season and is eagerly perused at Lake Koon.

Movements of Platform Workers.

Mrs. Nettie Holt Harding will remain in the East and would like to correspond with societies desiring her services for 1906 and 1907. Address Mrs. Nettie Holt Harding, 14 George Street, Somerville, Mass. DeLoss Wood of Danvers, Ct., would like to make Sunday lecture engagements with Spiritualist societies in New England. Mr. Wood is a spirit medium through whom spirit forces heal disease and develop mediumship. An article from his pen on "Hypnotism" appears in this week's "Banner." Address DeLoss Wood, Danvers, Ct., Box 129.

J. J. Morse at Lake Pleasant.

On Sunday next, August 6, the editor of the "Banner" will be the speaker in the afternoon at the Lake Pleasant campmeeting. The morning address will be given by Mrs. Tillie U. Reynolds, who will follow her lecture by tests.

Better Than Banishing.

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

W. J. Colville in Montreal.

It is with much pleasure that I am able to chronicle the fact of a delightful journey across the continent from Vancouver to Montreal via Canadian Pacific R. R. The weather which has behaved very capriciously of late all over the country, treated us very kindly, except on one day when the heat was greater than conduces to comfort. Refreshing showers soon followed and the beautiful country through which we traveled appeared in its fullest summer glory. A very pleasant episode was travelling from Glacier, a charming resort amid the mountains, in company with a large party of New England school teachers, who proved to be most delightful companions.

My esteemed friend, Miss Alice Spaulding of Everett, whose father and mother were among my very earliest supporters, in Boston, had the honor of being the teacher who had secured the very largest number of votes from readers of the Herald's special excursion to and from the Fair at Portland, Oregon, was Miss Underwood of Quincy, who has been a teacher in the same place for 50 years. These excellent ladies thereby enjoyed everything they experienced and it is a glory to America that over 30 such truly delightful cultured women can appear together to represent the public school system, which is one of the brightest glories of the land.

Arriving in Montreal at 7 a. m. Sunday, July 23, I met my good English friend, Mrs. Lewis, from London, who has now spent eight years in Canada. With wonderful dispatch and in the briefest season of the year, she has efficiently worked to secure an excellent hall on St. Catherine St., and had announced me for two lectures on that day which I was able to spend in the city, and despite all disadvantages, good audiences assembled in Karn Hall on both occasions, and the interest aroused in the treatment of both themes, "Man Visible and Invisible—His Potentials Here and Hereafter"—and "Christ and Christianity Compared with Buddha and Oriental Philosophies," was manifestly great.

Questions were answered and a poem improvised after each lecture. Mr. Witches, a prominent worker in the Society for Psychical research, presided and with other officers of the society, very cordially invited me to return to Montreal and pay a much longer visit whenever my other engagements might permit. It was a great pleasure to meet Mrs. Florence Montague and find her looking remarkably well and arousing great interest in spiritual work by means of her excellent clairvoyance. Mrs. Montague is staying at St. Lawrence Hall, one of the prominent hotels.

Since leaving Montreal on Monday, July 24th, at 9 a. m., I broke the journey to Boston at Glen Jackson, in response to a gracious invitation from Gen. and Mrs. Wentworth to spend a few days with them before proceeding to Onset, which is my present address. Wherever I go, I find intense interest in psychic problems and a great many intelligent people devoting themselves to serious investigation.

Wishing the "Banner" and all its workers every blessing, sincerely yours, W. J. Colville.

In character, in manner, in style, in all things, the supreme excellence is simplicity—Longfellow.

No two things differ more than hurry and despatch. Hurry is the heart of a weak mind, despatch of a strong one.—Colton.

Our Home Circle.

EDITED BY
MINNIE RESERVE SOULE.

To General Blackmar.

The following poem, written by Dr. E. A. Horton, was read by him in eulogy of General Blackmar at the funeral services:

Souls do not die;
Their spheres are changed.
In this great universe they come and go.
Not at our bidding in this wondrous plan
Made the fit servant of revolving years,
But God, the merciful, and God, the good,
Orders a destiny that moves the world.

He was our friend, so true and strong,
Yet tender-hearted in the dear delights of life,
And still we hear his hearty voice that sent
The tones of friendship straight into the heart.

Yes! Times shall tell full often to our love
The message he has taught us well,
And in such service our richest blessings lie—
Deep memories of by-gone scenes and days.

That voice so kind had sounded stern command
When battle raged and fierce contending ranks
Poured crimson carnage upon the fields of death.

Laurels of merit crowned his valiant deeds
And public praise gave honor to his name.
Yet we who knew him best,
Held dearest old familiar ways
In which his free, glad spirit was at home.

The ways of comradeship and cheer,
The ways of simple service we hold dear;
The common priceless things so near
To every round of duty in the year.
How can we honor him?
How best remember him?
Has he no word for us, comrades and friends?

Yes, by the love we hold,
By the hope forever bold,
The faith of things to be:
This is his word to me.
Draw closer, comrades, in life's march
And keep the ranks in solid line;
The havoc of the wasting years
No one shall from our acts, divine.

We were the headless boys
Who went with hearts aglow to save our land;
We are the ones to give today
For home and flag the loyal hand.
Supreme our faith and just our cause;
Through us the world secured new light.
A love of freedom filled the earth
With longing for the reign of might.

Rare gift of time, the chance to serve
To help our country in sore need,
Our grateful hearts recall with pride
Each kindling thought or daring deed:
"March toward the West, O comrades mine!
I point the way, I lead you there!"
The golden glory of great days
Shines glorious in the vista fair.

These are the words he seems to say,
As in our midst he lingers long,
Our listening joy transfigures pain
And turns our sighing into song.
We cannot think of him as dead,
For life abundant crowned his years;
The radiance of his cheerful soul
Dispels our grief and stays our tears.

Good-bye, brave leader, we have heard
Your words of courage as of yore;
Good-bye, but leave that influence here
Which shall have fruitage more and more.
Good morning, comrade, yours the realm
Where faithful spirits take new life;
Good morning 'tis for us to say
When we are through with mortal strife.

Exchange.

A LINK IN OUR GOLDEN CHAIN.

"PUT A SONG ON LIPS OF AN-
GUISH."

Dr. E. A. Horton in his eulogy of General W. W. Blackmar at the Secord Church at Copley Square paid a most remarkable tribute to the man who stood at the head of the Grand Army of the Republic.

Not on the brave deeds done on the battle field, though they were many, nor on his most brilliant career did his comrade, Dr. Horton, dwell the longest, but to his loyalty to friendship, his "continual cheerfulness" and his readiness to "serve his fellow men in the weary rounds of the daily life."

"On how many occasions had he found opportunity of saying or doing something to make the heart light and wreath the sober face in smiles. Often have I seen him put a song on lips of anguish."

These were the words of Dr. Horton and a sweet and beautiful tribute they would be to any man, but when we remember that General Blackmar was a man of war, a man whose life had been largely passed in the din of battle mid the cannon's wild alarms and whose eyes must have been met with tears of agony at the dreadful scenes of suffering, the picture of his tenderness is more striking.

Life is so full of opportunities for saying or doing things that make life brighter for some one along the way, that we often find it but a commonplace thing to do and in our yearnings after lofty and heroic expressions for our souls we leave undone what might prove to be our sweetest and most exalting task.

Many a beautiful deed is murdered by the thought that "it is so small a thing to do that it will be of no use in the world."

Many a truly heroic act is stifled in the commonness of the effort to do something out of the ordinary.

If a thousand little kindnesses must be trumped under the fact that the race for the victor's crown may be won, far better that an uncrowned head pass regally along life's way and scatter the gifts of cheerfulness and good will, the riches of smiles and pleasant words in a right kingly fashion.

It seems a very easy thing to speak cheerfully and smile sweetly and so it is sometimes, but to carry a smile right down into the heat and stress of life's activities and make a cheerful answer to the grumblers and the croakers and keep a patient heart when some ambitious body uses your shoulders for a stepping stone for his advancement is neither easy nor agreeable.

It is anguish and pain to some souls to see the choicest morsels from the feast of life gobbled down by those who lack appreciation and are only satisfying a desire to gourmandize and too often they enter the game of "Grab" as a sort of defence for their own sense of justice.

Perhaps one of the hardest trials a thinking person has is to see a strong and beautiful soul struggling with the problems and grappling in a hand to hand encounter with the seekers after material success.

Smiles do not come readily then nor are cheerful phrases coined without difficulty. The most of the pain and sorrow in the world is caused by the ignorant or the willful

disregard of the existing laws; if ignorant then the suffering becomes a teacher, if willful then the sorrow may become the lightning-shaft that shall illumine the dark day and reveal the pathway to the City of Peace.

But it takes a great, strong, noble soul to smile and be of good cheer in the midst of anguish and pain; it takes an infinite amount of faith and courage, and to have that tribute paid to one when the shadows have fallen and the even has come is a sweet benediction to the hearts that sit waiting for the message from the morning land of the spirit.

Shall we not try in the midst of the perplexing conditions of our every day life to have such faith and patience that we may smile and speak cheerily?

Whether the hurt is our own or another's what better thing can we do with our lips and our voices?

Our hearts and our hands may be lifting on the burdens, our brains may be busy devising ways and means for relief, but never must the seriousness and weightiness of the effort so overpower us that the lips grow set, the voice becomes husky and the song dies out.

The cheerful burden-bearer lifts half the load with the very strength of his cheeriness. For real downright service to those in need there is no one who can equal the sweet-tempered, smiling, cheery and whole-souled person.

Try it, dear friends, and see how much lighter the load when the corners of the mouth turn upward and a soft little song winds its way through the lips.

Teach the children to sing at their tasks and to smile at their disappointments.

When they take a bit of broth to the invalid or run an errand for the father, teach them that the work is not in the action alone but in the way the action is done.

Tell them, too, that a great, good man in paying tribute to another great and good man taught them this lesson of smiles and good cheer.

On the Safe Side.

An old woman who persisted in bowing during church service, whenever the name of Satan was mentioned, was reprimanded by the minister for so unseemly a habit. The reproof had, however, no effect, and the minister asked her finally, in exasperation, why she thought it necessary to bow.

"Well," she replied, "devilry costs nothing, and you never know what will happen."—Our Paper.

One day a little girl was busy tossing a sofa-pillow in the air. When reproved, she said, "I am trying to soft it." (laying it on the couch), "it is just fat with soft."—Exchange.

At an examination in a certain primary school the scholars were asked to name five bipeds. An answer, written by a little six-year-old, read as follows: "A man, a woman, a child, a baby, and a rooster."—Exchange.

In a Garden.

The hollyhocks are gossiping—
I watch them in the rain
Bend down their lordly crimson heads
And lift them up again.
I wonder what their secret is,
Perchance—and yet, who knows?
They whisper that the glad south wind
Last evening kissed the rose!

They nod and lean together; thus
I see them as I pass,
And listen to their language sweet—
These gossips of the grass.
I think I hear them murmuring,
("But who pray tell me, knows?")
"We saw the west wind kissing her—
Oh, fickle, fickle rose!"

Selected.

Habit.

Habit is hard to overcome. If you take off the first letter, it does not change, 'abit. If you take off another, you still have a bit left. If you take off still another, the whole of it remains. If you take off another, it is not wholly used up. All of which goes to show that, if you want to get rid of a habit, you must throw it off altogether.—Selected.

Nobody Knows.

Only a kiss on the baby's face,
Only a kiss with a mother's grace,
So simple a thing that the sunbeams laughed
And the bees ha ha-ed from where they quaffed.

Only a kiss, but the face was fair,
And nobody knew what love was there.
Nobody knew—but mother.

Only a word to a mother's joy,
Only a word to her parting boy,
And the changing lights on the window pane
As her boy went out in the world alone.

Only a word from a mother brave,
But nobody knew the love it gave.
Nobody knew—but mother.

Only a sigh for a wayward son,
Only a sigh, but a hopeless one,
And the lights burned dimly and shone with a blur.

Could a mother condemn? 'tis human to err.
Only a sigh as she took his part;
But nobody knew what it cost her heart;
Nobody knew—but mother.

Only a sob as the tomb doors close,
Only a sob, but it upward rose,
And the lights in the window flickered and died,
And with them her hope, her joy, her pride.

Only a sob as she turned away;
But nobody knew as she knelt to pray,
Nobody knew—but mother.

Exchange.

Her Comprehensive Glimpse.

Mr. and Mrs. Ferguson were passengers in an elevated train.

It whizzed past a house that was brilliantly lighted.

"I wonder what is going on there?" ejaculated Mr. Ferguson.

"It was a wedding," replied his wife.

"Didn't you see them standing before the preacher?" He was in a white gown. The groom was in full evening suit. The bride wore a robe of chiffon cloth, with bertha and yoke of duchesse lace on the bodice and lace dounce on the skirt. She had a full length tulle veil and carried a bouquet of lilies of the valley. Where were your eyes?"

Mr. Ferguson, realizing his utter worthlessness, resumed the reading of his paper and said nothing.—Chicago Tribune.

Largest Island Owned by an Individual.

The largest island in the world under private ownership is Anticosti, which has an area of 2,500 square miles and lies in the mouth of the St. Lawrence river, commanding the highway to Montreal and Quebec. In April, 1887, Mr. Henri Menier acquired the island from the proprietor of the governor and company of the island of Anticosti for the sum of \$125,000.

He has administered it as a private estate and placed it under the management of an agent—M. Oscar Comte—whom he

has given the pompous title of governor of Anticosti. Many improvements have been wrought in the island and the condition of its settlers since it passed into M. Menier's hands. Many buildings have been erected, and others are in course of construction. More land has been put under cultivation. Increased means of communication have lessened the price of the necessities of life, and fish and game have been preserved from wholesale destruction.

In the Azores archipelago are the two islands of Cuvo, which have belonged to a Portuguese family for over 500 years, and are now offered for sale.

Coming nearer home, many of the islands around the United Kingdom are in the hands of private owners. Lord Strathcona, the Canadian multi-millionaire, only recently purchased the islands of Colonsay and Oronsay from the trustees of Gen. Sir John McNeill, V. C. The two islands comprise nearly 14,000 acres of arable and rich pasture land, hill grazings, heather-covered moors and extensive woods and plantations. There is also an excellent mansion on the east side of Colonsay, with pretty gardens and sheltered by woods. The islands are also famous for their Highland cattle, while the Oronsay inlets abound with seals.—English Paper.

Do Animals Reason?—Yes.

We contemplate our own minds, we have an immediate cognizance of a certain flow of thoughts or feelings. But if we contemplate mind in other persons it is not so. We can only infer the existence and the nature of thoughts and feelings from the activities of the persons which appear to exhibit them. Similarly, wherever we find an animal able to learn by its own individual experience, we have the same right to predicate mind as existing in such an animal that we have to predicate it as existing in any human being other than ourselves. For instance, a dog has always been accustomed to eat when hungry, and food was at hand. That may be due to reflex action alone. But now suppose that the dog has been taught not to eat until he receives a certain signal; then we have exactly the same kind of evidence that the dog's actions are prompted by mind as we have that the actions of a man are so prompted. For instance, Professor Romanes said his friend, Professor Genial Yeo, had a terrier, which was taught to keep a morsel of food on its snout till it received the verbal signal "Paid for," when it immediately tossed the food into its mouth. Romanes thought it worth while to carry the case farther, and while the dog was expecting the signal, said "Pinafore," the dog gave a start, and very nearly threw the food off its nose; but immediately arrested the movement, evidently perceiving his mistake. This experiment was repeated many times and always with the same result.

Romanes tells of a chimpanzee at the Zoological Gardens in London that had learned from its keeper the meanings of so many words and phrases that the keeper was able to explain to the animal what he wished her to do. For example, she would push a straw through any particular meshes in the network of her cage which he indicated by such phrases as "The one nearest your foot; now the one next the key-hole; now the one above the bar," and so on. Such proficiency is not attained by a civilized child for several years, and Galton tells of the Dammars that each sheep must be paid for separately; thus, suppose two sticks of tobacco to be the rate of exchange for one sheep, it would surely puzzle a Dammara to take two sheep and give him four sticks.

Thus it would appear that the mind of man in childhood or in savagery is not by any means so superior to that of the higher animals as is claimed by some. Such animals are speechless by reason of an anatomical accident, and not from an absence of ideas or ignorance of words; yet the faculty of understanding words is so considerable a degree brings us to the very border of the faculty of using words with an intelligent appreciation of their meaning. Now this is a fact of extraordinary significance, proving that language and thought are not confined exclusively to mankind. But, on the contrary, the higher animals share with us the capacity to understand words—and words, moreover, so definite and particular in meaning as is involved in explaining the particular mesh in a large piece of wire netting. It would seem, therefore, that if these animals could articulate, they would employ simple words to express simple ideas. For it would not involve the exercise of any higher mental faculty to say the word "Come," than it does to pull at a dress or a coat to express the same idea; or to utter the word "Open," instead of moving before a closed door.—C. F. Deacon, in Outlook.

THE BOY AND THE WATCH.

What's time to thee, my merry boy,
That thou shouldst try to mark his measure?

Thine infant hours are hours of joy,
'And shouldst not note the lapse of pleasure?
What reck's it where he points the finger?
Morn, noon, or night's the same to thee;
With thee, dear boy, he scarce may linger—
Then give that golden toy to me.

As yet thou canst not know its worth,
And, idler like, perchance may lose it;
Or, if some freak of boisterous mirth,
Some mischief-working mood, mislead it.

What! wouldst thou ope Time's inmost shrine,
And gaze upon each secret spring?
Go to! thou couldst not then divine
What stays his course or speeds his wing.

Put let a few short years depart
Of hope and fear, of joy and woe,
And he will then, unask'd, impart
Far more than 'twould be wise to know.

The hidden springs 'twould be wise to know,
That wring the heart, and rack the frame,
The fiery-passions of the mind,
Thou dost not even know by name.

Long may'st thou be unwise, as now;
For who would learn the way to woe?
Long sparkle thus that sunny brow,
Those eyes that playful vigils keep!

Nay, struggle not, my merry boy;
Time has not taught to do with thee:
Twere vain to count thy hours of joy—
Then yield that glittering toy to me!

Nothing is so contagious as enthusiasm.

Isn't it funny—but even the meddler hates a brother or sister meddler.

For whatever happens to me each day is my daily bread, provided I do not refuse to take it from Thy hand, and so feed upon it.—Fenelon.

Religion is the consciousness of the Fatherhood of God and the brotherhood of man, manifested in peace and good will and all work for human welfare.—Rev. George E. Littlefield.

We cannot live a mere abstraction, an impalpable something simply because we believe we ought so to live. Truly to love God we must know Him—know Him as our Father, as our best, truest, nearest friend.—Home-ward Path.

SPIRIT
Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM.

SHIP OF

MRS. MINNIE M. SOULE.

Report of Seance held July 15, 1905, 8 P. M.

In Explanation.

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

To Our Readers.

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

INVOCATION.

Once more we come into this little circle, where people come to find their own; once more we stand hand-in-hand with them, assisting them with our knowledge and loving thought to send the message to the ones who stand in darkness and in sorrow. We know that the great law of love that is manifest everywhere in this universe of life and beauty is the law that runs through every message that speaks from heart to heart. We know that out of the great heart of God runs a stream of undying tenderness, that makes it possible for us to see through the fast-fading conditions of life and death, and understand and be patient and strong. So we lift our hearts to God in thanksgiving and love that he has made his kingdom so bright and wonderful that it embraces all souls and makes it possible to unify all souls in whatever sphere of life or action. May the dear ones who come, speak very clearly and plainly, may their message be so definite that there shall be no doubt in the heart of the one who receives, as to identity. Amen.

MESSAGES.

Annie Sherman, Charlestown, Mass.

The first spirit that comes to me this afternoon, is a girl about 19. She is of medium height, not very stout, brown eyes and light brown hair and a rather thin face. She says that she lived in Charlestown, Mass., and that her name is Annie Sherman, and she says: "Oh, dear, it is so strange to try to talk in this way, and yet I find no other way to come to my mother. I have tried, oh, so many times to make some sound or touch her so that she would know and have not been able to attract her attention in any way, so I decided that I would come here and see if I could speak. I was very fond of music and was intending to become a music teacher when I had pneumonia and passed out of my body. I am still anxious to carry on some of the things that I planned. I do so want to get to my little brother and help him too. He has got a very beautiful voice and I want mamma and papa to see what they can do about having it cultivated. It is so beautiful over here that I wonder that everybody does not want to know about spirit land and what we do, but I find so many people who only ask us to direct them. They never seem to ask about what we are doing over here. I have never been asked any particular question because I have never communicated before, but I have seen others and wonder how they are questioned. Tell my mother that I have seen Uncle Martin and he says that he will help papa to get the position that he has been working for so long. That will be good news. I send my love; oh! more than I can express, and I wish I could come every day to speak to my friends. Thank you."

William Carpenter, Saratoga, N. Y.

The next spirit that comes is a man about 45 or 46 years old. He is medium height and he has got a short, croaky beard. He has blue eyes and black lashes and quite dark hair with not a speck of gray in it. He says, with a little air of fun about him, "My name is Carpenter, William Carpenter. Do you know that I was a Spiritualist before I came over here and I thought it was going to be the easiest thing in the world to communicate with my friends and live my life with them just as I had before I went away. I lived in Saratoga, New York. I never went away from the place very much and I knew almost everybody there. When I came over here, I tried first one and then another and I could not seem to make them comprehend what I was doing or saying. It is the most exasperating condition to know all your life that you can, under certain conditions, have power to communicate your thoughts and then to find yourself shut out from that communication, because of the inability to receive. I left a sister, a wife and a son. They all knew my belief. They had not very much to do with it, but they let me have my own way and after I came over here they made very little effort to make definite connection with me. So I just said to myself, I will live up to the old 'Banner of Light' and I am sure that they won't shut the door in my face. So here I am with a message of good will, good courage, good hope for everybody that makes real the life of the spirits and, its connection with the mortals. I wasn't glad to die, but I am glad I had such a good place to go to when I did die. Thank you."

From Philip Smith to Orrin Beaver,

Shakers, N. Y.

"It is with fear and trembling that I approach my friends in the earth life, and yet with eagerness and joy. So many things I am able to see much more clearly than I realized would be possible. The transition was not painful. Up to the last I knew all, but the reality of the intercourse with my brothers and sisters was not so evident to me while I remained in the body as it is today. I know how my friends are hampered about carrying out all my plans, but as far as they have gone I am pleased, and it gives me delight to tell them that I know whenever they seek my spirit and I strive to respond. I have been near them several Sundays and tried to voice my sentiment. I still believe in the importance of our particular work, and so much want to see the improvements that are planned for this summer. I don't miss my friends as they miss me, for I can see them and walk with them, but I know they often turn as if to speak to me and ask my advice and guidance. The Great Spirit is very good. His love is manifest on this plane where I am even more than it is where they dwell.

William Goddard, England.

There is a spirit of a man over six feet tall, broad shoulders, side whiskers and smooth upper lip, full face, with soft blue eyes, and just a little bald spot on his head. He comes right up to me and he says, "Well, now is it my turn? My name is William Goddard. Why I came from England over here to see if I could not send a message through your paper to some of my friends across the water. I, too, was interested in Spiritualism as you are. I had very much to help myself to a better understanding of it by attending circles and meetings. They used to tell me I was a medium. I didn't know just what that meant, for I had never had any particular vision or trance, but I see now that to be a medium is to be responsive to the spirit thought. So many people are mediums who never know it until they are told. I have a wife and two daughters over here with me and a son who is alive. My son is in Liverpool. I wish that there could be some way to make it possible for more spirits to reach their friends, but I suppose we will have to be satisfied with this. The doctors said I died with Bright's Disease. I know I suffered enough for all ordinary purposes, and as far as I myself was concerned, it was a happy day when I closed my eyes and released my spirit. I had never thought of spirit life being quite as real as it is. Did not think of having means of transportation, buildings and all that sort of thing, but we do, and it pleases me to report back to my friends that the world of spirit is much more real than their world. Tell my little lady, whose name is Carrie, that it gives me great pleasure to tell her that I am sure that the day is not distant when the thing that was promised her by the spirits before I came will be put into her life. Now good-bye and thank you."

A Spirit Message Verified.

To the Editor of the Banner of Light:

In the "Banner" of July 1 there was a message from "Jim Davis," of Bangor, Me. I was personally acquainted with the family. I took the paper to the widow and when she read the message she was very much affected and said it was her husband. I write this from request of your paper. Yours in the truth,

Mrs. M. L. Perkins.

12 Seventh St., Bangor, Me.
July 22, 1905.

Children of the King Are Immortal.

William Brunton.

And it befell on a day when the Sadducees were about him (these are they who believe not in the resurrection) that he said unto them:

Why do you doubt and distrust the hope of the future? The fathers believed in it and were great, and they accomplished much because of it.

Ye are unwise in your denial, ye rest on the surface and do not look deeply into the matter. Who that looked on the rippling face of the lake would know of the fish in the waters? Who that saw the seed would know of the flower it might bear? The riches of the gifts of God come after his wisdom and are abundant according to his beneficence.

Ye believe in God, ye believe in the Power equal to all that is—but is not this assurance of reality in what noble souls desire? What has produced today in goodness is equal to the morrow and all tomorrows that fill eternity.

And wherefore is it more difficult to think of our living when the body is outworn than it were to conceive of our living before even the body was? The miracle of existence is as great thought of in the past before it appeared on the earth as it is in the present, and as it will be in the future. It is out of the riches of life, and blessedness always. Of the now ye are positive, of the future ye surely might have faith.

Then one answered him and said: Master, thy words are pleasant, and thou wouldst do us wrong to say we wish for everlasting sleep. Sleep is bliss at night ending the toil of the day and bringing the gladness of the morning, but unbroken sleep can only seem loss to the creation. We sorrow because of it.

We know that life is good. It is good to see and hear and know. It is good to have friends and the home. It is good to do our duty and be brave. We realize that things well enough, but we see the old man bend and become feeble, we see the parting hour come, the house has no tenant, it falls in pieces, it is restored as dust to the dust, to pass through changes again in plant and animal, and there is nothing more for us to know. We are in darkness and cannot be called blind because there we do not see. We are sensible of all that man may know and we believe according to the seeing of our eyes, wherefore then shouldst thou upbraid us? We can have no hope that we shall survive the change!

And he said: A certain king had a son whom he loved, and being wishful that he should know how to rule wisely when of age, and that he should be acquainted with the people and their ways, he sent him out into the country with a guide for this purpose. And it came to pass that they were taken by robbers to the mountains and made to be with them. This was the hour of trial for the son, and the guide urged upon him what he should do and he because of the throne waiting him.

Now though the robbers cruelly treated him and abused him in many ways, yet was he firm to the faith of his royalty, and it made him patient and long-suffering and true.

And these robbers were ensnared and carried captive before the king, for the father had been seeking his son. And then was judgment made concerning him. The story was told of his courage and endurance, and how he had lived in fear of degrading his rank—and how nobly he had been sustained in his conduct by the hope of the future and power that awaited him.

The king had pride in his son; he took him by his side and staided to him what blessing was in the royalty of mind he had shown, and this is the reward that my kingdom is given into his care, and thou shalt live with me as my son forever.

The Father is the king of all the earth, and all the children of men are his, and he gives them time to learn their power, but they are to rule according to their faith and endurance. Put the children of the king are also to be with him in his kingdom, and are clothed with immortality to enjoy his presence.

Let your religion be what it may, if it teaches you to do right, it is born of God.—Selected.

I look for the hour when that Supreme beauty which reviveth the souls of those Eastern men, and through their lips smoke reaches to all time, shall speak in the West also.—Emerson.

Banner of Light

BOSTON, SATURDAY, AUGUST 6, 1906.

Society News.

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

Boston: City and District.

First Spiritual Science Church of Boston, Mrs. M. Adeline Wilkinson, pastor.—Sunday, July 30. In the morning, conference and circle. The following took part through the day: Dr. William Franks of New York, Drs. Bess, Privor, Jackson, Hardy, Brown, Prof. Pink, Mrs. Reed, Mrs. Lewis, Mrs. Kemp, Mrs. Robinson Fox. The day closed with harmony and success.—Reporter.

First Spiritual Church of Boston, Inc., Rev. Clara O. Strong.—Sunday, July 30. "Walk after Spirit" was the subject of the morning. "Sitting Bull," controlling his medium, Walter I. Mason, spoke with great interest, after many experiences were given by Miss L. M. Norton. Dr. Greenwood then spoke and gave an inspirational poem upon "Mother." Mr. Hardy, Mr. Cowan and our pastor gave many messages of love and comfort. Mr. Newhall spoke and demonstrated the ability of the Indian force to learn. "Sons of God" was really a continuation of the morning service. "Sitting Bull" opened the service, after which the pastor spoke with great earnestness. The "Doctor," controlling his medium, Mrs. Lewis, spoke with great earnestness. Mrs. Fogg spoke with her little cartoon, "Snow Flake." Miss Strong gave communication. After a solo by Mrs. Lewis, the circles were formed under the care of the mediums present and all enjoyed an hour of communication with the loved ones. Image of God. Mr. Mason again spoke, continuing the subject of the evening, and after he had spoken at some length our pastor spoke with earnestness. Communications were given by Miss Strong, after which the audience was greatly pleased with the words and messages of Dr. Franks.—A. S. clerk.

Malden, Tuesday, July 31.—Our circle was formed at 7.45 and members and friends to the number of fifty assembled, and what a spiritual feast we received. The psychometric readings by Dr. Franks of New York were simply sublime and most accurate in every instance and many communications were given by other mediums present. The benediction by President Mrs. Whall closed the circle. Everyone was highly delighted.

Sunday, July 30.—Mrs. Abbott of Boston gave the invocation and opened our afternoon circle, which exceeded in numbers that of any preceding one. The large number of workers who responded to the invitation was very gratifying to us. Among those taking part we especially mention Dr. Wm. Franks of New York, Mrs. Bird of Everett, Mrs. Annie Morgan of Boston, and Mr. Fred C. Lyons of Randolph. This circle was so large that the president extended the time thirty minutes in order that all might receive a message. The evening session was opened with song service and invocation by Mr. Osgood Stiles, after which he gave a most interesting and inspiring address, followed by Mrs. Stiles, who made a beautiful address on spirit return and also a very interesting report on her visit to Onset Camp, followed by communications which were readily recognized. Then Mr. Stiles, through his guide, "Red Jacket," made many hearts glad by readings and spirit tests, giving full names, which were quickly recognized. On August 10 we are to give our president, Mrs. Whall, a grand reception and social, which will be the formal opening of the coming season.—J. R. Milton, assistant secretary.

To Correspondents.

Several reports and announcements sent for this issue reached the office too late for use this week. They are necessarily held over until next week.

Local Announcements.

Unity Camp, Sangus Centre, Alex. Caird, M. D., Pres.—Sunday, August 6th, the well known and ever popular speakers, Mr. and Mrs. G. W. Bates, at 2 and 6 p. m. The noted vocalist, Miss Florence May Thurston and other good talent at the concert at 5 p. m. Good speakers at the morning conference. Refreshments served. Ample protection in case of rain. Cars leave Scollay Sq. 15 minutes past and 11 minutes of the hour, direct for the camp.—A. A. A.

Mrs. J. K. Conant-Henderson holds a public test circle at 7.30 every Sunday evening at her rooms, 198 Dartmouth Street.

First Spiritual Church of Boston, Inc., Rev. Clara O. Strong, holds its services every Sunday at America Hall, 724 Washington Street, up two flights. Conference, 11 a. m.; service with test circles at 2.30 and service 7.30 p. m. All are invited.—A. M. S., clerk. We desire to announce that with the fall season we shall make an advanced class in our Sunshine Club, which will leave some vacancies in our Tuesday and Thursday class. Applications to membership should be made to our president.—Rev. Clara O. Strong, pres.

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

The First Spiritual 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, 128 Pleasant Street. Circle every Sunday at 2.30 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.—Miss Alice M. Whall, pres.

The Shakers of Mount Lebanon

Extend to you an invitation to attend a peace convention in the interests of universal peace, to be held at Mount Lebanon, N. Y., August 21, 1906.

For 130 years the Shakers have been showing that it is possible for men and women to approach the highest ideals of human brotherhood, living at peace with the world and among themselves, and they believe that as a rule of action, the principles of peace and brotherhood are capable of the widest application.

From the beginning they have maintained that the interests of mankind are not divided, but in common, and they ask you to join with them in this convention, and lend your aid in favor of international peace and submission and to prove to the world the

innocency and stability of war, the suffering it entails, and its economic waste.

There are practical measures that can be taken up and influence be brought to bear upon our government, as the people of other countries are bringing influence to bear upon their governments, for the arbitration of international disputes, the reduction of armaments on land and sea, the establishment of the great waterways of commerce as neutral zones, the reduction of the burden of taxation, which must be borne by the producing classes. These and kindred questions will be subjects for discussion and action. There are good hotel accommodations near by at Lebanon Springs, one of the oldest watering places in the country.—Joseph Holden, Harriet Bullard, Augusta Stone, Daniel Offord, Anna White, Sarah Burger.

Deferred Honors to John Paul Jones.

Buried with great honor in Paris in 1792, fifty years passed before the movement for the reinterment of the bones of our first great sea fighter in American soil was begun. But the movement of 1846 came to naught. A further period of sixty years passed before the honor of a burial in the land he served so faithfully was given to Jones. The delay was due to no lack of appreciation of the work of the American captain. Years passed before the location of his tomb in Paris was known. Meanwhile biographers and historians gave him high place in their writings. Novelists used his personality to lend additional interest to their tales. With the discovery of his burial place came the effectual sentiment for paying additional honor to America's great naval hero of the Revolution. Under the leadership of Gen. Horace Porter, American ambassador to France, whose tireless efforts had made possible the realization of the nation's wish, the movement for the reinterment of Jones' body in his own land became irresistible. Awakened and encouraged by her leaders, America does herself honor in honoring her first great naval commander, John Paul Jones.—From "John Paul Jones and Our First Triumph at Sea," by Charles Henry Lincoln, in the American Monthly Review of Reviews for July.

Wheat and Chaff.

John P. Cooke.

Only they see God who love God. Love comprehends love. Atheism and Agnosticism will diminish as love increases, for Atheism is not human. It is mere negation. No great heart ever disbelieved in the heart of the world. An age of intellect may seem to be an age of Atheism, but an age of 'equescence' cannot be. Whoever is conscious of possessing the supreme prerogative of manhood or womanhood has an inward witness to the supremacy of that quality.

For God is simply a name we give to that Life, that fine Principle which knits things together and builds them up in beauty; and that Principle may be apprehended on every plane of existence.

From one point of view,

"There is no unbelief; Whoever plants a seed beneath the sod And waits to see it push away the clod, He trusts in God.

"There is no unbelief. Whoever sees beneath winter's field of snow, The silent harvest of the future grow—God's power must know."

To doubt the attraction of all things, to doubt that God is Love is that deadly doubt from which there is no recovery.

To doubt that is to doubt love altogether as a deep principle and to doubt the Principle of Love is to be a mental outcast.

Mere Intellectual Atheism may be a small or a stupid matter, but the Atheism of the heart chills the qualities that console mankind.

The dread of Atheism is instinctive, for it shows a disbelief in law, and disbelief in law is anarchy.

But the revival of Spiritual Theism which I look for will not come from any scientific demonstration, but from a revival of that Faith in Law which restores order to every department of the world.

The universe is held together by Attraction and Attraction is Love.

Gravitation is love—atom clings to atom by Love.

The vibrant Light is Love and the tingling of heat is Love.

The Sunlight's Love sucks up the ocean to pour it again from the hill tops over the thirty fields. All things are saturated with Love. It is the Nature-song of Divinity.

John, the Divine, who was an enthusiastic young Rabbi, who deeply believed that a Messiah was promised to the Jewish world, went forth alone to seek Jesus and so satisfy himself as to whether he was an angel or a deceiver.

Divine Attraction soon showed to him the Power of a "dressed soul in service of the Truth. He labored by Jesus' side and in the same cause of spiritual Truth until freed from his earthly body—beheaded by a Heathen Confessor.

I append an extract from testimony of a coworker, one of the "twelve."

"I next ascended an aged man and asked him if he could tell me where John, the Jewish dispenser, was. He looked at me with astonishment, and said: 'Is it the crazy heretic you are inquiring for? If it is you will find him by going beyond that hill. I saw him there, but I did not stop to listen to doctrines that make everybody crazy that dares listen; and believe anything he says.' I said, 'God bless you, man.' He fled from me as he said, 'Another heretic!' I made my way to where John was holding forth. As I drew near, he said, 'Has God blessed another of his children, and led him into the field to gather the grain ere it falls back to earth again? Gather, oh, gather. The harvest is ripe, and the reapers are few. Gather your wheat into a garner, but burn the chaff, that the ashes may invigorate the field again, that it may bring forth another harvest.' Then he continued: 'The kingdom of heaven is like unto a husbandman that went forth to sow seed. He scattereth the grain, and the fowls of the air take their portion. Some falls upon the rocks; it springs up, but it perishest, because there is no depth of soil to strengthen the root. Some fall by the wayside and is choked by the tares; while some falls on good ground and springs up, and the rains fall upon it and give it strength, and the dew causes it to bow its head with a rich harvest for the reaper. Holy is the grain, to me, that is gathered into the garner of Almighty God, and the grain his own children.' I was held transfixed to the spot, and John stepped forward, and said, 'Brother, God has anointed you for his own, and you will lay down all your power for truth's sake.' 'Amen,' I said, 'If I could help humanity to lay off their heathen, idolatrous influence that is laid upon them by the designing priesthood, and cut short the brutish confessions in the habitations of men, I am ready, I am willing to declare myself a human sacrifice, in order that humanity may unbind herself, and shout, Freedom, my God.

Freedom forever. I am thine, and I am thine, eternal and forever."

"How another shouted, 'Let's hands are drawing near.' John said, 'Let them come: God is here.' As they drew near, they began to dismount hereby, and they called John a babbling fool. He listened to their derision, then he answered, 'A fool is known by his folly, but a wise man is slow to anger, but they that hold themselves accountable for their own folly have enough to do as to hold themselves from heathen snares. But let us feast our souls on the bread of life, and bask in the fountain of God's love, and be blessed.' He then folded his arms, and said, 'Angels of the living God, give us life and strength, lest we perish, and at last fold us in thy bosom, that we may perish, and in the bosom of thy love let me rest forever there.' Then he said, 'Holy God, I bless thee for the holy embrace of thy angel children that are now breathing upon me.' Then I saw the same holy being that laid her hand in mine. As she looked upon me, she said, 'Dear brother, may God assist us in blending humanity, in this age, all that will be blessed. But all those that hold themselves away from light, how can we bless them? I answered, 'Let us fold the holy love-light in our embrace, and ask God to bless them.' Then John bowed his head, and a holy light fell on him. It was no bright we all exclaimed, 'How holy the light must be within to attract such a halo of glory from eternal distance!' He knelt in prayer, and we were all filled with that holy light divine, that filled each human mind with life that perisheth not. After the multitude dispersed I saw many lingered, and I said, 'Where do those people dwell that do not go with the rest to their homes?' 'Rest,' John answered, 'where is rest but in eternal distance? Home! Where is our home, but where God's children lead us? Earth is our home; heaven is our rest, among the holy children of Almighty God; those that have sought to blend humanity, lead, oh, lead us, thou holy child of Leah, through the dark valley of death, and hold us, by thy light, in the bosom of our God.' Then we began to look around us, and we saw my mother and the damsel were all the females among us. John said, 'Take them to that humble home, yonder, and they will be made comfortable. But these, my followers, are designed by Almighty God to live and die beggars. Begging bread to feed the body, and begging God's mercies for his erring children.' Night closed in upon us, and we lay down upon the green sward, without anything to eat, and there we rested until morning.

There, as the sun's bright rays fell upon us, we breathed in a holy aroma, as from a bed of fall-blown flowers. It filled us with strength, and we arose to our feet as with one accord. I said, 'Holy is the aroma of angels' breath. May it fill all full of faith in the ever presence of an infinite divine, fresh from the inner life of creation.' Here we knelt in prayer, pouring out our heart's anguish on the altar of humanity, for the poor, benighted creatures that walk the earth in mortal forms. In this manner we continued together, going from place to place, declaring God, healing the sick. Sometimes we could find a covering for the night, sometimes we had food, sometimes we would have nothing for days. But were always fed with the bread of life, and always comforted with the holy spirit of Leah's hand. Here I felt the command that was laid upon me to declare against heathen idolatrous worship, and the hellish devices of the anointed priests, in order to crush out every desire to bless the poor, benighted creatures that looked to them for guidance, when their whole device was to chain them to their will, that they could live in drunkenness, debauchery, and have all the excited desires of the flesh gratified. I did declare what I knew to be true, and the priesthood heard of it, and they held a council and decided that I should be beheaded. This happened about five months after I met John at Seleucia."

Hindus Are Opposed.

Mrs. J. Stannard, a well-known member of the Psychological Research Society, says the Boston Record of July 25, writes to a London newspaper from Virji Camp, India:

"I have seen and heard quite sufficient since my arrival in this country," she says, "to convince me that the status and credit of the Theosophical Society are practically nil and that the Hindus have many apparently genuine grievances against it."

"Few adult Hindus of the learned class outside Benares have any partiality for theosophy, or even knowledge of it."

"No Indian scholar of any weight or following would think for a moment of losing his prestige by coming to the West under the auspices of the Theosophical Society."

CAMPMEETINGS.

Season 1906.

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.

Chatterfield, 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 23. J. W. Ewing, Grand Lodge, Mich.

Harmon, Cal.—August 6 to 20. T. J. McFeron, 525 Fir Street, San Diego, Cal.

Lake Michigan, Mich.—July 23 to August 25. 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 4 to August 27. F. H. Sherwood, Mantua Station, O.

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

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

Opisiet, Wigan, Onset, Mass.—July 15 to September 15.

Parkland Heights, Pa.—From July 9 to August 31.

Queen City Park, Va.—July 30 to August 27.

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

Tacoma, Wash.—July 30 to August 25. 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. Verena Park, Me.—August 13 to 27. F. W. Smith, Rockland, Me.

Vicksburg, Mich.—July 23 to August 25. Mrs. Jeannette Fraser, Vicksburg, Mich.

Wonessee, Wis.—August 5 to 27. M. M. Blinn, Wonessee, Wis.

Names and addresses of secretaries inserted when sent.

WONDER WHEEL SCIENCE.

(July 26, Copyrighted, 1904, by C. H. Webster.)

Daily Guidance for All, by Birth Numbers.

By Professor Henry.

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

1.—March 21 to April 20.	4.—June 21 to July 21.	7.—Sept. 21 to Oct. 21.	10.—Dec. 21 to Jan. 21.
2.—April 21 to May 21.	5.—July 22 to Aug. 21.	8.—Oct. 22 to Nov. 21.	11.—Jan. 22 to Feb. 21.
3.—May 22 to June 21.	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 No." in the following Table. The Column of letters under your Birth Number is YOUR Column, and no other, unless you have a Key for other Columns. Look down your Column and see what Letters are Marked in it. The letter means

Birth No.	1	2	3	4	5	6	7	8	9	10	11	12
July 24-25-26	B	F	G	N	E	K						
27-28	K	B	F	G	N	E						
29-30-31	E	K	B	F	G	N	E					
Aug. 1-2	E	K	B	F	G	N	E					
3-4	E	K	B	F	G	N	E					
5-6	N	E	K	B	F	G						
7-8	N	E	K	B	F	G						
9-10	G	N	E	K	B	F						
11-12	G	N	E	K	B	F						
13-14-15	F	G	N	E	K	B						
16-17	F	G	N	E	K	B						
18-19-20	B	F	G	N	E	K						
21-22	B	F	G	N	E	K						
23	B	F	G	N	E	K						

your favorable days. Carry your eye on the line of the letter over to the left and there you will find the Date of your favorable days during the days for which the Table is made. 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. 15.

CHILDREN OF THE MIND.

"What do you consider our mind to be?" asked Dr. Merton.

"I consider it to be the lord and master of our earth life," replied the professor. "In us it sits on its reputed throne as the centre of all conscious knowledge in us. It represents the soul, just as a king or president, or governor, represents his people. The mind is commissioned by God, or the Great Whole, of the Universe, to attend to a certain line of action during its reign over the particular body to which it has been commissioned. It is the governor, the executive officer, the father, the mother, the prince, the king, the czar, the priest, the minister, the holy one, who has charge of our mortal body. It makes no difference what term we designate it by, so long as we understand its divine commission. Terms are only for mutual understanding."

"How can it be both father and mother?" "Because it has both a positive and negative side of attention, or attraction."

"Which is the positive side of attraction?" "That side which is most forcibly drawn towards the other side, and most determined to overcome the negative. A father may be more positive than a mother, or a mother more positive than a father."

"Which is the father side of the mind?"

"That which is most distant from the children of the mind."

"Do you think the words father, farther or further, mean the same?"

"They might have in the early days of the original word, but I am not governed by the word in this case. I am governed by a principle in nature which we are familiar with. We readily admit, between the parents of our physical lives, that the mother is nearer to us than the father. So, we readily recognize in our earthly interests that earth's attractions appear nearer to us than the ideal. Matter is the root word for maternal, and pater for paternal. In all church lore, matter has been recognized as the body of Old Mother Earth and spirit as the body of the Heavenly Father. Even the Catholic church is built upon the spiritual perceptions of Peter, or Peter, and the Jewish church was built upon the glorifications of Jew-nater, or Jupiter. The spiritual faculties, or ideals, of all ages have gone out in great expectations towards the Father, the material necessities have ever caused our thought to cling to material or material substance, because the first thought in our body is of the earth earthy. In all things of earth life it is first the corporeal (animal) babe and then the incorporeal, or living soul (perfect man, or disciplined thought in harmony with both the positive and the negative hemispheres of the mind). The religious struggles of the world have been nothing but contentions between the children of the mind, as to which should be loved the most, the father, or the mother forces of the mind. True religion says: 'Love thy father and thy mother, that thy days may be long in the land which the Lord (whole mind) thy God (not the god of others) hath given thee.'"

"Both this not mean our physical parents?" "Certainly, because our physical parents are the vehicles through which the mind parents were given to us. Just as it would be well for us to love the cup and the saucer in which our tea is served, but when we become more attracted to the cup and the saucer than to the tea, then we idolize the gift to the exclusion of another gift that is more essential to strength, health, or our well being. I am not making any argument for tea. I am only using it as an example. We love the earth and all of it that is rationally satisfying to us, because the earth, our mother, was the mother of our mother and of all the other mothers since the earth was born; but if we worship the earth and all its gifts, whether in stone idols, or wooden crosses, to the exclusion of the other department of mind, then we are like suckling babes, not able to recognize the fact that there is another parental side to the family. When we grow strong enough to recognize the other side, and become foolish enough to idolize the father side of the mind to the neglect of the mother side, then we are just as sinful on the spirit side of life as is the heathen who knows nothing but eating, drinking and sleeping. Six days are given to us to labor with the mother on the material side of the law of parentage, but on the seventh it is expected that the family with both positive and negative side of the mind shall be in restful communion with mind (parents) and thought (children) in perfect harmony, and thought (children) as instituted by the Catholic church, and endorsed by state laws, or Saturday, established by the Jewish hierarchy, or any other day, as established by people of other religious enactments are merely types of the true law. So far as the types are concerned, one day is as good as any other, for the masses, but as children, wandering, we wonder,

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 over the B, G, F, K and M.

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

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

as to the true law of honoring both father and mother, the world is in the dark. They worship the type of the Sabbath, just as they worship the type only of the True Cross, and the True Christ and the True God, because the church has as yet failed to teach them the True Law, which is written in the heavens. The leading minds of the church (called "Fathers") know this. Mothers, as representatives, or types of the material side of the mind, have been ignored for ages, in order to bring the human baby thought up to a recognition of the father, or spiritual side of the mind. They have lost, in their teaching, the complete control of the children of the mind (church thought) so that they know not how to bring them back to an understanding of the law. It will depend upon the Gentiles (those outside the church) as it did in days of yore, and those Gentiles have to stand persecution, or thought ostracism, by the children of the churches, who, although they deny with their lips all regard for material gifts, as due to their mother's care, are nevertheless, the most greedy of all mortals on earth, to obtain their suck from the choicest meat, and they put a wire fence around it when they are able, in order, we may suppose, to drive mother's darlings away from their mother earth, into the father's land of the spirit. Blessed are the poor in heart, for they shall see God."

"And what is God?" asked the doctor.

"I told you once before," replied the professor. "God is Me. I love them that love Me. Thou shalt have no other God before Me. Follow thou Me, for I and my father are One. When Jesus said this they could not understand him. We have been taught to follow the type of Me, and the type of I, we have been kept for type in a kindergarten school of the law. We have been fed on crumbs of faith, which are good enough for children when mixed with the milk of human kindness, but the one-sided religionists have been hypnotized to steal all the milk and declare that it only comes through the father's side of the family. Some of us have got our eyes opened and have learned that the bread of life comes from the father's realm, and this milk comes by the way of the earthly form, which is labeled 'Holy ghost,' or the substance of the Material Mind. The term 'Me' includes father, mother, earth, sun, moon, stars, spirit, matter, and everything of which the mind, in its outward extension, can in any way be conscious. Of the term 'I' includes everything of which the individual mind, inwardly directed, can in any way be conscious. I am, because I am conscious of it. I dream, I think, I believe, because I am aware of the fact at the time; but You go with Me, or You follow Me, when you follow any object exterior to the mind. I know everything that is given for knowledge to the individual mind which possesses Me. The same gift is bestowed upon all, but differently commissioned."

"How shall we know our individual gift for knowledge and use?"

"By reading God's word as written in the heavens for us, to be guided by the Bible is the American, telling us what they learned from reading God's word in the heavens."

"This, then, is what I understand you to mean," said the doctor. "First, that there is a Universal God, that is represented by the Universe, and everything that it contains."

"That is the Beginning," replied the professor.

"Second, that there is a solar system