

# BANNER OF LIGHT.

RECEIVED  
JUN 28 1906  
CAMBRIDGE, MASS.

VOL. 99.—Whole No. 2569.

Publishing Office:  
204 Dartmouth St., Boston, Mass.

BOSTON, SATURDAY, JUNE 30, 1906.

\$2.00 Per Annum, Postage Free. NO. 19

## FLAG OF THE FREE.

Annet M. S. Rosseter.

(Written for the Banner of Light.)

This is Freedom's Day! and we love it well;  
List the boom of cannon, the peal of bell!  
Let the stripes and stars of our glorious flag  
Wave from the heights of hill, and from every crag;  
With its field of blue, bright as Heaven's fair dome,  
'Tis the flag of our country, the pride of our home!

This is Freedom's Day! let the glad bells sound  
Through our broad domain, to remotest bound;  
Let the cannon's boom, and the loud huzzas,  
Our love re-echo to the distant stars;  
And the flag of the free, whose beauty we hymn,  
May its glorious colors never grow dim.

This is Freedom's Day! let us shout and sing,  
As the fair broad folds to the breeze we fling;  
Let the stars increase on its field of blue,  
Till the world-wide nation, loyal and true,  
Of anarchy rid, and from usurper free,  
Shall strong in the strength of its unity be.

This is Freedom's Day! defiance we hurl  
To the traitor who dares its bright stripes to furl!  
Our fathers were freemen, our children shall be,  
Or die 'neath thy folds, O flag of the free!  
Ring forth, O ye bells! let the nation be gay!  
May we never forget this is Freedom's Day!

## From a Spirit of an Ancient People.

(Automatically given through the pen of M. C. Colson.)

(Continued.)

To none of priesthood came desire to lend obstruction unto those outside the temple precincts who were more spiritually gifted, nor did it seem a scandalous infringement of their rights when others, uncalled of them, shared their priest-wise toil. Not any would have dared to, as have unnumbered Christian priests, enact the part of what ye term Providence, by setting limits to any soul's emancipation. Had such Christian priests been Christlike, not ban but blessing would have been award of those who, having found the Light, endeavored to lend guiding unto others. Although not all were gifted in such full measure, as to have proof by aid of their own eyes and ears of the constant flow of spiritual forces for the comfort and advancement of mankind, all were spiritually trained to their own needs of faith and due support of those they taught. Some there were, in verity. I, Dagmar, one of such unfortunates, to whom even evidence of eyes and ears on active service could not bring conviction; but such were few, and communion with the souls called Home robbed slumbering of the flesh of half its woes.

Many ages had elapsed beyond my mortal span ere came the more debasing worship of later days when sculptured gods appeared in such grotesque distortions, as half human, and half brute.

When came to Egypt such self-lauding age as ye have gleaned some meagre records of, men's minds had found a downward trend, yea, there was much decadence of religious thought, and conception of all spiritual forces became more gross. Such downward path once entered on, they drew aside from what their fathers had believed and made their guide.

Most of records ye have gleaned have come from days when Egypt had begun her struggle with impending doom, for cause of grasping nature, that could not brook another land should hold an equal place. Clear reading unto many nations might the downfall of such, once all-glorious land afford, could but wisdom flood each page of ancient history. But, regarding history of all ancient times, great misconception must needs arise, for cause of wide interpretation given. Also, there comes from working of vainglorious minds steps too wide for truth to bridge, while, from mind unused to grapple with

great issues, there flows a record, all too feeble, of a nation's throes in birth of mighty offspring.

From my appointed place in spirit realms, I long desired, with passionate yearning to send to souls in flesh relation of my earthly life of constant seeking unto self, and spirit life of long atonement, in fervid hope that it might be both a warning and an admonition unto all souls akin, who, like unto me, Dagmar, when flesh environed me, do bind the world between their brows and worship self.

But, ere such gracious task could be made mine, a fitting fleshly instrument must needs be found, not task so slight as ye might deem, perchance since must there be most absolute affinity of spirit. Yea, fleshly comrade must make response with every fibre of his, or her, being, to every effort of incarnate friend, when will they toil as one. To such close comradeship have I, at length, attained, and so can hold long speech with ye. Oh, yea! but at the cost of toil unspeakable to self, and much close service on the part of her who doth me aid ere I could make your alien speech of wide interpretation, meet full requirements of my eager mind, and ever as more strong my fond desire to make ye know full verity, the more of stumbling would your speech bestow. Even unto times of seven, has all my deep desire yea, been made as written speech, so that misconception might not come to any; yea, and though I have at times much inflammation over progress, yet, even now, find I from all untuned speech must I make mine much hampering. Yet, may ye glean from off such fields of knowledge as I shall lead ye over, some few ears of wheat from which to form sustaining bread for them who hunger after verity, regarding state of soul released.

During ages of my life in spirit realms I had, in amplest measure, what all my powers had been employed to gain; and the bitter fruits I plucked in the House of Sorrows, were but meet harvest for my planting in the flesh.

It may be that many who will scan my book of life will deem me all presumptuous in offering guidance unto others; yea, but it is just for cause of fleshly life made worse than wasted that I am so fitted to lend warning of the pitfalls yawning at the feet of others. Do I not know them all from anguished retrospection? Yea, in verity! and therefore do I yearn, with deep compassion toward all stumbling ones, to lend to them a guiding hand. Yea, and to remit for but one soul, the anguish I endured would be most glowing recompense for shamed avowal.

Not always the faults that are most apparent unto eyes of fellows, are those that do most tarnish the lustre of incarnate soul.

My crimes against my neighbor and mine own soul were not such as won much reprobation from my compeers. Nay, I could set my eyes full wide and challenge all the world of flesh to dispute their purity; and, all unafraid of its verdict, hold my hands aloft to make their spotlessness be plain; yet, brothers and sisters in the flesh, I, Dagmar, of the stunted, meagre soul, wandered over fields of blighting memories for twice a thousand years of mortal counting after Light of Truth had stolen on most gracious mission beneath my stubborn lids, and compelled me to view all my villainess, and at each step upon such backward path I was confronted by a grisly spectre from my sinful past, and each one bore, uplifted in his beckoning hand, the lash of Memory, whose sting was never lifted from my crouching soul till every evil deed and word and thought had been atoned for by agonies of remorseful penitence.

When narrative of fleshly life has found recital, I will strive to lift for ye the veil of misconception that screens, from most of souls incarnate, the state of soul discernate. I will also make ye know how I found cleansing, and how my long dumb lips found speech wherewith to laud the quenchless Love that lent my wayward feet such tender guiding, until, at length, I stood beside the radiant gates of Truth made manifest, soul fair-statured, and learnt unto my rapture that none can be so foul

but Love can cleanse them, and none so blind but Love can make them see, and none so undiscerning but Love can lend them fullest comprehension, and none so stubborn but Love can win them to her heart. Yea, Love and Love, and ever Love, Ineffable, Supreme, Unending, is the very atmosphere of destined Home, of every soul incarnate!

(To be continued.)

## Spiritualism and the Law.

Hon. Charles R. Schirm.

NUMBER FIVE.

It was my intention to close the consideration of Testamentary Capacity as affecting Spiritualists, with this paper, by giving the complete list of cases on the subject so far as I have been able to gather them. But, while the doctrine laid down in the cases runs with general uniformity, there are often facts and expressions of the Court so unique and interesting that it seems to me they might be continued without tiring the reader.

In my last paper I touched on the subject of Monomania and there are a few additional cases that I wish to cite before taking up again cases on Spiritualism; and after finishing with them, I shall take up the subject of Witchcraft. The cases on that subject are not so numerous, but they are entertaining and instructive.

The Century Dictionary and Cyclopedia, Vol. 5, p. 3841, thus defines monomania: "Insanity in which there is a more or less complete limitation of the perverted mental action to a particular field, as a specific delusion, or an impulse to do some particular thing. The other mental functions may show some signs of degeneration."

And it gives a further definition under the sub-head of Instinctive Monomania, as follows: "The excessive tendency to do some particular thing without intelligible motive and unrestrained by considerations of propriety, morality, or personal prudence. Persons manifesting this form of mental derangement, usually have exhibited signs of more or less extensive mental degeneration."

The weight of legal authority, however, holds that a "monomaniac" is one who is insane upon some one or more subjects, and apparently sane upon all others. There are cases in which the courts have not clearly defined monomania, in which the decisions, nevertheless, were in accordance with the doctrine as set forth in my last paper.

In *Rice vs. Rice*, 51 Mich., 432-434, decided in 1884, the court said: "Such testimony as was given of insanity tended to show not general insanity, but delusions on the part of Rice respecting the currency, political affairs and his own candidacy for office. The most strange and gross of them was that his services were needed by the general government in the management of its financial affairs, and that he was likely to be made Secretary of the Treasury. Rice seemed to have been a man of considerable prominence in his county, and the so-called delusions were not necessarily inconsistent with testamentary capacity, but indicated rather inordinate and ridiculous conceit than insanity. They did not at all enter into or affect the provisions of the will, which was a plain and sensible instrument, dividing the decedent's property among the members of his immediate family and containing no provision from which as they read, insanity could be inferred or suspected."

The existence of monomania in a testator, who is otherwise sane, which does not affect the disposition made by the will, will not invalidate the instrument.

*Stackhouse vs. Horton*, 2 McCart., 202 (N. J. Eq.), 1854. *Forman's Will*, 54 Barb., 274.

We now turn to a case in which the Court laid down the postulate, that a person who is affected by monomania, although sensible or prudent on subjects and occasions other than those upon which his infirmity is commonly displayed, is not in law capable of making a will.

*Smith vs. Tebbitts*, Law Rep. 1 Pro. and Div. 401. Decided 1867. This is an English case.

It will, however, appear from an examination of the case, that the Court did not limit itself to its own doctrine, as above set forth, but really made its decision in accordance with the law as hereinbefore cited.

The essential facts of the case are these: Mrs. Thwaytes, the testatrix, was a monomaniac on religious subjects. She believed she was the Holy Ghost and that Dr. Smith, who had been the object of her bounty while she was living, and who, with his brother, was the residuary legatee under her will, she believed to be the Father. She told some of her neighbors that Dr. Smith was in the Trinity with her, and that she was to take part in the judgment with the Lord, Jesus Christ, in connection with Dr. Smith. Her other twisted ideas on religious and religious subjects are both touching and amusing, if we may use the latter term in connection with a human infirmity, but space will not permit printing them here. She had unfounded suspicions against her sister, who was her only heir-at-law; but she always held in high esteem the "doctor," who never refused the large sums she gave him, from time to time, "to carry on the great work," whatever that was, nor does it appear that the "doctor" ever declared his unfitness for the High Character with which he was clothed by his benefactress.

Her estate was exceedingly large and in passing upon her testamentary capacity, it would naturally suggest itself to inquire into the manner in which she conducted her estate, to discover whether her religious views and delusions had affected her business instinct and ability; this the Court did in this case and said: "The capacity to manage property is always a topic well worthy of consideration in inquiries like the present." P. 428. And in that statement we find the deviation from the rule first laid down; and as a result of that consideration the Court said: "But, with such light as I have, I find clear traces of insane suspicions at one time, and insane aversions at another—a large fortune ill-husbanded; relations estranged; extravagant benefits conferred on those about her, though strangers in blood; a secluded life; and a submission to the will of another, apparently founded on the special subject of her hallucinations, for which the external and visible relations of the parties can hardly count." P. 436.

The doctor and his brother, who, so far as we know, had no divine attributes ascribed to him, were to receive the magnificent sum of 180,000 pounds sterling. In my judgment the Courts' opinion of monomania as affecting testamentary capacity, was wrong; but its decision in this case was right. I shall probably refer to this case again when I take up the matter of how the law looks upon gifts made by persons while living, to others who stand in such confidential relations with the donor as to give them great influence over him. This topic is suggested by reason of the relations between mediums and those who go to them for advice and spirit communications.

In addition to the cases on Monomania to which I have already referred in these papers, I wish to call attention to text cases cited in the Amer. & Eng. Ency., Vol. 20, p. 843 (2 Ed.).

(To be continued.)

## A Spirit Message.

(By Inspiration of David A. Leisk.)

Greetings to you friends, brothers and sisters, co-workers with the angels for the upliftment of humanity! It gives us great pleasure, through this instrument, to voice our united sentiment to you in relation to the glorious movement known on earth as Spiritualism. Notwithstanding the barriers of opposition and the throes of oppression, the light of Spiritualism has spread in beautiful rays throughout your earth. The knowledge that there is no death is the most glorious and educational power that can come to the souls of ignorant humanity. Over and over again when our beloved Cause was being immersed in war through the opposition of the undeveloped mind, we have come forth to the rescue and upheld it with our united forces.

Could the editors, speakers and workers of this great movement perceive the mighty hosts who are banded together for its advancement they would take fresh courage and forget their struggle and difficulties. Our present work is an endeavor which we know will ultimately succeed in bringing harmony and purity to the ranks of the workers. There will be a house cleaning before very long which will eliminate from the Cause much that is now undesirable and which is hindering its real progress. The banner of truth and honesty must be upheld and nothing that is unrighteous may be connected with a movement that has its birth from the centers of intelligence, love and purity, in the spheres of the immortals. The culture, education and spiritual unfoldment of your workers is essential to draw to them those wise and exalted forces of life which will make them true and helpful inspirers of the people. We cannot how do as much as we would for want of suitable mediums, the auras of so many of your workers are so dense and their soul atmospheres so inharmonious that we are constantly repelled. We hover around your earth with messages of love and wisdom seeking to give light on the various problems of life, but, alas, we are not wanted, no conditions are made for our reception except with the few, and often we have to sorrowfully retire into our immortal homes. Wake up, O ye, who hold the means of communication between earth and heaven. Get out of the light, ye stumbling blocks and blind leaders of the blind. Make room for the messengers of truth who bear in their souls messages of glad tidings and great joy to the poor stricken ones of our common humanity. Cease to lie, ye, who say the angels are at rest and beyond active participation in the affairs of your earth. We rest not, neither are we weary, for we have realized what life is and because of that knowledge we seek to benefit our brothers and sisters of earth who are struggling where we once were. Mediums we want but not of the commercial type. We want those who are seeking to live unselfishly; who are struggling to shed the rays of truth across the pathway of life. Mediums who are forgetful of self-interest, of the almighty dollar, who, for the love of their common humanity and the cause of Spiritualism, are desirous of co-operating with advanced intelligences for the world's emancipation. All hail! ye, who know the truth and have been set free. Cease not to offer service at its holy altar, for only by so doing can ye expect to dwell in the regions celestial.

## From the Prison World.

We are indebted to Miss Susie Clark for the following touching incident.

In one of his morning visits to Tucker, the chaplain brought him after his arrival in the death cell, an original poem written by a convict in the Charlestown prison, the only signature being the numerals "297." Tucker did not know the mysterious poet. The poem is entitled:

COURAGE, MY BOY!

Courage, my boy! the heights are steep,  
And tangling thorns your feet ensnare;  
On every hand the bleak winds sweep,  
The rocky peak is cold and bare.  
Climb, climb, my boy, till you grasp the prize  
That gleams in the glow of yonder skies!

Courage, my boy! the night is dark;  
It holds the key of your destiny.  
The storm fiends scourge your reeling bark,  
And gloat o'er a desolate, wreck-strewn sea.  
Stand firm, my boy, till the storm is o'er,  
And the ship is hailed from the sunset shore!

Courage, my boy! the battle scythe  
With the tempering flames of hell is hot.  
In the thick of the fray where you stand and strive,  
Full many a soul has stood and fought.  
Fight, fight, my boy, to your dying breath!  
Life holds your crown at the gates of death.

Of what consequence is it that anything should be concealed from man? Nothing is hidden from God: He is present in our minds, and comes into the midst of our thoughts. Comes, do I say?—as if he were ever absent!—Seneca.

BAYARD COLLEGE LIBRARY  
JUN 28 1906  
CAMBRIDGE, MASS.

# BANNER OF LIGHT.



VOL. 99.—Whole No. 2569.

Publishing Office:  
204 Dartmouth St., Boston, Mass.

BOSTON, SATURDAY, JUNE 30, 1906.

\$2.00 Per Annum, Postage Free. NO. 19

## FLAG OF THE FREE.

Anna M. S. Rosseter.

(Written for the Banner of Light.)

This is Freedom's Day! and we love it well;  
List the boom of cannon, the peal of bell!  
Let the stripes and stars of our glorious flag  
Wave from the heights of hill, and from every crag;  
With its field of blue, bright as Heaven's fair dome,  
'Tis the flag of our country, the pride of our home!

This is Freedom's Day! let the glad bells sound  
Through our broad domain, to remotest bound;  
Let the cannon's boom, and the loud huzzas,  
Our love re-echo to the distant stars;  
And the flag of the free, whose beauty we hymn,  
May its glorious colors never grow dim.

This is Freedom's Day! let us shout and sing,  
As the fair broad folds to the breeze we fling;  
Let the stars increase on its field of blue,  
Till the world-wide nation, loyal and true,  
Of anarchy rid, and from usurper free,  
Shall strong in the strength of its unity be.

This is Freedom's Day! defiance we hurl  
To the traitor who dares its bright stripes to fur!  
Our fathers were freemen, our children shall be,  
Or die 'neath thy folds, O flag of the free!  
Ring forth, O ye bells! let the nation be gay!  
May we never forget this is Freedom's Day!

## From a Spirit of an Ancient People.

(Automatically given through the pen of M. C. Colson.)

(Continued.)

To none of priesthood came desire to lend obstruction unto those outside the temple precincts who were more spiritually gifted, nor did it seem a scandalous infringement of their rights when others, uncalled of them, shared their priest-wise toil. Not any would have dared to, as have unnumbered Christian priests, enact the part of what ye term Providence, by setting limits to any soul's emancipation. Had such Christian priests been Christlike, not ban but blessing would have been a ward of those who, having found the Light, endeavored to lend guiding unto others. Although not all were gifted in such full measure, as to have proof by aid of their own eyes and ears of the constant flow of spiritual forces for the comfort and advancement of mankind, all were spiritually trained to their own needs of faith and due support of those they taught. Some there were, in verity. I, Dagmar, one of such unfortunates, to whom even evidence of eyes and ears on active service could not bring conviction; but such were few, and communion with the souls called Home robbed slumbering of the flesh of half its woes.

Many ages had elapsed beyond my mortal span ere came the more debasing worship of later days when sculptured gods appeared in such grotesque distortions, as half human, and half brute.

When came to Egypt such self-lauding age as ye have gleaned some meagre records of, men's minds had found a downward trend, yea, there was much decadence of religious thought, and conception of all spiritual forces became more gross. Such downward path once entered on, they drew aside from what their fathers had believed and made their guide.

Most of records ye have gleaned have come from days when Egypt had begun her struggle with impending doom, for cause of grasping nature, that could not brook another land should hold an equal place. Clear reading unto many nations might the downfall of such, once all-glorious land afford, could but wisdom flood each page of ancient history. But, regarding history of all ancient times, great misconception must needs arise, for cause of wide interpretation given. Also, there comes from working of vainglorious minds steps too wide for truth to bridge, while, from mind unused to grapple with

great issues, there flows a record, all too feeble, of a nation's throes in birth of mighty offspring.

From my appointed place in spirit realms, I long desired, with passionate yearning to send to souls in flesh relation of my earthly life of constant seeking unto self, and spirit life of long atonement, in fervid hope that it might be both a warning and an admonition unto all souls akin, who, like unto me, Dagmar, when flesh environed me, do bind the world between their brows and worship self.

But, ere such gracious task could be made mine, a fitting fleshly instrument must needs be found, not task so slight as ye might deem, perchance since must there be most absolute affinity of spirit. Yea, fleshly comrade must make response with every fibre of his, or her, being, to every effort of incarnate friend, when will they toil as one. To such close comradeship have I, at length, attained, and so can hold long speech with ye. Oh, yea! but at the cost of toil unspeakable to self, and much close service on the part of her who doth me aid ere I could make your alien speech of wide interpretation, meet full requirements of my eager mind, and ever as more strong my fond desire to make ye know full verity, the more of stumbling would your speech bestow. Even unto times of seven, has all my deep desire yeward, been made as written speech, so that misconception might not come to ye; yea, and though I have at times much inflammation over progress, yet, even now, find I from all untuneful speech must I make mine much hampering. Yet, may ye glean from off such fields of knowledge as I shall lead ye over, some few ears of wheat from which to form sustaining bread for them who hunger after verity, regarding state of soul released.

During ages of my life in spirit realms I had, in amplest measure, what all my powers had been employed to gain; and the bitter fruits I plucked in the House of Sorrows, were but meet harvest for my planting in the flesh.

It may be that many who will scan my book of life will deem me all presumptuous in offering guidance unto others; yea, but it is just for cause of fleshly life made worse than wasted that I am so fitted to lend warning of the pitfalls yawning at the feet of others. Do I not know them all from anguished retrospection? Yea, in verity! and therefore do I yearn, with deep compassion toward all stumbling ones, to lend to them a guiding hand. Yea, and to remit for but one soul, the anguish I endured would be most glowing recompense for shamed avowal.

Not always the faults that are most apparent unto eyes of fellows, are those that do most tarnish the lustre of incarnate soul.

My crimes against my neighbor and mine own soul were not such as won much reprobation from my compeers. Nay, I could set my eyes full wide and challenge all the world of flesh to dispute their purity; and, all unfeared of its verdict, hold my hands aloft to make their spotlessness be plain; yet, brothers and sisters in the flesh, I, Dagmar, of the stunted, meagre soul, wandered over fields of blighting memories for twice a thousand years of mortal counting after Light of Truth had stolen on most gracious mission beneath my stubborn lids, and compelled me to view all my villainess, and at each step upon such backward path I was confronted by a grisly spectre from my sinful past, and each one bore, uplifted in his beckoning hand, the lash of Memory, whose sting was never lifted from my crouching soul till every evil deed and word and thought had been atoned for by agonies of remorseful penitence.

When narrative of fleshly life has found recital, I will strive to lift for ye the veil of misconception that screens, from most of souls incarnate, the state of soul incarnate. I will also make ye know how I found cleansing, and how my long dumb lips found speech wherewith to laud the quenchless Love that lent my wayward feet such tender guiding, until, at length, I stood beside the radiant gates of Truth made manifest, soul fair-statured, and learnt unto my rapture that none can be so foul

but Love can cleanse them, and none so blind but Love can make them see, and none so undiscerning but Love can lend them fullest comprehension, and none so stubborn but Love can win them to her heart. Yea, Love and Love, and ever Love. Ineffable, Supreme, Unending, is the very atmosphere of destined Home, of every soul incarnate!

(To be continued.)

## Spiritualism and the Law.

Hon. Charles R. Schirm.

NUMBER FIVE.

It was my intention to close the consideration of Testamentary Capacity as affecting Spiritualists, with this paper, by giving the complete list of cases on the subject so far as I have been able to gather them. But, while the doctrine laid down in the cases runs with general uniformity, there are often facts and expressions of the Court so unique and interesting that it seems to me they might be continued without tiring the reader.

In my last paper I touched on the subject of Monomania and there are a few additional cases that I wish to cite before taking up again cases on Spiritualism; and after finishing with them, I shall take up the subject of Witchcraft. The cases on that subject are not so numerous, but they are entertaining and instructive.

The Century Dictionary and Cyclopedia, Vol. 5, p. 384, thus defines monomania: "Insanity in which there is a more or less complete limitation of the perverted mental action to a particular field, as a specific delusion, or an impulse to do some particular thing. The other mental functions may show some signs of degeneration."

And it gives a further definition under the sub-head of Instinctive Monomania, as follows: "The excessive tendency to do some particular thing without intelligible motive and unrestrained by considerations of propriety, morality, or personal prudence. Persons manifesting this form of mental derangement, usually have exhibited signs of more or less extensive mental degeneration."

The weight of legal authority, however, holds that a "monomaniac" is one who is insane upon some one or more subjects, and apparently sane upon all others. There are cases in which the courts have not clearly defined monomania, in which the delusions, nevertheless, were in accordance with the doctrine as set forth in my last paper.

In *Rice vs. Rice*, 53 Mich., 432-434, decided in 1884, the court said: "Such testimony as was given of insanity tended to show not general insanity, but delusions on the part of Rice respecting the currency, political affairs and his own candidacy for office. The most strange and gross of them was that his services were needed by the general government in the management of its financial affairs, and that he was likely to be made Secretary of the Treasury. Rice seemed to have been a man of considerable prominence in his county, and the so-called delusions were not necessarily inconsistent with testamentary capacity, but indicated rather inordinate and ridiculous conceit than insanity. They did not at all enter into or affect the provisions of the will, which was a plain and sensible instrument, dividing the decedent's property among the members of his immediate family and containing no provision from which as they read, insanity could be inferred or suspected."

The existence of monomania in a testator, who is otherwise sane, which does not affect the disposition made by the will, will not invalidate the instrument. *Stackhouse vs. Horton*, 2 McCart., 202 (N. J. Eq.), 1854. *Forman's Will*, 54 Barb., 274.

We now turn to a case in which the Court laid down the postulate, that a person who is affected by monomania, although sensible or prudent on subjects and occasions other than those upon which his infirmity is commonly displayed, is not in law capable of making a will.

*Smith vs. Tebbitts*, Law Rep. 1 Pro. and Div. 401. Decided 1867. This is an English case.

It will, however, appear from an examination of the case, that the Court did not limit itself to its own doctrine, as above set forth, but really made its decision in accordance with the law as hereinbefore cited.

The essential facts of the case are these: Mrs. Thwaytes, the testatrix, was a monomaniac on religious subjects. She believed she was the Holy Ghost and that Dr. Smith, who had been the object of her bounty while she was living, and who, with his brother, was the residuary legatee under her will, she believed to be the Father. She told some of her neighbors that Dr. Smith was in the Trinity with her, and that she was to take part in the judgment with the Lord, Jesus Christ, in connection with Dr. Smith. Her other twisted ideas on religious and religious subjects are both touching and amusing, if we may use the latter term in connection with a human infirmity, but space will not permit printing them here. She had unfounded suspicions against her sister, who was her only heir-at-law; but she always held in high esteem the "doctor," who never refused the large sums she gave him, from time to time, "to carry on the great work," whatever that was, nor does it appear that the "doctor" ever declared his unfitness for the High Character with which he was clothed by his benefactress.

Her estate was exceedingly large and in passing upon her testamentary capacity, it would naturally suggest itself to inquire into the manner in which she conducted her estate, to discover whether her religious views and delusions had affected her business instinct and ability; this the Court did in this case and said: "The capacity to manage property is always a topic well worthy of consideration in inquiries like the present." P. 428. And in that statement we find the deviation from the rule first laid down; and as a result of that consideration the Court said: "But, with such light as I have, I find clear traces of insane suspicions at one time, and insane aversions at another—a large fortune ill-husbanded; relations estranged; extravagant benefits conferred on those about her, though strangers in blood; a secluded life; and a submission to the will of another, apparently founded on the special subject of her hallucinations, for which the external and visible relations of the parties can hardly count." P. 436.

The doctor and his brother, who, so far as we know, had no divine attributes ascribed to him, were to receive the magnificent sum of 180,000 pounds sterling. In my judgment the Courts' opinion of monomania as affecting testamentary capacity, was wrong; but its decision in this case was right. I shall probably refer to this case again when I take up the matter of how the law looks upon gifts made by persons while living, to others who stand in such confidential relations with the donor as to give them great influence over him. This topic is suggested by reason of the relations between mediums and those who go to them for advice and spirit communications.

In addition to the cases on Monomania to which I have already referred in these papers, I wish to call attention to text cases cited in the Amer. & Eng. Ency., Vol. 20, p. 843 (2 Ed.).

(To be continued.)

## A Spirit Message.

(By Inspiration of David A. Leisk.)

Greetings to you friends, brothers and sisters, co-workers with the angels for the upliftment of humanity! It gives us great pleasure, through this instrument, to voice our united sentiment to you in relation to the glorious movement known on earth as Spiritualism. Notwithstanding the barriers of opposition and the throes of oppression, the light of Spiritualism has spread in beautiful rays throughout your earth. The knowledge that there is no death is the most glorious and educational power that can come to the souls of ignorant humanity. Over and over again when our beloved Cause was being immersed in war through the opposition of the undeveloped mind, we have come forth to the rescue and upheld it with our united forces.

Could the editors, speakers and workers of this great movement perceive the mighty hosts who are banded together for its advancement they would take fresh courage and forget their struggle and difficulties. Our present work is an endeavor which we know will ultimately succeed in bringing harmony and purity to the ranks of the workers. There will be a house cleaning before very long which will eliminate from the Cause much that is now undesirable and which is hindering its real progress. The banner of truth and honesty must be upheld and nothing that is unrighteous may be connected with a movement that has its birth from the centers of intelligence, love and purity, in the spheres of the immortals. The culture, education and spiritual unfoldment of your workers is essential to draw to them those wise and exalted forces of life which will make them true and helpful inspirers of the people. We cannot now do as much as we would for want of suitable mediums, the auras of so many of your workers are so dense and their soul atmospheres so inharmoonious that we are constantly repelled. We hover around your earth with messages of love and wisdom seeking to give light on the various problems of life, but, alas, we are not wanted, no conditions are made for our reception except with the few, and often we have to sorrowfully retire into our immortal homes. Wake up, O ye, who hold the means of communication between earth and heaven. Get out of the light, ye stumbling blocks and blind leaders of the blind. Make room for the messengers of truth who bear in their souls messages of glad tidings and great joy to the poor stricken ones of our common humanity. Cease to lie, ye, who say the angels are at rest and beyond active participation in the affairs of your earth. We rest not, neither are we weary, for we have realized what life is and because of that knowledge we seek to benefit our brothers and sisters of earth who are struggling where we once were. Mediums we want but not of the commercial type. We want those who are seeking to live unselfishly; who are struggling to shed the rays of truth across the pathway of life. Mediums who are forgetful of self-interest, of the almighty dollar, who, for the love of their common humanity and the cause of Spiritualism, are desirous of co-operating with advanced intelligences for the world's emancipation. All hail! ye, who know the truth and have been set free. Cease not to offer service at its holy altar, for only by so doing can ye expect to dwell in the regions celestial.

## From the Prison World.

We are indebted to Miss Susie Clark for the following touching incident.

In one of his morning visits to Tucker, the chaplain brought him after his arrival in the death cell, an original poem written by a convict in the Charlestown prison, the only signature being the numerals "297." Tucker did not know the mysterious poet. The poem is entitled:

### COURAGE, MY BOY!

Courage, my boy! the heights are steep,  
And tangling thorns your feet ensnare;  
On every hand the bleak winds sweep,  
The rocky peak is cold and bare.  
Climb, climb, my boy, till you grasp the prize  
That gleams in the glow of yonder skies!

Courage, my boy! the night is dark;  
It holds the key of your destiny.  
The storm fiends scourge your reeling bark,  
And gloat o'er a desolate, wreck-strewn sea.  
Stand firm, my boy, till the storm is o'er,  
And the ship is hailed from the sunlit shore!

Courage, my boy! the battle scythe  
With the tempering flames of hell is hot.  
In the thick of the fray where you stand and strive,

Full many a soul has stood and fought,  
Fight, fight, my boy, to your dying breath!  
Life holds your crown at the gates of death.

Of what consequence is it that anything should be concealed from man? Nothing is hidden from God; He is present in our minds, and comes into the midst of our thoughts. Comes, do I say?—as if he were ever absent!—Seneca.

## A Disappointment.

Across the blue sky together  
Raced three little clouds one day,  
The sun they had passed at noon,  
The west was a league away.  
"Oh, he is so slow," they whispered,  
"So slow and so far behind,  
We three can be first at sunset  
If we only have a mind."

They laughed to themselves in triumph,  
They took hold of hands and flew,  
But ah! what a sad disappointment  
They afterwards found and knew.  
For this they had quite forgotten  
As they hurried along through the air,  
There never can be a sunset  
Till the sun himself is there.

Kate Kellogg.

## A Church in the Wilderness.

Rev. Oliver Jay Fairfield.

One act of one of my ancestors, it seems to me, was of enough significance that it should have made him famous with his God, if it did not attract the applause of men. It was in the early days of the settlement of Ohio, whether he had gone as a pioneer. It was not that he made a new home in the new land of promise, making his way with his family and a few friends and what few goods they could take along by the slow and painful modes of travel in pioneer days, by lumbering cart over the rough and mountain roads that lay between tide-water on the Atlantic and "the gateway of the West" at Pittsburgh at the headwaters of the Ohio. It was not that he underwent these hardships, or the still greater privations and dangers that attended the sail down the Ohio, —the making of a raft of rough-hewn logs on which they navigated the turbid waters: the country still "the wild and bloody country," with thick forests on either side down to the water's edge, concealing they knew not what danger of wild beasts or wilder men. And to the known dangers by day, night added the unknown terrors of the darkness. —for what American cannot point back to scenes like these in his ancestry? For we came of a hardy race of brave heroes who planted here in the wilderness the beginnings of a great nation.

But the incident I would recall is the manner in which he built there in the wilderness—as a light shining in the darkness—a church dedicated to God alone, to the free worship of every people who wished there to learn of God. It did not belong to any denomination; it was not built for any sect; it was not erected to further his own opinions or any man's opinion about God or religion. No intermediary of saint or book or tradition was to come there between the devout soul and the God of its worship. It was not even to be a church of the Christian religion, but free for every people to worship God in.

Climbing upon the frame of the new meeting-house as it neared completion, this layman dedicated it with these words: "Here stands a fine frame, and it should have a good name. It shall be called 'Republican,' free for all denominations to worship God in."

This brave layman in the wilderness of Ohio had gone farther than any of the Protestant reformers or other free thinkers of the earlier century who gave us our Protestant faith, in ignoring church or tradition or theology that he might leave the individual soul free and alone with his God. It is for this that our religion stands: to make known God and his ways to man, to give all people everywhere a free chance to come to the knowledge of God. Christianity is committed to the one task of imparting to all eternal life. "And this is life eternal," says Saint John, "that they should know thee, the only true God and him whom thou didst send, even Jesus Christ."

But can a man know God? Can the finite mind comprehend the Infinite? the human, the divine? Can the creature come to the knowledge of the Creator?

The first postulate of all religions answers "yes" to all these questions. The Bibles of the world take it for granted that a man can know God. Christianity is founded upon it. The great prophets and preachers of the world have acted upon it—Moses, Isaiah, Jesus, Luther, Wesley, Emerson.

Saint John, the most mystical of the New Testament writers, speaks everywhere of "knowing" God,—"knowing" the power of his love, "knowing" that we have passed from death unto life. It is a present God whom he reveals, one who can be known as Moses "knew" Jehovah, talking with him face to face.

On the other hand Saint Paul, the most carefully trained theologian of all the Bible writers, uses rather the phrase "believing in" God, as though God were distant or not easily known to man. And, as Paul's writings became the foundation-stones on which the structure of Middle Age theologies were built, it is not strange that knowledge of a present God should have given place in many minds to belief in an absentee God, God afar off, high in heaven, though the earth is his footstool.

This belief reached its culmination at the middle of the last century in the scientific skepticism of that time. Tennyson, the great poet of nineteenth-century faith, but who might almost be called the poet of the nineteenth-century skepticism, so closely does he reflect the spirit of his time, has these lines expressive of the spirit of that age. Can a man know God? Tennyson says:—

"We have but faith; we cannot know,  
For knowledge is of things we see."

Herbert Spencer, the great philosopher of the doctrine of evolution, says that it is impossible for the finite mind to comprehend the Infinite, that all man can know of God is that he passes not only human knowledge, but human conception. So Spencer brought into philosophy use, as applied to God, the term "the Unknown." It is not a denial of his existence, as some supposed, but of man's ability to know God.

If Herbert Spencer and the other philosophers had first made clear what they meant by the term "God," their great service to the world would not have brought them into conflict with the theologians and prophet preachers of the world, for, when rightly defined, their position is absolutely true. But we need first the definition.

"The word 'God,'" says Dr. S. R. Calthrop, "has two quite legitimate but distinct and separate meanings, which must never be confounded with each other. The first meaning is 'the All,' and is necessary both to philosophy and science. The second and more popular meaning, in its best use, is 'the Spirit who surrounds and interpenetrates all worlds and all existences.' Endless confusion results from the jumbling together of the two."

God, in the sense of "the All," is, from one point of view, absolutely unknowable and unthinkable; for there is nothing outside of God, "the All," to bear any relation to him or to limit his being, and we cannot think

without ascertaining relations or fixing limits. But, in the sense of "the Spirit," we can place limits and conditions within, and can think of our union with "the All," who surrounds both us and our thought. And this may not be without its religious uses; for, as Dr. Calthrop points out, "the thinker's heart can rejoice to know that there is nothing outside of God, who is All in all, to condition his perfect purpose, or to interfere with his glorious union with all his children."

It is a magnificent conception, that of God as "the All," but used more in science and in philosophy than in religion, though capable here of worthy uses.

God as "the All" has not anything out of which to make the world and his children, save out of his own perfect substance. So in the most true and literal sense we are all the children of his love and partakers of his nature.

God as "the All," since he is everywhere, must be in every place, in heaven and in hell and in every "atom" of matter, so that it is impossible to stray beyond his love and care. "Not even a sparrow falls to the ground without his care."

God as "the All" cannot be a cause, for there is nothing outside of "the All" to receive any effect from "the All." So it is incorrect to say that God made the world as a jeweler might make a watch and set it going. We should say that God is making the world, its present life. "Paley's watch must give place to a flower," says John Fiske,—"the indwelling principle of life not made, but growing."

God as "the All," though he possesses all power—all the power there is—is powerless to make the humblest of his children no right without the co-operation of that child. As Dr. Calthrop says: "No one can be just and kind, tender and true for me. Until I am all this, one Son of God on one planet has deserted his post. One empty chair is set at God's table, waiting till the absent, tardy, and ungrateful guest comes at last into the great Banquet Hall."

The second is the more popular meaning—God in the sense of "the Spirit who surrounds and interpenetrates all worlds and all existences." When we use the word "God" in this perfectly proper sense, but without forgetting the truth of the other, we can "know" God: for it expresses just the relationship of God to the finite children of his love—God the Father and Friend, the inspirer and guide, the faithful guardian and generous provider of all our needs. Even the doctrine of evolution appears as a love-process and in harmony with religious teaching when it is stated with this use of the word, God as the one "Spirit who surrounds and interpenetrates all worlds and all existences," or, as Saint Paul says, "above all and through all and in us all."

"A fire-mist and a planet,  
A crystal and a cell,  
A jelly fish and a saurian  
And caves where cave-men dwell.  
Then a sense of law and beauty,  
And a face turned from the clod,—  
Some call it evolution,  
And others call it God."

Evolution is just another way of stating the fact of God's love to the world—that God reveals himself in forms of matter and spirit, in fire-mist and star-dust, and in the early forms of life, and is seen God within the life of man in the growing sense of law and beauty and in the lifted face of worship. And, in those heroic qualities of human life which we find so hard to explain except as we use the term "divine," what are all these but God manifesting himself in the souls of his children?

"A picket frozen on duty,  
A mother starved for her brood,  
Socrates drinking the hemlock,  
And Jesus on the road;  
And millions who, humble and nameless,  
The straight, hard pathway trod,—  
Some call it consecration,  
And others call it God."

The old-time "proofs" of the existence of God in which our fathers delighted have for us no value. They seem to us ill-deduced, unsatisfactory, and inconclusive, mainly, I think, because we have outgrown the conceptions for which they stood and have come to a more vital knowledge of God. We see God at work in the world, and do not need to ask if he really exists. "The truth of the matter can be put in this way," says Prof. Leuba: "God is not known, he is not understood, he is used—sometimes as meat-purveyor, sometimes as moral support, sometimes as friend, sometimes as an object of love. If he proves himself useful, the religious consciousness asks for no more than that." He is real to us since he produces real results. Prof. Flint, in his book on "Theism," speaking of the failure of the old-time "proofs" as arguments, says: "The Father in heaven is known just as a father on earth is known: the latter is as unseen as the former. No human being has really seen another. No sense has will or wisdom or goodness for its object." Nevertheless we know that our friends exist. It is true we cannot by searching find out God, yet

"Simple trust can find Thy ways  
We miss with chart of creeds."

But can we come into such close and intimate relationship to this heavenly Father that the sense of his presence may seem to us as knowledge? We cannot wholly escape him. He comes to us in ten thousand ways; and from some experience, if we keep the mind and heart open to his coming, we shall have the revelation that amounts to knowledge. A Persian proverb says, "Whichever road I take joins the broad highway that leads to Thee."

One afternoon several summers ago I was traveling through the beautiful lake region of Minnesota, "the land of sky-tinted waters," as the Indians so fittingly named it. As the express train sped along, past wide and fertile fields, by long stretches of open prairie, now and then cutting through a small oasis of timber, in that land of plains, —a wooded island against whose shores the waves of prairie grass and grain beat and broke,—by beautiful lakes holding in their quiet bosoms the tints of the sky above them, though giving the colors a seeming double glory from our surprise at finding them at our feet,—all these scenes thrilled me and touched me. But more than all else was I moved by the almost limitless views I would now and then get as we came out of the barriers of hills and trees. At length we had passed the last clump of trees, the last slight elevation. The last sky-reflecting lake was far behind us in the woodland. We had turned directly west and were in the midst of a prairie which presented nothing except level stretches of grain extending farther than the eye could reach. And the evening sky bent over it all. It was my first view of the great prairie. No other view of nature, no matter how beautiful, grand, or far-reaching, ever satisfied my nature as that view. And, as the deep sky settled its darkness about me that night, swallowing up the endless circle of the horizon, and leaving me in the midst of a boundless ocean of land, and the unlimited depths of God's universe opened above me,—deep calling unto deep,—I seemed to have come more nearly than ever

before into the very presence of God, the very gate of heaven.

But it is not only in the unusual scene, at quiet sunset, or when, after some vision of him, "God makes himself an awful rose of dawn," that we come to know him. We find God, too, in the simpler and more common experiences of every day; for, says Lowell, "be he nowhere else, God is in all that liberates and lifts, in all that humbles, sweetens, and consoles."

"Can a man know God?" If we turn for an answer to literature as an interpreter of the deep things of life, and to the great poets, we shall find there the answer given, but by no one more clearly and beautifully than by Tennyson:—

"Speak to him thou, for he hears, and spirit  
With spirit can meet;  
Closer is he than breathing, and nearer than  
hands or feet."

Christian Register.

## William Shakespeare.

William Brunt.

William Shakespeare is the greatest name in English literature. He is the world's supreme poet, the dramatic power of all time. We cannot be too extravagant in our praise of his power and insight and virtue. If we fall short of ardent enthusiasm, it shows we have not read him aright, or we have not compared him with the many writers in the same field, but who are as little hills by the side of a mountain. You can find almost every sentiment that fills the mind of man felicitously expressed by our poet. And where he has jeweled a thought, none other has power to rival him. But the plays, they are the things, they are rich in plot, but richer in thought—they give us life itself, and the touches of nature are so true that it seems like our own heart shown to us. It is simply wonderful that this man has produced so prodigally what is most precious and inspiring. He enlarges our understanding of what we are, in the movement of the mighty plays, we seem to be on the very ocean of thought, where tumultuously the passions roll and sway as if a great storm passed over them. It is a feeling of majesty and might that he gives to us.

It is more than three hundred years ago that this genius was born in the little town of Stratford-on-Avon. It was a poor place, as we might count it, the very Nazareth for poetry—and yet like the disappointments of fate, it was all right, for the one nature had furnished with every compensation in his own self. The parents were of the middle class, and the father in time creeping back to poverty. He does not seem to have had ability to keep pace with his own needs, and he gradually loses his hold of what property he and his wife had—and in this his son was different, winning at last a competency and keeping it.

His parents were uneducated. They could not read or write, but there must have been some studiousness of life in mother and father both, and the mother must have been a woman of unusual parts to have given such gifts to her son. According to the old calendar, he was born in April (23rd) and was a child of his sunshine and shadow, its gleam and its gloom. But according to our reckoning, he was a child of May (4th) and had the inspiration of the renewal of nature, when the green grass and leaf and bud come and the birds are heard again in the land.

And as for him, what was given was in himself, as it always is to genius. He had his own by royal right of nature, which is the only answer we can render why things are what they are. We try to account for Shakespeare and are baffled with what is presented to us for our judgment. Very well, it would be the same if the surroundings were changed. If a palace had received him, and royalty had been his parentage, the wonder would have been even more. We must expect the great in the humble and rejoice that poverty, as we call it, can give us a Shakespeare, a Joan of Arc and a Robert Burns, not to mention other names, ever bright and fair. When the seeming impossible is—all carping at it, is stupid—and we have to rejoice at the actual thing, and see what grand promise lies in the fact that man is so gloriously gifted with power to rise and be the king of circumstance.

But perhaps the condition is better than we think in the case of a Shakespeare and a Lincoln, at any rate, we can see in it the education that helped each to his particular quality of mind and character. There was a stir in the air in Elizabeth's day from the new place that England was making for itself. There was the impress of great deeds, of discovery, of conquest, and a love of learning, all of which was education to one alive to the life of his day. And Shakespeare is driven up to London when twenty-two years old, after an unwelcome marriage, and after becoming the father of three children—and in the great city of some three hundred thousand inhabitants—he finds the field of his labor in the theatre.

Here his work was awaiting him. It had no particular honor. It was a pastime for the nobility, who had their players and patronized their own theatres, and the multitude came out of their curiosity and to be amused. But it was the time when the spirit moved to action and when it reproduced itself in dramatic thought. There were many playwrights, and the theatres owned their writings and kept them as their property. That is why Shakespeare apparently took such little interest in their preservation.

And this is to be said that while we cannot think he was ignorant of the worth of his work, yet in another way, the great man is not busy with considering what others think about him or what they are going to do with what he has given. He is content to let time decide in its own way the worth of his work. I have all admiration for this sublime trust of the poet in the value of his plays—that they did not need to be hedged about with all manner of precautions as to their preservation. The really good will take care of itself though all the world should turn to coal. And we can well believe that such golden utterance would come to men as the nightingale comes to the grove. It is

a necessity that man should find expression of his varied thoughts and see himself with the eye of the most enlightened of his race.

In his work was education. It was not of the pedantry of the schools. It was of life and the intellectual ferment of the hour. It was in being in the theatre and having the need of meeting the constant demand for the new and the strong. Such writing could not have been produced in the study by a Lord Bacon even, if he had had the lyric and dramatic gift—it wanted the worker—and it had it in our Shakespeare.

I have always taken a great interest in the controversy started by Delia Bacon in giving Bacon the honor of being the author of these wonderful plays. I have had sympathy with the thought that it required such a brain and the mingling with men a court would give—but I am free to confess that I am not fully persuaded in my own mind that there is any call for his lordship in the matter. Rather the contrary—and I think that Shakespeare is a sufficient reply to all doubt as to his own.

That the autographs show a poor writer cannot militate against his power any more than it would against Rufus Choate or Horace Greeley. We know these were horribly poor penmen, but great writers without any question at all.

Then the scenes the poet depicts of kings and courts need for their representation the nobility of mind that alone belongs to genius and has but little relation to fact. The histories were of the mind of the poet in its fulness and insight. He made the courts out of the magic of his own understanding—and the characters were creations of his grand imagination and knowledge of men. This is an all sufficient reply to the supposed need of some other writer for what is almost a miracle any way we can consider it.

If there really were a cipher in the plays revealing their Baconian origin, it is a mighty pity that we do not have the actual demonstration of it in a different way from what Ignatius Donnelly or John Owen have offered. It seems a sin that it is not given us in such a way that there can be no gainsaying of it. That there are phrases alike in both writers can be used both ways. It might well be that Shakespeare helped Bacon as vice versa. We know that Bacon called to his aid his friends, but Shakespeare took what he wanted and brought it to beauty by his own magic skill.

There is not convincing evidence for Bacon—and one must not be too ready to rob the poor to feed the rich—and I still stand by the bard of Avon, though I am open to testimony when it can be fully presented—and I lose no opportunity to hear and consider it.

In a way it would not matter who gave us the thirty-six plays, the poems and the sonnets. They remain as the monuments of time. And the author hides his personality because the work is chief and it is the setting forth of men and not of self. All this is clear and our joy is unbounded in what we have. It justifies itself to our loving regard because of what it is, and we need no name to make us admire and love the plays more, and yet because of our fondness for men we want to give honor where honor is due, and credit where credit properly belongs—and if it were Bacon, very well to him it shall be, but it must be proved to be his—and as it now stands we give it to Shakespeare, who died at the age of fifty-two, and who because of the little money he had gained was buried in the church, and who makes that church dear to pilgrims because his bones are resting there. He has given us the whole range of human life, from the first cry of the child to the last babbling of the old man. He has told the lover how to love, he has shown the play of fear and jealousy and ambition and shown us life in its varied phases, so that we can look on it as if we had lived many lives and had the experience of ages in our blood!

## Just the Way One Thinks.

George W. Kates.

Amidst the surroundings that nature produces undefined or unassisted by man, one would suppose that all people would think alike.

But just as much differentiation exists as in the midst of the artificial centres of population. A mountain top, or the ocean sweep, affects the retina of different people with a wide range of expression.

No two of them see exactly alike. Descriptions of a scene vary vastly. There are no two persons exactly alike; no two grains of sand, or leaves on a tree, bear the exact sameness of formation. The law of life is differentiation. How, then, could there be the same truth for all people?

How could there be the same Heaven for the multitude?

Why suppose that the same location or condition will exist for all in the spirit realm? If nature makes in this material plane such varieties and adaptations, then it is logical to suppose that nature continues its work in the spirit plane upon the same law of relation. We cannot appropriate beyond our capacity. But, some one may say that capacity is unlimited in the spirit life. How can that be? Does not nature develop by slow processes?

The logical sequence already alluded to, presupposes that we must slowly develop in the spirit. Perfection seems to be an eternal attaining.

Giving to spirit life the same laws of nature that are applied on the earth plane, is to make that after life one of enjoyment; for in progress there is the great satisfaction—especially when derived by application.

Can we blame anyone for thinking as they do? Certainly not! But, we may blame them for continuing to so think. Nothing has ever so stopped progress, as has the idea that what was good enough for our forebears is good enough for us. And there is nothing that shakes false doctrine more harmful, than does its antiquity. Longevity has lent it a charm; and people worship at its shrine because, forsooth, the

ancient ignorances did. The revelations to the people of the dark ages could not be the eternal revelation of God, because the same could not be conveyed to them. Why, then, should such revelations be held as being of eternal utility and claim our worship as sacred? Can the eternal fiat of God be expressed through human beings?

Is not that fiat expressed in all of Nature's handiwork? Are not cause and effect eternally the same? It is not the question of how many expressions of cause and effect have we discovered or applied; for in their variety of forms and forces we find continual homogeneity of law.

We occasionally hear some one say: "That is not what I think!" Or, "I think so and so"; or, "I believe so and so." It is not so much of importance to hear what they think or believe, as it is to hear of what they know.

Ah, what do we know? Too long have we been fed on belief! But, can we know? If we cannot, then we must be imbeciles. Why should it be dangerous to know the truth? Have not the theologians told us it is dangerous to trespass upon God's eternal domain, and discover the infallibility of his law? Have they not tried to stop the exercise of reason by fulminating against it revealing too much for the finite person to know? The reason for that has only been to hold the human mind subjective to priestly dictation. Nature says to every form: "You must have room to grow unincumbered by weeds and free from the influence of opposing forms." Human forms must also have room to grow! If they are enervated by opposing forces and forms, they will suffer the contamination; for the possibility of hybridization is well proven.

To cultivate the same crop year after year upon the same soil, is to make that soil nonproductive of the vegetation sought for. But, change the soil and fertilize the soil, and nature yields unto you a bountiful harvest.

We must obey the law! Why not go to nature and obtain its revelations, instead of pondering only the musty tomes of the ignorant ages? Truly may we give to the columns of the Banner of Light the scent of clover blossoms, if we go to the fields and commune. Even should we go to the ant heap, we may learn the truths of God. But, some people cannot derive the lessons the ants teach, nor scent the aroma of clover blossoms. Our sense power is not equally acute. A few days ago when riding along a country road, my companion said: "How fragrant are the clover blossoms." I had not sensed the aroma and had to specially apply my faculty of smell in order to discern the fragrance alluded to; and then it came to me with full power to charm my olfactory capacity. The lesson was one of application. And, it is but the forerunner of greater possibility to partake of the great munificence of nature. Who shall tell us that any one person can discover all of truth? Who is there amongst us can see the absolute of spirit phenomena? We cannot rely upon the discernment or opinion of any one person or committee of persons half as much as we can upon our own witnessing.

We must see and hear for ourselves, as we must work out our destiny individually.

Let us give good heed, then, and not stay tomorrow in the same house of experience that we dwell in today. Let each day bring its thoughts and revelations; and apply these to such growth here and now in order that the great future of life shall continuously open with ever widening vistas.

## En-Dor and the Obeah Woman.

Alexander Wilder, M. D.

The mention by a contributor to the "Banner" of the woman of En-Dor brings back to me many recollections of early boyhood. We all went to "meeting" in those days. (Our Puritan traditions were too firmly held to permit us to use the prelate term "church.") It was not an altogether agreeable journey that we took of a Sunday morning. The meeting-house was a plain wooden structure, for a long time unpainted, over three and a half miles away, standing isolated on farming land where the population was not numerous. The excursion I learned early to dislike. I did not like to wear the starched Sunday clothes, and the road crossed several pieces of swampy ground where logs had been placed side by side to make a passage for wagons. When our wagon crossed them I had to hold my breath to keep down sharp pains in my body. Ours was an old-fashioned family such as the President praises, and we rode to meeting in a farmer's wagon. Our parents had been drilled in the old Calvinistic ways of New England and were anxious accordingly that each of us should be converted and have a good paid-up policy ensuring our safety when the judgment came. Several of us, however, adopted different views in later years, and no longer supposed that God kept a State Prison with a Satan for turnkey.

We often arrived a little while before the service. This gave opportunity for observation. The old men of the congregation were often of winter mornings collected around the stove. In summer, however, they frequently sat out of doors during the noon hour in the shade of the meeting-house. Their talk was upon such topics as King David whom they called "a Christian man," despite his failures; the apostle Peter, the "witch of En-Dor" and her wonder-working powers. Being myself always passionately fond of learning, these discussions prompted me to much thinking. I was not satisfied to be told things, without the reason being given. Later in life, I was better able to find out many of these matters for myself about which I had been curious.

The story of the woman of En-Dor proved to be a prolific theme for these old men of Sunday mornings.

Doctor Oort declares it "impossible to form any reasonable and credible conception of what occurred." In fact, however, the whole narrative of Samuel and Saul as given is of doubtful historic value. It is incoherent, sometimes contradictory and

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

**PUBLICATION OFFICE AND BOOKSTORE**  
No. 202 Dartmouth Street, next door to Pierce  
Building, Boston, Mass.

**WHOLESALE AND RETAIL AGENTS,  
THE NEW ENGLAND NEWS COMPANY,**  
14 Franklin Street, Boston, Mass.

**THE AMERICAN NEWS COMPANY,**  
41 Chambers Street, New York

**TERMS OF SUBSCRIPTION IN ADVANCE**  
Per Year ..... \$2.00  
To Great Britain, Australia and New Zealand, Ten Shillings and sixpence.  
Postage paid by publishers.

**Managing Editor: IRVING F. SYMONDS**  
To whom all Literary Contributions, News Items, Reports  
and Announcements must be addressed.

**Business and General Manager**  
**IRVING F. SYMONDS**  
To whom all Business Communications must be directed

**Representative-at-Large**  
**Dr. GEORGE A. FULLER**

**ADVERTISING RATES.**  
Full particulars furnished upon application.

Advertisements to be renewed at continued  
rates must be left at our Office before 9 A. M.  
on Saturday, a week in advance of the date  
whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to touch  
the honesty of its many advertisers. Advertisements which  
appear fair and honorable upon their face are accepted, and  
whenever it is made known that dishonest or improper persons  
are using our advertising columns, they are at once interdicted.  
We request patrons to notify us promptly in case they discover  
any column advertisement of parties whom they have proved  
to be dishonest or unworthy of confidence.

Our columns are open for the expression of imper-  
sonal free thought, but we do not necessarily endorse all  
the varied shades of opinion to which correspondents may  
give expression.

No attention is paid to anonymous communications.  
Name and address of writer is indispensable as a guaranty  
of good faith. We cannot undertake to preserve or return  
unsolicited articles.

Whenever you desire the address of your paper  
changed, always give the address of the place to which it  
then sent or the change cannot be made.

## Banner of Light.

BOSTON, SATURDAY, JUNE 30, 1906.

MAILED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK  
FOR THE WEEK ENDING AT DATE.

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

### Who Is to Be Blamed?

We hear much in these days about "dishonest mediums," mediums of "low grade," mediums working on the "Commercial Basis" (whatever that may mean), and we pause to inquire, for whom do these "sit"? What is the inquirer doing while the medium is exercising this "low order of mediumship"? With whom does she trade on this "commercial basis"?

Again the elegant investigator comes down to the medium to "scientifically" investigate. In the beginning she starts off to dictate terms, discount the evidence, forcing an interpretation of the evidence into channels of her pet theories. She glibly discourses on the generally low order of mediums, their tastes, their manners, their very places of residence. Closes the interview by haggling, on a most decidedly commercial basis, for a discount, on the plea that she "did not get much."

A member of "the cloth" goes out to inquire about this subject of Spiritualism. He will get something to take back to his flock to set them right on this delusion. He finds himself alone in the room with a woman. However interested she or her guide may be in the errand which has brought him to this door of investigation, he starts out to tempt the medium, as a woman. However shocked the woman may be, the struggle is made. The "sitting" closes. The clergyman goes back to report. What does he report, that he was nasty; that he did not even give attention to what promised to be a message from his wife; that he found here a woman who seemed to have no interest in his indecent hints and proposals, but an earnest, sincere and devoted worker who gave evidence of a single purpose, even to lighten the gloom that surrounds the terrible uncertainty of death? Did he? On the contrary did he not go back and report the sitting devoid of any results of importance, if indeed he did not defame the name of the medium to forestall any report of his own actions.

Again, a "strictly business man" goes down to the medium, making a bet before he starts that he can get these wonders under test conditions that are agreed upon. He finds the medium sensitive to the low purposes that bring him into the presence of this beneficent law of mediumship. The medium grows nervous, disappointing, and finally, defiant, and on the point of driving the man out. Then does he get his senses and grow steady himself before his opportunity and, together with the medium, try and gather a proper atmosphere in which the spirit can testify? Instead does he not deliberately start out to humor the psychic, leading him into the channel of his desire, precisely as he carried his point with his competitor in his own trade. In a word he

trades on the medium's weaknesses, as he did his brother trader, and if the medium has a taste for wine brings it in to "steady his nerves," even though he knows it may mean days of debauch and despair for this psychic instrument?

Once more, here is a little woman comfortably situated in her family and social relations, to whom the power of a medium comes. So real and sacred it becomes to her that she refuses no opportunity where she may bring comfort or help. More and more her life becomes centered in the work. More and more is her domestic and social life broken in upon, until she is obliged to arrange the work on something like business lines. Her time and appointments cannot be left to the whim of the seeker. She sells the time so that the one engaging it loses if he is careless about keeping his appointment. Is this doing work on the commercial basis, about which we hear so much? The medium goes on and becomes more and more involved in a public work. Nothing personal seems too dear to neglect if only she can serve those who come into her range of service. Her home, her health, everything she holds pleasant and enjoyable she gives over to serve. The sick are healed (she too often giving her service not only but buying the medicine); the sorrowing are cheered; the mourners comforted and the hungry fed. Do these who have been the recipients of her bounty stand by her? Do they look to see what they can do to give her a proper setting for this great work? When dirty gossip marks her for its slimy smirch does she rush to the front and silence the defamers with the facts they know, as they would defend their loved ones? When she needs a bit of release from the daily demands, do they study the situation to see if there may not be some simple service, like bearing her financial responsibilities for a week, that she may renew her strength for larger service? When she appears before the public do they try and attend and give of their strength and steadiest thought? Can she count on them when it is inconvenient for them?

We have given a little sketch of what the average medium, trying to serve with her powers in the larger and more liberal way, experiences. If, out of this struggle, she has learned that, what she has people will buy, if it is what they want, but loyal, sympathetic, contributive service they will not give for any length of time; that the care of the medium or the spirits' work they will not consider as a part of their daily care;—if with these experiences ground into her, she some fine morning awakes to the fact that her grocer, who used to urge her to let her account run, suggests that he is about to do a strictly cash business; that the fuel man doesn't fill bins any more on order but, "under present conditions," has to have the cash before he can recognize the order; that the market man "owing to the Trust" has also to bring his business to a cash basis,—if standing before these facts she decides to bring her service, "under the present conditions," to a stricter business line, tell us, Mr. Judge, who has trailed the fair banner of mediumship in the dust of commercial greed? Do you know of a group of laymen, in thousand lots, in blocks of hundreds,—do you know of ten laymen bound to make it their special care to see that mediumship is guarded and the avenues of communication kept clear for the "angel world"? Yet the layman is free to pursue his regular business or profession, while the medium is cut off from any other means of employment, after she has made her mediumistic offering.

Haven't you, Mr. Reader, spent time and money enough chasing advertised wonder workers, operating on their own prepared scenes of action, to have established a strong, steady plant in your own circle which would have put your whole line of investigation beyond the chance of deception?

It seems to us that until there is clearer evidence that the beneficiaries from mediumship are working faithfully and persistently to establish this work among men, charges against mediums of low commercialism or craze for the almighty dollar comes with little grace from the pews.

Hasn't the attempt to shirk the responsibilities of carrying on this work, as those who have a common debt of gratitude for what we have received, been the telling influence in driving the medium to the commercial basis?

We, personally, have suffered very little from any attempts at scheming on the part of mediums. We have seen them sorely tried from the beginning, by curiosity, selfishness and scheming attempts on the part of those seeking to use their gifts. That there is a class of showmen using the natural interest that centers in the subject of spirit communion, in attempts to make money by advertised display of occult powers we are well aware. But why this class should be confused with honest mediumship we cannot understand. We are clear that the honest, responsible Spiritual-

ist, who is seeking to give as well as get the best, will have little trouble from them.

### Shall the Innocent Suffer?

The Anglo-Saxon ideal of government, as it has developed in England and in this country, makes the protection and development of the individual its paramount aim. It is the man and not the king which is of importance. The government exists only as a means. The end is the individual. Herein lies the difference between Absolutism and Democracy. An exemplification of this difference at once occurs to us in the comparison of England and Russia.

Illustrations of this common law note of individualism are numerous. The king even cannot enter a man's house without legal warrant; for "a man's house is his castle." The long struggle of the Commons of England which resulted in a Magna Charta, wrested from an unwilling king, gave every individual in England a right to a habeas corpus, thus insuring to him immunity against the illegal encroachment of a tyrannical throne.

It resulted, too, in those safeguards which protect one accused of crime, assuring him a fair trial by a jury of his peers. "Every accused man is presumed to be innocent until he is proven guilty beyond a reasonable doubt," is a maxim so well grounded that we fail to understand its importance to our liberties, just because it is like the air we breathe, so common.

That it is better that ninety-nine guilty men should escape than that one innocent person should suffer, is another postulate of the common law, the outgrowth of the development of the Anglo-Saxon idea of personal individual liberty.

When a Justice of our Superior Court forgets this maxim, or rather denies it and affirms the opposite rule to be just, as one did recently in a speech, not from the bench, he forgot the education which placed him where he was and endangered the liberty of every individual within his jurisdiction.

In a recent conversation with a Protestant clergyman, the same idea was given utterance by the wearer of "the cloth." This is strange; for while the judge was false to the principles of the law he was sworn to obey, the minister was equally false to the teachings of that Christ whose follower he was.

Both these backsliders based their view upon the alleged necessity for the protection of society. Both forgot that society, except for the individuals which compose it, has no rights and the right of each individual member of the state is as great as all the rights of all the others combined. Bentham's idea of the greatest good for the greatest number, presupposes the individual units. No majority can infringe the rights of the smallest minority without doing violence to the whole body. The evolution of the individual into the highest possible place is the very germ of Anglo-Saxon law.

To protect one of her citizens unjustly treated by a foreign power England will mobilize, if need be, her whole naval force. Shall she, then, allow 99 per cent. of her people to suffer injustice at home in order that one malefactor may receive the penalty of his crime?

Now for the clergyman. Has he forgotten the query, "Shall we continue in sin that grace may abound?" And would he answer, "Yes?" Let him, then, show us one case in the life of Jesus, where He advocated wrong and injustice in order to accomplish good.

In this year of grace when as never before the might and power of love and kindness are shown in healing the sick, both in body and soul, it certainly is startling for a clergyman to advocate the punishment of 99 innocent men in order that the hatred and vengeance of the law against sinners might triumph just once. Such a doctrine is devilish. It is the doctrine of anarchy, and hate. It is dying. Spread wide the gleaming portals of God's doctrine of love and let hatred and vengeance die.

### When We Are Interested, What?

How simple looked the question of polygamy when a patron (maiden) of the Y. M. C. A. backed with her fortune various organizations in an endeavor to teach Congress what should be done with a Mormon ("with his horrid wives") when he presumed to take a seat in the United States Senate. Some interesting questions as to the children (innocents) were put and carried—but always against the established relations.

"The Christian Observer" has given its columns to the Rev. Hugh White, a Presbyterian missionary in China, to express himself on the practical situation, as he confronts it, when the polygamist knocks at the church door for membership, in his field of work.

Mr. White's reasoning is of interest, if unique,—and when one considers it a little, from the orthodox position on the "infallible word of God," he can hardly refrain

from asking, who is to have the label unique,—Mr. White or the others who make the "inspired word" the last authority? It is in no spirit of jest we give extracts from Mr. White's argument.

"Inasmuch as when one in ignorance of the law of God has assumed the responsibilities of a husband to more than one wife or concubine, to retract his course would be more sinful than to remain in it; therefore in the case of apparently genuine repentance on the part of such a one, he should be received into the church with due instruction as to the heinousness of his sin, warning as to the future, and being reckoned as ineligible to hold office in the church."

"The Scripture gives sufficient precedent. The injunction (1 Tim. iii. 2) that a bishop should be the husband of one wife plainly implies that there were members in the church who had more than one. Did Paul put that in for the sake of euphony, or to fill up space? If there were no such members, why give such a charge as to the ministry? Perhaps he foresaw that nineteen hundred years later some American Presbyterians in China would admit such men to membership, and he therefore warned them against going any further. Let us suppose that Chesapeake Presbytery or Maryland Presbytery in ordaining a minister should charge him that no polygamist be admitted to the eldership; what a laugh would go through the papers. How many polygamists are there in Chesapeake Presbytery or Maryland Presbytery? The subject would unquestionably not be mentioned unless there were such."

"Further, I hold that not only theoretically but in reality the Old Testament is as much a part of God's law today as the New Testament is. The New Testament is not to be held to the exclusion of the Old, but in order to give a clear view of truth each must be viewed in all its circumstances and relations."

"We believe that polygamy was a sin in Old Testament times as in New Testament times, yet God accepted and honored the faith of Abraham, Jacob, David, and other polygamists. He did not thereby justify their polygamy, but accepted them as true men in spite of the fact that through ignorance or weakness they had fallen in with prevailing custom. God did not exclude them from the church, and we have the word of the Lord Jesus Christ himself that these polygamists are now in the kingdom of heaven."

"Shall we be wiser than God? If David were in Maryland Presbytery, after reading his beautiful inspired psalms, they would debar him from admission to the Lord's table."

As to the women and children, Mr. White sees injustice and even "well-nigh inevitable damnation in the world to come."

"If it were a mere question of self-sacrifice to purify one of sin," Mr. White goes on, "the duty would be plain, however hard it might be, but in taking these women as wives or concubines, the man assumes responsibility for their welfare which he cannot evade without sin, and sin made more grievous by the awful consequences thereof. What can he do with her? Send her back home? He will have all he can do to escape the vengeance of her family for disgracing her, without expecting them to assume the burden of her support and the odium of her disgrace. Sell her? Of course, he can sell her to some opium sot, to whom no one will sell a daughter. Not long since at Hsu Chou Fu we heard night by night pitiful wailings from a neighboring cabin; a poor wife was to be sold like an ox to a purchaser. 'Can he not set her aside on an alimony?' some American will say. And then what is she? Not a wife, not a widow, not a maid; what but a helpless, defenseless, tempted, degraded, embittered woman, a bit of humanity at the mercy of the unprincipled, a piece of wreckage to be picked up by the corbiers."

"The woman would likely settle the question of her case in an easier way with two hundred cash worth of opium or a catty of hemp rope, unless she wished to live that she might curse the hard-hearted man and the cruel, cold-blooded religion that had bereft her of home, of name, of honor."

"These are not fancies, but facts. In the early history of our China mission a case of this kind was thus dealt with, and the missionaries in charge saw all too well the baleful effects thereof in the case of a woman who had before been a hopeful inquirer of the way of salvation."

"And what becomes of the children? In a land where the individual is nothing except as an integral part of a family, when a man is not John Smith or William Jones, but Wang No. 2 or Chang No. 3, where the word for blackguard is 'a bare pole,' one who has no family nor connections, the son of a cast-off wife, a man without family or name, a man with a bar sinister in his escutcheon—what lies before him but a life of shame and disgrace?"

"Or shall the father add to the bitterness of the mother's cup by taking the children from her and bringing them up as the children of his first wife? Can the mother be disgraced and the child's life not be blighted? Granted that in China filial love be not up to the Christian standard, yet nature binds the offspring to the parents and by filaments that are not lightly rent asunder. . . . In either case, rest assured, the mother's ruin will burn into the hearts of the children such a hatred of the Christian religion as shall, with but little doubt, damn them to a hopeless hell. . . . Is it necessary to the salvation of one man that his innocent wives and children should be thus blighted?"

And then this architect, whose zealous life is bound up in his work; sends up these telling lines:

"Brethren in America, we are down in the mud-laying these foundations. For you, who stand on the bank, it is easy enough to say how things ought to be done, but if you were here doing it you would see things in a different light."

In this hasn't Mr. White hit on the real point in the service of a conscientious, intelligent worker?

The gentleman has so much trouble of his own that we do not feel free to ask him many questions, but cannot refrain from suggesting that, if he can see as clearly when another workman is "laying foundations in the mud," he is a guileless man and however he reckons the relations of "Abraham, Jacob, David, and other polygamists," with Jehovah, he himself is not far from the Kingdom.

We had a pleasant surprise last week in a call from Dr. Peebles who was called East for an address at Meadville. If the Doctor goes on at the rate he has made since we saw him last, it will sound foolish to call him the venerable pilgrim any more. He certainly seemed ten years younger than when he was last in Boston. And the way he goes on. Another book about to go to press. A missionary trip to India in his program, and with it all more health and vigor than a mountaineer. He certainly is leaving some hard stunts for the generation following him.

In publishing the paper on Shakespeare, page 2 of this "Banner," how sweetly near it brings the personality of the author!

This offering was left us for publication as we "might need it." And this recalls a most charming evening with Mr. Brunton when he addressed a little company on this theme at the opening of the gift-boxes containing offerings from scores of sympathizers with the Christmas work of Spirit-Sunbeam. With what simplicity he led us along this path of his studies. With what charm he presented the great singer and his characters. Oh, William Brunton, when shall we look again on such as thee! So simple and yet so strong! So brave and sweet and joyful! May thy inspiring spirit draw near us as we read thy lines, quickening us into some faint echo of thy charm.

Notwithstanding the fact that the study of the great theme of continual existence is ignored by public institutions for education, we congratulate our Oklahoma neighbors on the liberal provision for their public school fund. We cannot bring ourselves to count as insignificant the opportunities furnished by the public school. Whether the noise made by the enthusiast on the theme of "Spiritualism is a Religion" is responsible for the neglect of this line of instruction or the prevailing tendency toward materialistic conclusions is, we do not pretend to say. For prominent instructors in our best equipped universities to be absolutely ignorant of this study and the experiments on these lines, as we happen to know they are by their own confessions, shows a narrow conception of education akin to bigotry. This gives cause for reflection, no doubt about that, but to see a new state starting off to make history with a prospect of millions of dollars annually for educational purposes gives us warm thrills of confidence, just the same. Here's to Oklahoma and her school fund!

A witness before the Interstate Commerce Commissioners, Prouty and Clements, in a Standard Oil inquiry in Ohio testified in this wise:

"My instructions," he said, "were to 'kill' them. I worked in Youngstown and surrounding small towns. In all of these towns except Youngstown the independent peddlers were forced to abandon their business."

"In Youngstown, Wm. H. Vahey held his trade. We gave oil away by the barrel and tankload, but it did no good. Vahey's customers threw it away."

The action of the citizens of Youngstown, as this witness gives it, gives the clue to protection in all matters concerning the people. These would not even accept a gift what they were willing to pay to obtain from a legitimate tradesman.

Swift Revenge.—I was taking luncheon with a friend who has a little boy about three years old. As a very special favor, and to please me, his mother allowed him to come to the table, telling me that she could not promise that he would behave in the proper manner, as she had never tried him before.

The bright little fellow behaved very well through the first part of the lunch, and his mother was feeling quite proud of him. When the dessert came on the table, and proved to be ice cream, his favorite desert, the small boy wanted a second help. This his mother would not allow him.

"If you don't give me some," he said, "I'll tell on you."

His mother still refused, and the youngster called out:

"If you don't give it to me before I count ten, I'll tell. One, two, three, four, five, six, seven, eight, nine, ten."

His mother still paid no attention to him and he shouted out:

"My pants are made out of the window curtain."—Harper's Magazine.

"He who breathes good cheer through every pore of his body irradiates his atmosphere and thrills with new life whosoever comes within his influence."

## The Parting of the Ways.

Henry Schaffter.

## A CRITICAL ANALYSIS OF THE SPIRITUALISTIC MOVEMENT.

It is with a desire to see the cause of Spiritualism move onward as an important factor in the progress of the race and hold its own in the face of all opposition, that this article is written.

The iconoclastic campaign of the early workers in the Spiritualistic movement was the seed that produced the harvest we are now reaping; it accomplished vastly more than we can conceive of at this time.

The great illuminating power of those earlier years diffused its radiating force into the minds of that generation and caused them to think. Thought is the great disintegrating force of error and superstition. We see the effects of it today in the more liberal interpretation of theological doctrines, in the conception and growth of the Higher Criticism and in the moderation of ironclad creeds and dogmas.

With the organization of the N. S. A. of the U. S. a more conservative policy was adopted, which was instrumental in causing more general recognition of our claims. Unfortunately this commendable tendency was carried too far by the adoption of "the Ordination Usages and Other Rites in the Religious Service of Spiritualism" a few years ago at the N. S. A. Convention in Washington, D. C. The organized movement committed itself as a denominational movement in the fullest sense of the word. It became a full-fledged ecclesiastical body, though distinctly prohibited in Sec. 7, Article XI, in the by-laws of its own constitution [All Ordinations shall embody a contract relation between the person ordained and the ordaining society, and shall be under the civil law of agency. No ecclesiastical law or ceremonial shall be invoked in this matter], having full control of the selection of pastors or ministers for all spiritual churches or societies through a list furnished the church or society by the secretary of the N. S. A., the number of candidates of any church or society to be limited to six (6). Only ordained ministers are permitted to be settled over a church or society. "All mediums for the production of physical phenomena and all others who depend upon seances or private sittings for a livelihood, who are members in good standing of some Spiritualist church and are known to possess psychological powers of a genuine nature, shall constitute the Associate Ministry of Spiritualism. None of these mediums under the law of the State are eligible to full ordination."

Just think of it! Our mediums, the foundation and stay of our Cause, are to be relegated to a secondary position because they depend in some cases upon seances or private sittings for a livelihood. Is there any justice in this? Does it not establish class distinction, the disintegrating force of all governments?

As the Clergy grows in power, does it not prognosticate the elimination of the Public Medium? The final result may easily be conjectured. The philosophy of Modern Spiritualism will permeate the orthodox churches and vice versa until the Spiritualistic Movement as a distinct movement will go out of existence. Mediumship will be repudiated by the new converts as it is now discredited by the most liberal Christian denominations.

These conditions as applied to the future may appear to be overdrawn, but let us compare the present attitude of some of the leaders of our movement with conditions prevailing fifty or even twenty years ago. Would the speakers and mediums of that period have endorsed the "Ordination Usages and Other Rites in the Religious Services of Modern Spiritualism," and accepted them as a guide in their labors for truth and progress? Would they have submitted to the prefix of "Reverend" with all that it implies? I think not. The Rev. Prof. Wm. Denton and the Rev. Mrs. Colby Luther would have felt very much out of place upon the Spiritualistic Platform; they did not believe in class distinction of the pulpit and the pew.

The promoters of this new order of things declare that Modern Spiritualism is a religion and as such obliged to exhibit the advances and dignity of a church. And then they argue if a Spiritualist wants to get married, he does not want to go to an orthodox minister to have the ceremony performed if it can be done by an ordained minister of his own faith. This seeming obstacle to matrimony may easily be removed by a civil marriage, which is legal in every State of the Union (Maryland excepted), and also insures accurate record. The religious ceremony may follow, if it is desired, without the rites and ceremonies of the orthodox church. As to Maryland, the case is different. Here is the law relating to matrimony:

Sec. 4, Article 60, page 404. "The rites of marriage between any white persons, citizens or inhabitants of this State, shall not be celebrated by any person within this State, unless by some minister of the Gospel, ordained according to the rites and ceremonies of his or her church, or in such manner as is used and practised by the society of people called Quakers." [This passage was taken from a copy of the Maryland Code published in 1852 and is in force today.]

The divine rights of the clergy are still recognized here and no marriage is held to be legal unless performed by a minister of the Gospel. Under this law not even an ordained minister of the gospel of Spiritualism can legally perform a marriage. As the law stands, I believe, there is not a judge in Maryland who would not interpret the meaning of "a minister of the Gospel" to be a minister of the gospel of Christ, and it seems quite improbable that any judge would hold the two gospels to be identical. Therefore I contend that the main object of the "Ordination Usages" has not been attained in Maryland, while in other states the civil marriage meets all the legal requirements independent of the religious ceremony.

Modern Spiritualism should be in the front rank of those who contend for the cause of civil marriage as the only method to strip priestcraft and ministers of their assumed rights to stand between God and man in the closing of the marriage contract by virtue of their position. It is true that priestly presumption and interference in matrimonial affairs is a time-honored usage, but a stupendous imposition nevertheless that has furnished the clergy with the power of authority they are enjoying today in almost undisturbed security and ease.

Shall Spiritualism follow in the footsteps of priestcraft and become another oppressor of human rights? I trust not. We have sufficient minds in our ranks who value their freedom of thought and action to the extent that they will secure the repeal of "Ordination Usages and Other Rites" at the next convention of the N. S. A. in Chicago. Away with them! They are iniquitous in their far-reaching effects and dangerous to mediumship and free speech. Think of it! A Speakers' Trust governed by an ecclesiastical court with evident prospects of changing Modern Spiritualism to a Christian denomination. We are indeed at the parting of the ways. Though strenuous efforts will be made to retain that innocent-looking measure, watchful eyes are on it and will take care of it at the next convention in Chicago.

Spiritualism cannot be bound nor gagged. It is the free agent of Infinite intelligence and not a religious denomination patterned and fashioned after Christianity, which was founded upon the miraculous, and is sustained by dogmatism and the legendary history of an ancient people.

All Spiritualists should gather under the white banner of truth, and unite in wiping out the last remnants of religious superstition and in teaching humanity its true history, i. e., its physical and spiritual elevation in obedience to the law of evolution. We have scientific men within our ranks who should be engaged by the N. S. A. to form a school for scientific investigation, in fact all societies organized under the N. S. A. should establish classes for that purpose and act in harmony with and under instructions of a board of experts to be formed by the N. S. A.

Modern Spiritualism can and will retain its pre-eminent position as the greatest reform movement the world has ever known if it will embrace the opportunities within its grasp instead of dabbling with and imitating orthodox methods, rites and ceremonies. Spiritualism can afford to be original as the vast field of investigation covering man's spiritual powers has barely been touched by the most renowned institutions of learning.

The New Thought movement and Spiritual Healing have been sadly neglected by organized Spiritualism; they flourish under the names of Mental and Christian Science, but are in essence part of the Spiritualistic movement. While we are feeding upon the husks of Christian Spiritualism (though some may indignantly deny it), we allow the brightest jewels in our spiritual crown to be gathered up by intellectual and progressive minds and thus lose valuable co-workers. Our Lyceums and societies could be vastly improved by incorporating lessons in New Thought and Spiritual Healing and the forming of clubs for the study of these most important branches of spiritual unfoldment.

We need more scientific men in our ranks, as we must look to them for our allies in the coming contest against orthodox Christianity. These great and powerful institutions will not surrender their death-like grip upon the minds of the people without a gigantic struggle. Science and philosophy, however, united under one flag, will vanquish all foes to human progress and establish the new "Church of the Future" that will represent the accumulations of all the good contained in the religions of the world, of whatever sect or denomination.

A prophetic description of the "Church of the Future" was recently given through the mediumship of Mr. Oscar A. Edgerly,

which is striking in breadth and magnitude of scope. Here it is in part:

The Church of the Future will be educational in its aims and purposes. Before vast audiences the demonstrator will picture upon a screen the nebulae in the heavens, the birthplace of solar systems, the great workshop of God, where planets are born. Your children's children will not read the first chapter of Genesis as recorded in the Bible, but will look to the illimitable space of the universe for instruction in world building.

The anatomist and physiologist will each contribute their services for the common good with demonstrations. Through the power of a subtle element resembling the X-ray, stereographic pictures will be thrown upon a screen to be watched by an immense assemblage. The human brain will be seen with its intricate system of fine arteries; the blood coursing through this wonderful network of delicate channels at the command and will of the spirit, the master of its material body. Some may speak of materialism in connection with this phase of physical demonstrations, but let me tell you the line of demarcation between the physical and spiritual is not to be found, they blend in unison. That immortal precept of "Know Thyself" will find its fullest fruition in the "Church of the Future." More will be taught in one hour than Christianity has taught in 2,000 years.

The religion of the Future may be called a scientific religion or a religion of science. But while it may embrace the various branches of science (in reality but one) in its circumference, its centre will be the sanctum Sanctorum—the seance room, where mediumship has attained its highest expression, that of illumination. Here is the centre where sages of by-gone ages will transmit the accumulated treasures of knowledge.

Many sacrifices will be made before the "Church of the Future" is reared. As in a precipitate the units are sacrificed for the mass, so will human life be the units to be sacrificed for the elevation of the race, but they will become martyrs upon an exalted plane of life. The present conditions of vast armaments of nations at the expense of the treasury of the people are ominous of conflicts and wars. A conflict of truth and error is unavoidable. The powerful hierarchy of the present religious systems of the world will not endure the aggressiveness of the religion of the Future, it will struggle for its existence.

But we are optimistic and we predict that the millennium spoken of in all ages will become verified.

The United States of America will radiate great energizing forces for the freedom of the race. Thrones will tremble and fall in all parts of the world. The people will rise, throw off the yoke of oppression and under the leadership of America the confederation of nations will become a reality. Peace will then reign among men the demarcation of nations will be obliterated and all will join with Thomas Paine in his immortal declaration:

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

Waverley Home.

Rain, rain, cold east wind, and then more rain is the record of the weather for the seventeenth and eighteenth of June. Of course everybody who is a patriot thinks that the Great American Eagle is just the handsomest bird on earth today and special honors are shown him between the seventeenth of June and the glorious Fourth, on each passing year. Of course, everybody has "Plans" for celebrating these two glorious events in American history. About this time also patriotic mothers who have a trio or a quartet of youngsters to look out for are just a bit concerned as to whether their dear little Washingtons, Lincolns and Grants will be in the possession of all their "digits" on the fifth of July or no. All the "emergencies" are looked after at this time, such as arnica, lint, bandages, court-plaster, etc., and a sigh of relief is heard from the happy mother when she tucks her little patriots in bed and is assured by the family doctor that all of her embryo presidents, senators and generals will surely be able to fire off some more "crackers" on the succeeding fourth.

The rainstorm for the past two days was really a deterrent in the assembling of more church people and Spiritualists in their several places of worship on Sunday, but the happy Christian Scientist was not in the least disturbed by "Weather conditions." The love, faith and earnestness in his beloved "Cause" floods his soul with sunshine and he attends his church services—"though the heavens fall."

Quite a number of Spiritualists attended the services here Sunday and were well repaid for coming. Mr. Litchman conducted the meeting. He also gave an address, supplemented by descriptions. Mrs. Randlett also followed by a descriptive seance; Mr. Hall made remarks, Mrs. H. Hall of Brighton rendered some sweet songs; Mrs. Brown of Waverley presided at the piano.

The picnic on the 18th was a success, although the weather conditions prevented outdoor exercises and perhaps deterred many from coming out. But the spacious rooms at the Home sheltered all and a royal good time was enjoyed by all. The exercises began at 2 p. m. and continued until

late in the evening. The American Eagle screamed just a little bit when the speakers and even the "controls" got interested in the honors of the day. Mr. Geo. Clark, of Waltham, took charge of the circles; Mrs. Day, of Cambridge, led the singing. After the circles, Mrs. Wood of Providence, led in the singing of patriotic songs with Mr. Adams of Newton, accompanist; Miss F. Wheeler gave an oratorical address befitting the occasion. Messrs. Lewis, Searl, Duncan and others gave voice to the sentiments of the day and now the glorious Fourth is coming on apace, come and join with us in a basket picnic on that day at the Home, that we may renew the old friendships and form new ones.—J. H. Lewis.

June 17, 1906.

These "Big Little" books are having a phenomenal sale, and give universal satisfaction. They should be in every home. Mr. Brown's writings have received high recommendation in all English-speaking countries. Among others Ella Wheeler Wilcox, Lillian Whiting, Andrew Jackson Davis, and Mayor Samuel Jones have all paid tribute to "Now" literature.

HOW TO CONTROL FATE THROUGH SUGGESTION.

(A Soul Culture Lesson.) Fourth edition, 60 pp. Beautiful print. Paper, 25c. This book evolves the Science and Philosophy of Life; shows the Place and Power of Suggestion.

NEW THOUGHT PRIMER.

Origins, History and Principles of the Movement. 64 pp. printed on fine book paper and well bound in red covers. Price 25c.

DOLLARS WANT ME.

Fourth edition. 24 pp., pocket size. Price 10 cents. SIX "Dollars" will be sent to one address for 50 cents.

NOT HYPNOTISM, BUT SUGGESTION.

(A Remarkable Text-Book on Suggestion.) Third edition. Typographically beautiful. Printed on excellent book paper. Price 25c.

MAN'S GREATEST DISCOVERY.

Deals with Thought-force and Telepathy. It explains how a thought can go from one mind to another. This having been demonstrated, the author terms it "Man's Greatest Discovery." Third edition. 60 pp. Popular price, 25 cents.

For sale at the BANNER OF LIGHT Bookstore.

Mediumship Defined and Defended

A Refutation of

The Great Psychological Crime

By W. J. COLVILLE

In VI lectures, including an able address to Public Educators. Popular edition, 75 pp.

Price 15 cents. Postage 2 cents

For Sale by the BANNER OF LIGHT.

PSYCHOGRAPHY

By FRED P. EVANS.

SPECIAL NOTICE—The published price was \$2.50 per copy and is devoted to the many marvelous state-writings of the late Mr. Evans mediumship. The book is profusely illustrated and also contained the history of Mr. Evans' development and how the writing is done. You can have them while they last for \$1.00 per copy postpaid.

Large Octavo. Full Cloth. Six Hundred Pages. Twenty-one Chapters.

PSYCHIC LIGHT:

The Continuity of Law and Life.

By Mrs. Maud Lord-Drake.

Including three Portraits of the Medium.

Handsomely illustrated with eight half-tone portraits, including three portraits of Mrs. Drake at various ages and one of Madame H. P. Blavatsky.

Price, \$1.50. Post free.

For Sale by the BANNER OF LIGHT.

First Lessons in the

New Thought:

—OR—

The Way to the Ideal Life.

—BY—

J. W. WINKLEY, M.D.,

Editor of Practical Ideals and Author of "John Brown the Hero: Personal Reminiscences," etc.

Contents.

1. Introductory. 2. The Power of the Mind. 3. Health Natural—Disease Unnatural. 4. Health Pleasurable—Disease Painful. 5. Health Harmonious—Disease Inharmonious. 6. Man's Many-Sidedness. 7. The New Thought and God. 8. The New Thought and Man. 9. The Fact of the Healing.

Cloth, 60 cents; paper, 30 cents.

For Sale by the BANNER OF LIGHT.

CANCER CURED

WITH SOOTHING, BALMY OILS.

Cancer, Tumors, Ovaritis, Piles, Hemorrhoids, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

THE HYMNAL:

A Practical Song Book for Congregational Singing.

This new book of 62 pages, contains 244 hymns, (with music) most of which can be sung by a congregation. The tunes are easy and generally well known. On the fly leaf are printed the names and addresses of publishers of the books containing the songs. They are mostly to be found in the BERTHOLD, KATZ and the GOETZ HYMNAL.

The words of this new edition of the HYMNAL are specially appropriate for use in meetings of Spiritualists, but other societies could use them.

The work can be supplied to societies for \$12. per hundred copies or 10 cents a copy in less quantities. By mail 2 cents extra. For the best and cheapest book of hymns yet issued for congregational use.

Send 17 cents in stamps for sample copy by mail; post paid.

For Sale by the BANNER OF LIGHT.

THE GUIDING STAR.

A NEW PUBLICATION.

"The Guiding Star" is a record of teachings and lessons given by the spirit of the Great Spirit. It contains thirty-three chapters and is a most valuable book for the Spiritualist. It is a book of the future, and is a most valuable book for the Spiritualist. It is a book of the future, and is a most valuable book for the Spiritualist.

Price, \$2.50, postpaid.

For Sale by the BANNER OF LIGHT.

New Edition. Just Out.

With a beautiful portrait of Fred, the Spirit Medium.

In the World Celestial

BY DR. T. A. BLAND.

Is a wonderful book, being the personal experiences of a man whose dead loved ones, after appearing to him many times, etherealized, materialized and through trance mediumship, have put into a hypnotic trance by spirit scientists and held in that condition for two days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of death to the mortal life. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

This book has a brilliant introduction by that distinguished preacher, Rev. H. W. Thomas, D. D., president of the American Congress of Liberal Religions, who gives it the weight of his unqualified endorsement.

He says: "This beautiful book will give us courage to pass through the shadow of death to the sunlit time of the world celestial."

Rev. M. J. Savage says: "It is intensely interesting, and gives a picture of the future life that one cannot help wishing may be true."

The Medical Gleaner says: "It lifts the reader into enchanting realms, and leaves a sweet taste in his consciousness."

The new edition has a full page photo of the heroine, Pearl, from a spirit portrait obtained through the mediumship of the Bangs Sisters, in the presence of Dr. Bland and his wife.

This book in best cloth binding for \$1.00. For sale at the BANNER OF LIGHT BOOK STORE, 204 Dartmouth Street.

WORKS BY EMMA ROOD TUTTLE.

The Lyceum Guide.

For the use of Societies, Lyceums, Sunday Schools and the Home. A manual of physical, intellectual and spiritual culture, containing a collection of Music and Songs, Golden Chain Recitations, Memory Gems, Choral Responses, Funeral Services, Programs for Seasons, Parliamentary Rules, Instructions for Organizing and Conducting Lyceums, Instructions in Physical Culture, Calisthenics and Marching; Hymns, Standards, the Band of Mercy, etc. A book by the aid of which a Progressive Lyceum or Liberal Society may be organized and conducted without other assistance.

Price ..... 50c. postpaid.

From Soul to Soul.

Contains one hundred and twenty of the author's best poems. They are admirably adapted for recitations. The book contains five songs, with music by the eminent composer, James G. Clark. 256 pages, beautifully bound. Portrait of author.

Price ..... \$1.00, post paid.

Asphodel Blooms and Other Offerings.

This volume is dedicated: "To those whose thoughts and longings reach into the Unseen Land of Souls, this handful of Asphodels, mixed with common flowers, is offered, hoping to give rest and pleasure while waiting at the way station on the journey thither." 288 pages, six full page illustrations among which are like-souls of the author and Clair Tuttle, beautifully bound in blue, with silver embossing.

Price ..... \$1.00, postpaid.

Angell Prize-Contest Recitations.

To Advance Human Education. Compiled to be used in entertainments managed by Churches, Societies, Lyceums, Sunday Schools, Bands of Mercy, or individuals aiming to establish right over wrong, kindness over cruelty, knowledge over ignorance, and vice over all.

Price ..... 25c. postpaid.

Special price to Contributors.

HUDSON TUTTLE, Publisher,

BERLIN HEIGHTS, OHIO.

The Real Authors of

SHAKESPEARE'S WORKS

A plain and final answer to the much-discussed question, "Who wrote Shakespeare's Works?" has been obtained from Shakespeare and Lord Bacon, through the organism of a reliable medium, Sappho and Sophocles were the chief inspirers of Shakespeare. To know how Shakespeare produced the verse, and the part which Bacon took in preparing the manuscripts for publication, send for the pamphlet, "Sappho phoebes, Shakespeare, Bacon."

Price, 10 cents; postage, 1 cent.

For sale by THE BANNER OF LIGHT PUBLISHING CO. 9421fem

Death Defeated;

OR

The Psychic Secret

OF

How to Keep Young.

—BY—

EY J. M. FREEBLES, M. D.

In this splendid work Dr. J. M. Freebles, the venerable young man of Spiritual Pilem, deals with this interesting subject. It is rich in historical references, and gives an end of valuable information with regard to all questions pertaining to the welfare of the race in all ages. There has been man. The venerable author tells his readers how to keep young through the revelation of a psychic secret which he has long had in his possession. The book is written in the author's usually clear style, and attracts the reader from the very first through its simple logic and convincing arguments. We predict for it greater popularity than has ever attended any of the literary works of this gifted writer. Dr. Freebles sends a message to you in the world, and he has given it in the happiest possible manner in his latest book. He has added another ear to his literary sky, and placed a helpful, hopeful, mental book before the world.

Cloth, 112 large pages. Price \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

The Guiding Star.

A NEW PUBLICATION.

"The Guiding Star" is a record of teachings and lessons given by the spirit of the Great Spirit. It contains thirty-three chapters and is a most valuable book for the Spiritualist. It is a book of the future, and is a most valuable book for the Spiritualist.

Price, \$2.50, postpaid.

For Sale by the BANNER OF LIGHT.

## Our Home Circle.

EDITED BY  
MINNIE RESERVE SOULE.

### The Mother-Heart.

No child can ever be so dear to me  
As thou wert, sweet;  
And yet all childhood is more dear to me  
Since I have kissed thy feet,  
My babe—who bode with me so brief a  
space  
Yet left upon my life forevermore  
The glory of God's grace!

Thy childhood mother, little son, I cry  
To childhood motherless:  
"Lo, here am I! My heart is open wide  
To welcome and to bless!  
One stands within, invisible but sweet,  
True to his post.  
He calls the children to me from the street,  
Himself their host."

Myrtle L. Avary.

### A LINK IN OUR GOLDEN CHAIN.

DEATH DOES NOT SILENCE THE  
VOICE OF LOVE.

"It doesn't seem right to me to ask spirits to help us in the everyday tasks and to bear our burdens. I like to feel that my mother is having a little freedom from the care and stress of this world for she had her share of trouble when she was here and has earned a rest."

It was a woman of more than average intelligence who made this statement and the same sentiment is often expressed with a little added tone of contempt for those who seek the helpful and guiding influence of spirits. To our minds it is a most absurd position to take. One might as well toss God out of the universe and insist that he ought to have a vacation because of the arduous tasks imposed upon Him by the children of his creation.

There is in the human heart, at its best, a yearning for the guiding hand of superior judgment and wisdom and the whole fabric of parenthood is woven from the threads of experience and knowledge.

The moment that a child distrusts the superior wisdom or knowledge of a parent that moment the real and beautiful relationship of parenthood is lost and the associations are sustained through courtesy or transferred to another.

The mother who has wisely guided and tenderly restrained her children has inspired a confidence in her judgment and love and is sought not because the child desires to shirk responsibilities but because he longs to do the best that he can with his life and seeks the advice of one whose love prompts careful and wise decisions.

There is another side to the question, too. What peace or comfort can a mother take if her child is in need of help?

The perfectly selfish attitude of a mother who could be content to rest in peace and satisfaction while any child of hers could be aided or sustained by her individual effort, is unworthy our consideration.

One would think that motherhood ceased at death and that a new sense of selfish enjoyment in worshipful ease was developed. The facts in the case do not warrant any such supposition and the listening ear of the spirit mother, which catches the faintest call for help is a much more normal and rational conception of the attitude of a parent after death.

The wonderful and exalted devotion which mothers all over the world give to their children is ample and sufficient evidence of what they would do with wider possibilities.

Under the very shadow of the executioner's hand, a mother will sit and watch the heartbeats of her condemned child. And all the powers of darkness cannot fill her with a fear that shall drive her away and the harmonies of high heaven or the promises of perfect peace never stir a muscle into action or move her spirit with desire.

Powerless, impotent, she faces the inevitable and finds no joy away from the side of him who drew his life from her bosom and whose baby head nestled close folded in her arms.

"What is the use to tell me that it is wicked to go and see mediums and call back the dead," exclaimed a devout Catholic mother, to one who feared for her standing with the clergy, "don't you know I would walk into purgatory to get a glimpse of my boy or a word from his dear lips?" She was a quiet, modest little woman, but she was a mother and her mother-heart was speaking.

Call them back!  
Back from where?  
Ah, the story has only been half told when it is confined to the mortal expressions.

Open the doors and let the mothers come into the lives of the children and commune and advise, guide and direct as love dictates and as their larger conception and extended vision permits.

Our belief or conception of how certain things in the after life ought to be will never in the least effect the truth except as it may shut the door of expression and retard growth, but may Heaven help us to soon be delivered from the croaker who finds all sorts of reasons why death should seal the door to the spirit kingdom and winds up with that ever recurring objection that we at least ought to let the spirits rest in peace after they have gotten through with an earthly career.

Such a state of sanctified selfishness may be all very fine for those who have never loved, but the mother heart that has felt the bounding pulses of sanctified service will never weary in that service nor find satisfaction in a cold, barren heaven where the lisp of cry for help is never heard down the crystal streets.

M. M. S.

### What "Best" Means.

No child of God is ever injured because some one else has done what is best. That

which is best for one is best for all, and that which is best for all is best for one. God is not hampered by any such man-made rule as "the greatest good for the greatest number." When men justify an act by that phrase they mean that the interests of the few have had to suffer for the interests of the many. But with God, the greatest good for a single child of his means the greatest good for all his children, and the greatest good for the greatest number means the greatest good for every individual in that number. What confidence we should have, then, in the doing of God's will! For me to do his will is not only best for me; every soul in the world is the gainer also by that act of mine. The next time we are tempted to swerve from our highest standard because to hold to it would apparently injure another's interests, let us remember this truth. The only way we can really injure others is by failing to do our best.—Sunday School Times.

Frank H. Sweet.  
(Written for the Banner of Light.)

"I wouldn't marry him, even if—"  
"Even if he should ask you?" incredulously. "Why, Lexie?"

"She means she wouldn't marry him if he didn't ask her," suggested another.

"No, that isn't it at all," protested the third. "I know Lexie better than the rest of you. She means she wouldn't marry Tom Dixon even if he were the most respectable man in the world—and he does smoke and swear. I heard him say 'the devil' when he called on Lex the other day and slipped on a banana peel and fell flat in front of all us girls."

"O-oh, Sue Jones, you didn't either," rebuked a fresh-faced country girl with blue eyes. "I was right with you, and he only said 'the deuce.' That's nothing. And he had his hat off and was apologizing for his position before he had straightened up from the ground. I think he's real nice."

Sue laughed. "I was looking right at his face when he went down," she said, "and it was devil there plain enough. Anyway, it's all the same. But I'm glad you think he's nice, Anna. Now that Lexie won't, I don't see why you can't—O say, Lex!"

But Lexie had already swept from the room, her head high, her eyes snapping.

At the head of the stairs she met one of the girls coming up.

"Oh here you are, Lexie," she called. "Mr. Dixon is down in the reception room, wanting to see you."

"Tell him I—" she was about to say "can't see him now," but held the words back. After all, why not take of the good things while she could? The morrow would end her school days, and she would have to go back—to leave all these bright, happy ways of life. Why not take the last glad sip of them, and of Tom Dixon, who had been so nice and friendly during the past year. So she added, "will be down in a few minutes."

She went into her room for a moment, before the glass, and with a few deft movements swept her hair into a coil that was the envy and admiration of all the girls. Then she went downstairs humming the latest opera air, her head high, without a shadow in her clear eyes. Whatever her position, wherever she was from, Alexia Campbell was superb, and the school had bowed to the fact.

At her step Tom Dixon came forward quickly, his heart in his eyes.

"My auto's at the door, Miss Campbell," he said. "I thought maybe you would like a little spin, being your last day, and—and I want you by yourself a while, to talk with you."

She flashed him a swift glance, her lips for an instant closing a little more firmly than usual; but though he was looking straight at her, their contraction was so elusive as to be unnoticed. He only saw her smiling, care-free and happy.

"Thank you, Mr. Dixon, I shall be delighted," she answered. "This is our free day, all the lessons over and exams passed, and only waiting for the final exercises. Today like the birds, tomorrow goodbye and the show horse." But she said it smilingly, and he smiled, too. It was hard for the girls to part from the scene of their congenial companionships and intellectual growth, he thought.

They went slowly through the small city, and with accelerated speed across the suburbs, then slowed down again when they came to the beautiful roads which wound among the palatial homes of wealthy residents. It was a favorite run for automobiles, and the roads had been finished with especial reference to their safety and speed. Presently they swung round a curving slope, on which were extensive lawns and shrubbery, half hiding the gray stone mansion beyond. Through the trees could be seen the glass roofs of greenhouses and the low gables of rambling stables. Alexia's eyes warmed.

"I think your home is the most beautiful of them all, Mr. Dixon," she said. "Thank you," simply. "I like it, too; but not so much on account of its beauty as that my father's great-grandfather lived here, and the place has hardly been changed. I suppose it is caddish to plume one's self on the work of others, but I am proud of these namesakes of mine."

It was not until they swung round on the return trip and were approaching the suburbs, that Tom Dixon's hand dropped caressingly upon his companion's.

"Miss Campbell—Lexie," he began, his voice trembling a little in its earnestness; "you must realize what you have become to me, what I asked you to ride with me today for? Tomorrow you are going away, and I—I—sweetheart, will you be my wife?"

Her face had flushed suddenly, joyously; now the flush faded and the face sank for a moment; then it rose steadily.

"I am sorry, Tom," looking straight into his eyes; "but I cannot. It would not be right."

"Why?" hoarsely. "Do you not love me?"  
If you do, you shall—"  
Her answer came quickly, firmly.

"No, Tom, I do not love you—enough." His eyes searched hers hungrily, unbelievably; then hers began to waver. His face cleared instantly.

"That is not true, Lexie," he said quietly. "There is some other reason. I will find it out."

The next day Alexia said goodbye to her companions and went home. That evening she packed away her school dresses and souvenirs in a small trunk in a tiny room under the roof; and the next morning, when a jangling bell broke the stillness of the air with an imperative summons, she slipped on a cheap calico dress, snatched a few hurried bites from a breakfast table, and answered it.

Two days later a shop mate came to her room.

"There's a man out in the office wants to see you," she said.

Alexie stopped her loom and went to the office, but at the door recoiled. It was too late, however, for Tom Dixon sprang forward and caught both her hands.

"I could not get your address from the school," he explained eagerly; "that is why I've been so long coming. I had to trace you piecemeal, commencing with the expressman who took your baggage. Was this why you refused me?"

"Yes, I see it was," contentedly, releasing the hands and drawing her towards him, to the open interest of the two clerks in the room. "Now tell me why you are here."

She made a strong effort at self-control, a feeble one to release herself; both failed. "Your position, Tom, and—and family," she faltered.

"They are nothing, nothing at all compared to a wife," he laughed. "Did you not know that a wife came first, Lexie? Why are you here?"

"We wanted to educate ourselves—my sister Winnie and I," she hesitated, "and there are only we two and an invalid mother. She cannot be left alone. We saved enough for one of us, and as I am the older, Winnie insisted on my going first. Now I shall work and let her go. When she finishes we will try to get a school and take mother to a better place."

"Where is Winnie now?"

"In the weave shop here."

"Well, I want an introduction. Then we'll arrange about getting her off to school, and—and fix up the rest. Your mother will live with us."

"Tom—"  
"No time for small talk now," he interrupted. "The first thing in order is an introduction to my new sister, then we will go and see mother."

Alexia's head had been high, but the way of using the last word conquered her. The head was still high, but all its pride and defiance was gone. She turned toward the weave shop door.

"Hurry, Lexie," Tom Dixon called; "our auto is outside."

### Wayside Thoughts.

Sometimes the sharp things that are said to us  
Prove better than the flattering things that are fed to us.

For we sicken of the glitter  
As soon as we taste the bitter,  
Finding that flattery is simply an opium bed.

Sharp things  
Of course have their stings,  
But experience is good soul-food on which to be fed.

There is power in a single thought and it is often the key to the inner court of a grand discovery.

Teach men how to use their thought-powers and all the hidden mysteries of the worlds of space are theirs to explore. But he who travels in the same old groove finds no path that leads above.

June hath its school-session and all Nature comes with its many teachers,  
'Tis then that heaven seems nearer,  
And soul-vision clearer,  
This is one of June's grandest features.

Out of life's mysterious Somewhere come the soul-blossoms of God's love. Guard them well for they are the passports into the higher spheres of Eternal Goodness.

The real heaven of the soul never was measured, never can be. Heaven is a soul-condition that knows no limitations,—we think, and all space is open to us. The soul cannot be chained, cannot be confined to a single palace or a kingdom,—on and ever on, free to come and go. While every soul-resting place is but a garden of thought-flowers upon which is stamped God's goodness, God's eternal love. This is real soul-food, real soul-rest.

George Spaulding Green, M. D.

### Over the River of Drooping Eyes

Over the River of Drooping Eyes  
Is the wonderful land of Dreams,  
Where lilies grow as white as snow,  
And fields of green and warm winds blow,  
And the tall reeds quiver, all in a row—  
And no one ever cries;  
For it's a beautiful place for girls and boys,  
And there's no scolding, and lots of noise,  
And no lost balls or broken toys—  
Over the River of Drooping Eyes  
In the beautiful land of Dreams.

Over the River of Drooping Eyes  
In the wonderful land of Dreams,  
There are horns to blow and drums to beat,  
And plenty of candy and cakes to eat,  
And no one ever tires!

There are plenty of grassy places for play,  
And birds and bees they throng all day,  
Oh, wouldn't you like to go and stay  
Over the River of Drooping Eyes  
In the beautiful land of Dreams?

Chicago Interior.

## SPIRIT

## Message Department.

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF

MRS. MINNIE M. SOULE.

### Circle Open to Subscribers.

Until further notice, the Message work will be done in the Banner of Light Lecture Room, in Banner of Light Building, on Wednesdays from 4 to 5 p. m. The doors will positively close at 4, not to be opened until the close of the seance. This is in no sense a "test circle," but any subscriber to the "Banner" who makes application can have a ticket to the seance, free. This ticket will not be transferable.

The Banner of Light makes this offering for the service of spirits and those whom they may be able to reach. We shall welcome to this work those who wish to cooperate by reverent, sympathetic attendance, but we feel that we should have at least the evidence of sincerity which their

## INVOCATION.

O Spirit of Infinite Tenderness, whose pulsating heart beats ever outward until the farthest corners of the earth feel the influence of Thy care, we turn to Thee this hour. So often in the midst of distress and trouble we yearn to lean our aching hearts on the heart of Infinite Love; so often in the midst of the tumult of life we yearn to rest in the quiet and the peace of Infinite Love and today when the sunshine is all about us and the air is fragrant with the breath of flowers we come again to Thee and ask that all hearts that ache, all souls that yearn may find that same peace, that same answer to their yearnings which has been our own. The blessed assurance of life after death, the overflowing joy that comes bounding up through our consciousness when we realize that those we love can never die, we would pass along to those who suffer and mourn and walk in the darkness and the distress of misunderstanding. O, may every child of Thine find us ready to do their bidding if someone weak, if someone burdened with sorrow seeks to find an avenue of expression through us this afternoon. O help us to give all that we have that they may speak clearly and definitely. So shall the world be made brighter and happier for our effort. Amen.

## MESSAGES.

George Bartlett, Tilton, N. H.

There is a spirit who comes here to me, who is rather stout and not very tall, heavy dark hair with just a little bit of the gray mixed in it. He is very importunate and seems as if he can hardly wait to say what he wants to. He says, "You, too, would be just as anxious to come if you had no other opportunity. My name is Geo. Bartlett and I want to tell you right now, friends, that this is a thing that is so overwhelming that I can hardly believe it is true. You people who know something about spirits talking cannot have any notion what it means to die with absolutely no idea that there is anything after death. I thought when I died that was the end of me and I was glad of it. I didn't see any sense in extending a life that was full of sorrow, pain, disappointment and struggle, but I didn't have the key to the universe and I had to take things as I found them and I found a real life and people. Some people I didn't like as well as people I did like. It wasn't any use to fuss. I might as well kick about being born as to make any fuss about the life I was ushered into at my death. Well, here I am, anxious to speak to my wife and my children. My wife lives in Tilton, N. H. It is a small place, don't think you will have any trouble finding her. She will be glad to know I have come, but she will think I have changed a mighty sight since I died. Why my mother was a Christian; she prayed all the time and I never knew a prayer of hers that was answered and it somehow made me rather sceptical about the existence of a God who could hear prayers, for I thought if he could hear and didn't answer, he wasn't fit to be God and if he couldn't hear, he didn't have the capacity to be God, that is the way I reasoned it. I suppose I never thought that my poor old mother was helped to bear the troubles and crosses that came to her by the very faith that she had that there was a God somewhere and when I found her still-patient and trusting and praying, I felt like paying attention and I saw very humbly that I have learned a great deal through death. My wife's name is Sarah. There are many things that I can do to help her. I have done some things that she didn't know anything about, but I was satisfied when I had done them and I have sometimes thought that that was the way that God worked in the world. That he was satisfied when he saw the work done whether that was the thing prayed for or not and whether he got any credit for it or not. I went out very suddenly just as I wanted to and everything was so dark that I felt as though I were groping my way through the woods at night. After a while, I saw my mother's face and then I was safe and then I became conscious that I could see those that I had loved and then I could hear them and now thank God I have found a way to speak to them. Thank you for being kind enough to open this door for my coming."

Lizzie Clancey, Pasadena, Cal.

There is a woman who comes so close to me now, slender and fair, blue eyes, brown hair and she is so beseeching as though she were so anxious to get to her people and she says, "O, do let me come as quick as you can before I lose my strength. My name is Lizzie Clancey and I lived far away from here. It is so strange to try to come. I don't know where I am. I reach out and I try to speak and I am so disturbed that I cannot get to my own. I am from Pasadena, Cal. My little boy, Harry, if only I could take him with me I would be happier, but my mother who is with me says that that would be wrong for I should rob him of an experience that he ought to have. I didn't know anything about this; why if I had I would have died happier, but it is so hard to die and leave your children when you know they need you so much. Please say to Walter that no one is to blame. If anyone were, I myself, was the one, for I neglected so long to do anything for myself, thinking I would get over it and then it was too late. Tell Walter I have been to the home and I know the burden he has to bear. I cannot tell you about it. It is too personal, but he will know what I mean, and he must know that if I am conscious of it that I will do all in my power to help him bear it. O God bless you people, you don't know what you do when you help us to speak to our own! Good-bye."

Emma Crockett, Barre, Vt.

There is a big Indian chief here and a woman with him. I think she was a medium before she went away and that he was her guide and that he is helping her to come back and she says her name is Emma Crockett. She is medium height, dark eyes, dark hair and rather plump. She is one of those vigorous, energetic sort of people who just went through fire and water to accomplish what she wanted to do and she says, "Well I wasn't only a medium, but I was a Spiritualist and there is a big difference. There are a lot of people who are mediums who never understand the first thing about Spiritualism. They can be Orthodox, Methodist or anything and still be a medium, but I was a medium and a Spiritualist and I am glad of it. Why it saved my life. I was such a nervous wreck that I thought I would never be able to do my work and go through life decently. I went to see a medium for my health and I became developed and I knew just enough to stick to the thing that saved me. Now I could preach sermons by the yard if I had time, but I don't think I will. I believe sometimes that I am more interested in you people who are here in the earth plane than the people on this side of life and when I see my friends and my relatives fussing and fretting and making such a time with their lives and opportunities I just long to take a force from the spirit life, step right down beside them, make them well and happy and strong. I have got many friends in New England that I would like to have know that none of the enthusiasm that I felt for this Spiritualism is lost to me now. Why I don't think there is anything else and I want to have them know that it is just as dear to me and I see the importance of it just as much now as when I was with them. Frank, who is alive, often sees me. He knows when I come into the room and when I go out. He is not clairvoyant; clairvoyants are not the only people who see spirits or know when they arrive and depart, but he knows from that spiritual sensitiveness just as he would know a change in the atmosphere, or the same way that a blind man knows day from night. He will unfold into stronger mediumistic power if he will work up through that sensitiveness that is his now and take his place among the people. He is so afraid that he will lose what power he has got that he thinks he must stay at home and nurse it. Tell him for me that I will be happier if he gets out and gets to work. What is the use of having a gift if you don't use it. Tell my aunt that mother has grown quite reconciled to the fact of spirits and no longer says that they are of the devil, but she is still hunting for the judgment seat and the place where the angels sing praises to God. People never seem to think that all that might have been a wonderful word picture, a story that was figurative. The world never has been very far advanced on naked truth. It has to be dressed up with something to interest the people and that is the dress that they put on the Christian theories. I am preaching in spite of myself and I thank you. I lived in Barre, Vt."

Frank Bonney, Fall River, Mass.

Here is a spirit of a young man I should think about twenty-eight or thirty years old. He seems very much excited. He is not very stout, has brown hair, blue eyes and light colored mustache and he says, "I am Frank Bonney. I lived in Fall River, Mass., and how I ever lost my life I don't know. Some people seem to be able to tell all about it, but I have no recollection of the event. I know I am a spirit and I know that I can see my father and mother and my sister, Jenny, but I don't know just all about the circumstances of my death. As I talk I seem to recover some of my recollection, but it is painful and so I won't try. My mother is ill, very ill. She needs the consolation of what I can say to her. She won't die; sometimes I think it would be better if she could come to me, but she will not yet, and I want to be with her and have her know that I am, through the days of her convalescence. Tell her that Freddy is with me and that we are both strong and able to bear her burdens if she will only let us. Once she saw me, but only for a minute and she was so frightened that I never tried it again. I think that is all I have to say now, but I hope I may come again some time."

### Between the Sun and the Silence.

Frank H. Sweet.  
(Written for the Banner of Light.)

Between the sun and the silence, the work and the time for rest,  
When the east is gray with shadow, and light is leaving the west,  
We take the thread of our weaving, the way which our feet have trod,  
And we con a while ere leaving our day to the mercy of God.

## A "REVIVAL" COMING.

George Spaulding Green, M. D.

Yes, there is a "Revival" coming, its approach is in the air, its advance agent is already here, dusting up with care, the house is being put in order for the coming of that hour. When the poor will feel no more the "grind" of money-crushing power.

See our courts are getting busy, for the leader of the land is pointing to rotten corporations with a "stren-u-ous" hand, and the whole bunch of money-grabbing sharks begin to see the fading of their mansions and their parks.

Not an "old fashioned revival," oh no, that has gone by, but one that will make the "Multi" heave a choking sigh, for the "common people" are waking from their long and dreamy sleep, "Put in the sickle for it's time to reap."

Justice, too, begins to brighten up her old and rusty scales as she listens to the poor man's sad and woeful tales, how the children are starving and the home is in the street, no bread and butter, no shoes upon the feet.

Yes, this "Revival" will reach throughout the land, for behind it there's a mighty forceful hand, and the "band of workers" will not play upon a "harp," the music will be shriller and the cutting will be sharp.

Not murderous, O, no, but Justice will deal the blow that says to the gang, "time's up, get busy now and go."

Watch for it, it's coming just as sure as Fate—

Very, very near is the time and date.

Grab, Graft & Co. will be packing up their grips, getting very busy for their European trips, then prosperity and brotherhood will reign throughout the land, the poor will have a chance to know and understand that Justice means "equality to all" on every hand.

Yes, there's "a Great Revival coming," not the "camp-meeting" kind, but one just suited to the public mind. Watch for the band wagon for 'twill be a gala day when Justice gives to Labor her just and honest pay.

## The Stewardship of Mrs. Clara L. Stewart Ceases—She Has Become a King.

The former Trustee, Financial Agent and Secretary of the Morris Pratt Institute has yielded her stewardship and taken her position among Kings. It may be truly said that Mrs. Clara L. Stewart was the foundation and the drive wheel of the Morris Pratt school. It was once supposed that death itself could not drive her from the school, and it is doubtful even now if death could have done it. There are some things which are stronger than death. It is well known that about six months ago Mrs. S. voluntarily surrendered her connection with the school as secretary, as financial agent and as trustee. Many did not know the moving cause of this transaction. Perhaps she did not herself, but it was to form a more close, a more agreeable, and it is believed a more permanent connection with a King. Long ago it was said that "God saw that it was not good for man that he should be alone." He also said, "I will make an helpmeet for him." Some time, not a great while before or after Mrs. Stewart tendered her resignation to the Morris Pratt Institute Association, a typical man by the name of Robert Charles King, of Clarksville, Iowa, somehow made the same discovery that was supposed to have been made in Eden. He convinced Mrs. Stewart of the discovery, and that the same thing was true of woman. That was a thing of which some of us thought Mrs. Stewart could never be convinced, but she is a woman, and women, like their friends of the sterner sex, sometimes do strange things. Somehow they both became convinced of the idea that they would at least have more of heaven here and now if there could be a more close and intimate relation established between them during this earthly life. They were persuaded that as their thoughts, desires and aims ran in the same channel, so their lives should be one. The result was that she left the hard work and small pay of the Morris Pratt School and became the life partner of R. C. King.

I was surprised by the receipt of a letter informing me of their determination, and honoring me with an invitation to go to Waterloo, Iowa, to the home of Mrs. Stewart, Mr. Benjamin Anna and her good husband, Mr. Benjamin A. Bowen, a graduate of the Morris Pratt School, and say the words which would ratify this, as I believe, divine marriage. On June 12, in the presence of less than a dozen of their best friends the ceremony was performed which will cause the world to recognize them as husband and wife.

Clara L. Stewart, the organizer and for four years the president of the Wisconsin State Spiritualist Association, Clara L. Stewart, the secretary of the Morris Pratt Institute Association has gone, but in her place the world has Clara L. King. While the world may mourn the loss of Mrs. Stewart, at least one man—a King is made happy, and one noble woman is lifted out of a world of vagabondage, and has become the queen of a King and his domin-

ions. I say she is taken out of a world of travel, weariness, worrying and disappointing work for an unappreciative public, and yet I do not exactly mean it; she is yet in the world, and belongs to the world. She will continue, as the way may open before her, to stand before the world as a teacher, a preacher of sound philosophy and reformatory truths.

Mrs. Stewart's husband, Robert Charles King, is a Spiritualist and more; he is a philosopher, a thinker, a reasoner, and a man whom it is a delight to know. He wishes her to work in her chosen field, and in her own way. He does not feel that he owns her, but that she is his equal partner, and it will be his delight to co-operate with her and assist her in every way he can. They are not owner and owned, but loving companions—equal partners, each doing all in his or her power for the assistance and comfort of the other.

Mr. King is not by any means a millionaire, nor is he a pauper. In fact he is a rich man—a man who has all the money he really needs, with a good genial spirit and a healthy body; a man who is at peace with himself and all the world; one who has an intellect capable of grasping the soundest philosophy; who has a library filled with the best books and magazines of the age, and who reads them; and above all who has a good, industrious, frugal and intelligent wife; such a man is always wealthy.

Sister King has spent much of the last thirty years as an itinerant medium and speaker, never knowing what awaited her at any point ahead. Lifted from such a position to congenial companionship, she has found that she is richer than one would be in other conditions even though she owned mountains of gold without spiritual, physical and mental health.

May these two souls find their paths strewn with most beautiful flowers, and may they, in turn, strew flowers in the paths of their fellow pilgrims.

Moses Hull.

## For Over Sixty Years

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

## Spiritualism in Amesbury.

The Massachusetts State Association of Spiritualists held a Mass Meeting in Amesbury on April 12. At that time the work had been confined to home circles, held at different parlors.

At the time, through the suggestion of the zealous secretary, Mrs. Carrie L. Hatch, eighteen people publicly signed an agreement to work concertedly toward a permanent organization in Amesbury, to further the Cause. These elected a temporary organization to hold the lines through the spring and summer, and in the autumn plan to go forward with a permanent association.

They have already held the following public services: April 28, Mrs. A. J. Pettengill of Malden, lecture and messages, pleasing all; May 18, Mrs. Katie Ham of Haverhill, who did excellent work, accompanied by a special car of sympathetic friends, who participated in the meeting; June 6, Mrs. Amelia M. Adams of Haverhill made her first public appearance as a platform worker, and Amesbury people were so much pleased with her work that they publicly presented her with a Spiritualist emblem in the form of a badge, and they recommended her to other societies desiring a true and faithful medium.

They have continued with the home circles (may they never discontinue them, they supply the living water) holding many during the season, Mrs. Adams acting as conductor, assisted by Mr. Hitchcock, Mr. Johnson, Mrs. Varney and Mrs. Page.

The last public meeting was held June 6, but they look forward to a vigorous work in the autumn.

We believe this encouraging work on the part of the State Association deserves recognition. Nothing more serviceable. The Pittsfield work was begun in the same way.

The spirit in which the Amesbury people start their undertaking is encouraging. We happen to know that they start off, not as beggars, urging others to maintain their work, but contributing as they are able to the work themselves, paying the platform workers a fair sum for their services. Somehow it doesn't have the right ring when a society begs talent through the year and at its close announces "a prosperous season just passed, with a substantial amount added to our bank account."

We trust our Amesbury friends will not be led to lapse into this as they go on, but remain a light for us all, seeking ever to offer some new tribute on the altar of their blessed experience.

## Ladies Can Wear Shoes

one size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Allen's Foot-Ease is a certain cure for tired, sweating, hot, aching feet. At all druggists and shoe stores, 25c. Don't accept any substitute. For FREE trial packages, also Free Sample of the FOOT-EASE Sanitary CORN-PAD, a new invention, address Allen S. Olmsted, Le Roy, N. Y.

The conditions under which a person understands me, and then necessarily understands—I know them only too accurately. He must be honest in intellectual matters even to sternness, in order even to endure my seriousness, my passion. He must be accustomed to live on mountains—to see the wretched ephemeral gossip of politics and national egotism under him. He must never ask whether truth is profitable or becomes a calamity to him.—Nietzsche.

## List of Camp Meetings, 1906.

## MASSACHUSETTS.

Onset, July 22 to Aug. 26; Dr. George A. Fuller, Chairman.  
Lake Pleasant, July 29 to Aug. 27; Albert P. Blinn, secretary, Lake Pleasant.  
Harwich, July 8 to July 22; Mrs. Mary B. Small, secretary, So. Harwich, Mass.  
Unity Camp, Saugus Centre, June 3 to Sept. 30; Mrs. A. A. Averill, secretary, 42 Smith St., Lynn.  
Camp Progress, Swampscott, June 3 to Sept. 30; B. H. Blaney, secretary, 150 Elm St., Marblehead, Mass.

## MAINE.

Verona Park Camp, Aug. 12 to Aug. 26; F. W. Smith, secretary, Rockland, Me.

## CONNECTICUT.

Niantic, June 11 to Sept. 8; George Hatch, secretary, South Windham, Conn.

## NEW HAMPSHIRE.

Sunapee Lake Camp, Blodgett's Landing, July 29 to Aug. 26; Lorenzo Worthen, secretary, Hillsboro Bridge, N. H.

## OHIO.

Lake Brady, July 1 to Sept. 2; A. G. Keck, secretary, Akron, O.  
"Central Ohio Camp," Beulah Park (near Columbus), June 3 to June 24; the secretary may be addressed, "Secretary," 55 McDowell St., Columbus, O.  
Ashley Camp, Ashley, Aug. 5 to Aug. 26; Mr. Will Randolph, secretary, Ashley, O.  
Mantua Camp, Mantua, O., July 9 to Aug. 27; F. H. Sherwood, secretary, Mantua, Station, O.

## NEW YORK.

City of Light Assembly, Lily Dale, July 13 to Sept. 2; Laura G. Fiken, Gen. Man., 1047 Carmen Ave., Chicago, Ill.  
Central New York Spiritualist Association, Freeville, July 22 to August 19. Miss Victoria C. Moore, Dryden, N. Y.

## MICHIGAN.

Haslett Park, Aug. 6 to Sept. 3; D. R. Jessop, secretary, Williamston, Mich.  
Island Lake, July 22 to Aug. 28; H. R. La Grange, secretary, 185 E. Montcalm, St. Detroit, Mich.  
Grand Ledge, July 21 to Aug. 21; J. W. Ewing, secretary, Grand Ledge, Mich.  
Forest Home, July 30 to Aug. 20; Mrs. Ruth Eastman, secretary, P. O. Box 69, Mancelona, Mich.  
Vicksburg, July 30 to Aug. 20; Mrs. Jeanette Fraser, secretary, Vicksburg, Mich.

## IOWA.

Mount Pleasant Park, Clinton, Ia., July 29 to Aug. 26; Mrs. M. B. Anderson, secretary, Clarksville, Mo.

## WISCONSIN.

Wonewoc Camp, Unity Park, Wonewoc, Aug. 5 to Aug. 27; M. M. Blish, secretary, Wonewoc, Wis.

## INDIANA.

Chesterfield Camp, July 15 to Aug. 27; Mrs. Lydia Jessup, secretary, Anderson, Ind.

## WASHINGTON.

Edgewood Camp, July 30 to Aug. 20; Mr. George E. Knowlton, secretary, Tacoma, Wash.

## CALIFORNIA.

Harmony Grove Camp, Escondido, Calif., July 22 to Aug. 5; T. J. McFeron, secretary, 528 Fir St., San Diego, Cal.  
Los Angeles Camp, Mineral Park, June 25 to July 25; Mrs. Nettie Howell, president, Los Angeles, Cal.

## NEBRASKA.

Franklin Camp, Sept. 1 to Sept. 17; D. L. Haines, secretary, Franklin, Neb.

## KANSAS.

Winfield Camp, July 15 to July 25; Mrs. Maud K. Gates, secretary, 807 No. Manning St., Winfield, Kan.  
Forest Park Camp, Ottawa, Kansas, Aug. 17 to 27; Jacob Hey, secretary, Overbrook, Kan.

## OREGON.

New Era Camp, July 8 to July 29; Rev. G. C. Love, president, Address New Era Camp.

## OKLAHOMA.

Long Mountain Camp, Mountain Park, Aug. 23 to Sept. 1; Rev. T. W. Woodrow, president, Hobart, O. T.

## VOICES OF THE MORNING

A COLLECTION OF POEMS

Written by BELLE BUSH.

Handsome Cloth. 270 Pages. Second Edition.

Contains seventy exquisite poetical gems, and should be in the hands of every lover of truly inspired poetry.

"I will take pleasure in recommending your book to my literary friends who love poetry."—*Mary T. Longley, Secretary, N. S. A.*  
"Voices of the Morning by Belle Bush is a book of true poetry and may claim the right of being placed among the best American productions."—*A. F. Nichols, Lect. Ed. for the Publishers.*  
"I read your poems frequently at my Sunday lectures and think the one entitled 'The Angel' is worth the price of the book."—*Geo. A. Fisher, M. D.*  
"I will gladly do all I can to give publicity to your delightful inspiring poems."—*James Henry Fox.*

For Sale by the BANNER OF LIGHT.

KEY TO THE HIGHER SCIENCES.

Have you sought it in vain? Have you reached a point beyond which you cannot progress? Key will enable you to unlock the doors. Box 130 Care E. C. Rahme, 28 N. Broad, Phila., 1906 21

## An Astonishing Offer.

Send three two-cent stamps, lock of hair, age, name, sex and one leading symptom, and your disease will be diagnosed free by spirit power.

MRS. DR. DOBSON BARKER,  
330 No. Sixth St., San Jose, Cal.

## WORKS BY LILIAN WHITING.

THE WORLD BEAUTIFUL. First, Second, and Third Series. 3 vols. 12mo. \$1.00 per vol. Decorated cloth, \$1.25 per vol.

Cannot help being uplifting and inspiring. There is a delightful sense about it of being lifted out of the prosaic every-day duties of life into a newer and more sunny and, above all, more spiritual conception of these prosaic duties.—*New Church Messenger.*

AFTER HER DEATH. 12mo. \$1.00. Decorated cloth, \$1.25.

We find a firm belief in the possibility of communion with the spiritual world, dignified by a beautiful philosophy inspiring high thoughts and noble purposes.—*Whig and Courier.*

FROM DREAMLAND SENT. Verses of the Life to Come. 12mo. \$1.00. Decorated cloth, \$1.25.

Graceful, tender, and true, appealing to what is best in the human heart.—*The Independent.*

THE SPIRITUAL SIGNIFICANCE: or, Death as an Event in Life. 12mo. \$1.00. Decorated cloth, \$1.25.

It suggests and hints at the ultimate significance of scientific investigation with relation to the totality of thought in a very fresh and suggestive way. The spirit of her book, like that of its predecessors, is admirable.—*The Outlook.*

KATE FIELD: A RECORD. With portraits, including one by Ellen Vedder. 12mo. Decorated cloth, \$1.00.

A volume rich in side-lights upon distinguished personages of this century, both here and abroad.—*Philadelphia Bulletin.*

A STUDY OF ELIZABETH BARRETT BROWNING. 12mo. Decorated cloth, \$1.25.

The most virile picture of Mrs. Browning in all our literature. A distinctly valuable addition to our Browning literature.—*New York Times.*

THE WORLD BEAUTIFUL IN BOOKS. 12mo. \$1.00 net. Decorated cloth, \$1.25 net.

Miss Whiting leads her readers on and on through many delightful pages wherein the great thoughts of great writers are touched upon with rare discrimination and critical power.—*Boston Transcript.*

BOSTON DAYS. Illustrated. 12mo. \$1.50 net.

All the famous names associated with Boston pass in review before the reader of this apotheosis of the intellectual life of Massachusetts.—*Boston Herald.*

THE LIFE RADIANT. 12mo. \$1.00 net.

No one can read this book without having a clearer perception of the meaning of life and of the infinite possibilities of the human soul in its process of advancement.—*Chicago Chronicle.*

THE OUTLOOK BEAUTIFUL. 12mo. \$1.00 net. White and gold, \$1.25 net.

Miss Whiting's new book deals with the mystery of death and the relations between life that now is and that which is to come.

THE JOY THAT NO MAN TAKETH FROM YOU. 12mo. 50 cents net.

In this book she has succeeded in giving a spiritual interpretation of the seeming direful disasters that beset us and then with steady hand holds forth the box of priceless ointment that shall heal our wounds and fill our hearts with that supreme joy of which she writes.—*Banner of Light.*

THE FLORENCE OF LANDOR. Illustrated. 8vo. In box, \$2.50 net.

Miss Whiting describes the beautiful "flower town" of Florence, with which Walter Savage Landor's name is undyingly associated, and makes live again to the reader some of the great writers who have been so closely associated with Florence.

For Sale by the BANNER OF LIGHT.

2537 11

## DEATH; The Meaning and Result

(With portrait of the Author)

By JOHN K. WILSON,

A Member of the Pennsylvania Bar.

TWENTY SEVEN CHAPTERS.

Details a remarkable series of investigations confirming the continuance of identity and personality after death.

Cloth. 500 Pages.

Price \$1.25.

For Sale by the BANNER OF LIGHT.

204 Dartmouth St., Boston, Mass.

## THE SPIRITUAL WREATH.

A new collection of Words and Music for the Choir, Or- gregation and Social Circle.

By S. W. TUCKER.

COSTS: We Know Each Other

Thou'rt The Happy By-and-Bye

The Soul's Destiny

The Angel of His Presence

There is No Death

By Still Live

The Better Land

The Music of Our Hearts

The Freeman's Hymn

The Vanished

They will Meet Us on the Shore

The Eden Above

Will You Meet Me Over There?

Who Will Guide My Spirit Home?

Whisper Us of Spirit-Life

Waiting On This Shore

Waiting 'Mid the Shadows

Welcome Angels

Welcome Angels

We Long to be There

NEW PIECES.

Meet on the Evergreen Shore

Ready to Go

Sweet Rest at Home

We're Calling Us Over the Sea

We'll Know Each Other

There

We'll Meet Them By-and-Bye

Will Bloom Again

When Earthly Labors Close

Clothette cover. Price: Single copies, 15 cents; per dozen, \$1.50; 10 copies, \$1.25; 50 copies, \$1.00.

For Sale by the BANNER OF LIGHT.

The Golden Echoes.

A new collection of original words and music for the use of Meetings, Lyceums, and the Home Circle. By S. W. TUCKER, author of various Spiritual Publications. Contents: Angel Dwelling; Angel Visitation; Angelic Beauty; Beyond the Weeping; Bliss; Drifting On; Harvest Home; Heavenly Justice; Heavenly Home; My Angel Home; Over There; Paved On; Peace; The Spiritual Hills; The Flower Land; The Heavenly Land; The Heavenly Valley; There I want to be; There's No Light There; The River of Life; The Union City; We are Waiting; We'll Meet Again.

Price: 15 cents; 10 copies, \$1.25; 50 copies, \$1.00; 100 copies, \$0.75.

For Sale by the BANNER OF LIGHT.

## Mediums and Seers.

Boston Advertisements.

## DR. M. GENEVIEVE CODY, D. O., OSTEOPATH AND ELECTRO-MASSAGE SPECIALIST.

Telephone 200 N. 2.

124 Huntington Avenue.

Opposite Mechanics Building.

Osgood F. Allen.

Development of Mediumship and Treatment of Occultism a specialty. 200 St. Mark's St. (near Mass. Ave.)

J. P. CHAMBERLIN, M. D., Hoffman House, 111 St. 111, 113 Columbus Ave., Boston. Nervous and Chronic Diseases. Cases require careful diagnosis, carefully treated. Office hours 10 A.M. to 5 P.M. daily except Sunday and Monday. At other times by appointment.

MRS. MAMIE HELVET, Trance and Medium Medium. Mediums daily at "Banner of Light" Building.

MRS. M. J. BUTLER, daily sitting for Medium, Trance and Test. \$1.00, from 10 to 4. Room 11, 113 Tremont St., Boston, Mass.

MRS. A. F. GRAVES, Trance and Business Medium, 37 Union Street, Boston. 10 to 4.

MRS. STACKPOLE, Psychic, Trance and Business Medium, sitting daily. 125 Huntington Ave., Suite 2. Tel. 200 5, Back Bay.

## The Stomach AND Nerve Specialist

Is now located at Hotel Westland, cor. of St. Stephen St. and Mass. Ave., Suite 9, where he can be consulted between the hours of 10 A.M. and 4 P.M. All chronic diseases treated successfully. Remember, no charge made for consultation or examination this week.

DR. CHARLES E. WATKINS.

## Miscellaneous Advertisements.

MRS. M. B. HEDRICK, Psychic, 58 Harkness Street, Brooklyn, N. Y. (Palmer St. cor. North Ave.) Private sittings daily. Seances Sunday, Tuesday and Friday at 3 P.M. Ladies' matinee Wednesday afternoon, 12 to 2 P.M. 222 Bedford. Readings by mail, \$1.00.

MRS. HUTCHINGS, Clairvoyant, Psychic, Consults of all business and general affairs. Diagnosing and healing by Spirit power. 225 Classon Ave., cor. Greene Ave., Brooklyn, New York.

MRS. C. SCOTT, Trance and Business Medium, sittings 9 to 4. 214 W. 23d St., New York.

## HELEN STUART-RICHINGS, gives PSYCHOMETRIC and PROPHETIC READINGS

By mail, full, typewritten, \$2.00. Concise, \$1.00. Send money per draft, express, or P. O. Money Order. No attention given to letters unaccompanied by stamp for reply. Address No. 319 East High St., New Philadelphia, Ohio. Postage 15 cents.

## SECOND EDITION.

## THE DEMONISM OF THE AGES,

AND

Spirit Obsessions in Spiritism and Oriental and Occidental Occultism.

By J. M. Peebles, M. D., A. M.

## CONTENTS.

Evil Spirits and Their Influence; Chinese Spiritism; Demonic Possessions in Japan and Korea; Demonic of the Ancient Greeks; Demons in Jesus' Time; Obsessions, Witchcraft and Insanity; Swedenborg and Demons; Obsessing Evil Spirits; Spiritism as it is, etc. Thirty-three chapters, 262 pages, cloth, gilt lettered. Price \$1.00. Postage 15 cents.

For Sale by the BANNER OF LIGHT.

## ANTIQUITY UNVEILED,

The Great Revelation of the Nineteenth Century. Most Important Disclosures Concerning the True Origin of Christianity.

This is one of the most remarkable books of the century. It reveals facts concerning the formulation of Christianity which should be in the possession of every truth seeker. Antiquity Unveiled contains the most striking evidence from occult and historical sources, that the Christian system is the offspring of more ancient religions.

EXTRACTS FROM 1855 WORKS.

## Banner of Light.

BOSTON, SATURDAY, JUNE 30, 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.

## Topic for the Progressive Lyceum.

Sunday, July 1, 1906. "We Need Thinkers."

Gem of Thought:—

We need thinkers to form and build  
Life's structures great and small;  
We need thinkers to live and love,  
We need, we need them all.

We need thinkers of strength and skill,  
We need each word's holy balm;  
Woman may yield a holy balm,  
The essence of her heart.

J. W. R.

For information concerning The Progressive Lyceum authorized Lesson Paper for the National Spiritualist Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

## Boston and Vicinity.

First Spiritual Science Church, 446 Tremont Street, Mrs. M. A. Wilkinson, pastor. Morning session, a fine harmonious circle, many beautiful thoughts expressed, comforting messages given. Afternoon and evening, tests, readings and messages. Mediums of the day, Prof. Prevoc, Mrs. Roberts, Mr. Harwood, Dr. Blackden, Mrs. A. F. Duren, Mr. Brewer, Mrs. Brown, Mrs. Kemp, Mrs. Grover, A. F. Hill, Mrs. I. B. Sears, Mr. C. Horton, Dr. Clark Smith, Mrs. Wilkinson. Poem by Mrs. Dr. Wilde. Music by Mrs. Nellie Carleton Grover and Mrs. Lou Rockwell. Tuesday, 3 p. m., Indian Healing Circle.

Public Spiritual Circle for Healing, Development and Spirit Messages, Mrs. Nellie Carleton Grover, conductor. Healers present on June 22, Mrs. Stockman, Dr. Clark, Prof. Payroe, Dr. Johnson, Dr. Blackden and Mr. Marsh. Many loving messages given through the mediumship of Mr. George Roberts, Mr. Harwood, Mr. Macurda, Mrs. Cutler, Mrs. Day, Mrs. Lottie Gorgean, Dr. Blackden, Mr. Marsh and Mrs. Grover. Fine music by Miss Emily Mills. Concentration of thought for absent sick and great good is reported. Meetings all summer every Friday, 2.30 p. m., 446 Tremont Street.

Malden Progressive Spiritual Society, Inc., Mrs. Alice M. Whall, president, 138 Pleasant Street, Louise Hall, Thursday evening, June 21, the circle opened with singing and invocation. Mrs. Carter and the president occupied the evening in giving messages. Sunday, June 24, Children's Lyceum, E. J. Patch, conductor. The general subject, "Patriotism," was discussed by the school in an interesting manner. Afternoon circle, Mrs. Morton, Mrs. Dr. Pratt, Mrs. Mosier and the president made remarks and gave many fine messages. The evening meeting opened with a praise service, after which Mrs. A. J. Pettengill was introduced. She spoke from the theme, "The Demonstration of Spirit Life on the Other Side." Mrs. Pettengill's address was instructive, interesting and able. At its conclusion she gave many beautiful messages. The Lyceum closed with the session today until the first Sunday in September and next Thursday's circle will be the last until the first Thursday in September. The Sunday afternoon and evening meetings will be the same as in the past. Mrs. Alice M. Whall will occupy the platform on Sunday, July 1.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor. Acts II formed the theme of the morning discourse and sitting Bull influencing the president, Mr. Walter Mason, spoke earnestly. The pastor followed in the same line. Mrs. Edmonds and Mrs. Bellows gave words of encouragement and the messages given by Mrs. Bolton, Mr. Fitzgerald, Mrs. Morgan and Mrs. Gray were understood and enjoyed. John XXI formed the subject of the afternoon and the president soon made all feel responsible for duties as "Fishers of Men." Messages were given by Mrs. Bolton, Mrs. Cutter, Mrs. Morgan and the pastor. The solo rendered by Mr. Gibbs was greatly enjoyed. John X, "Our Blind Eyes," was the theme of the evening. Messages were given by Mrs. Morgan, Miss Strong and the pastor. All were delighted to see the pastor again after her vacation. Carrie D. Chapman acted as chairman. The Salad Supper and entertainment will be held Wednesday evening, June 27, at Templar Hall, 724 Washington St.

## New England States.

Providence, R. I.—The spiritual services in St. George Hall, June 17, were most successful. The circle was well attended, there being a number of mediums present and the lunch was much enjoyed. Evening services conducted by Mr. A. L. McMahon, the mediums being Madam Myrtle, now of Plymouth, Mass.; Mr. Wm. Meadowcroft, of Olneyville, and Mr. A. J. Satchell of Pawtucket. The messages given, both clairvoyant and by flowers, were readily recognized. Circle Thursday, June 21, at Mrs. McMahon's, 459 High Street, Lonsdale.

"It is a luxury to pity one's self, but woe to him with whom it becomes a necessity."

## Camp Notes.

Ocean Grove Camp, Harwich, Mass.—The camp opens on Sunday, July 8th, with Mrs. Carrie S. Thomas of Brooklyn, N. Y., as lecturer and test medium both forenoon and afternoon. Mrs. Thomas will also serve on Friday, July 13th and Mrs. B. W. Belcher will occupy the platform July 14th. Owing to his duties at Lake Pleasant, Mr. Blinn, the chairman, will not arrive till Saturday, July 14th, but will then remain until the close of the convention Monday, July 23. The annual illumination and concert will be held Thursday evening, July 12th, and the Ladies' Society will hold a concert and sale on the 10th. Address David L. Small, Harwich, Mass., for circulars and information. Albert E. Tisdale, Elizabeth Harlow, Albert P. Blinn and Mrs. Alice M. Whall will be the speakers during the second week of camp.

Sunapee Lake Camp.—Sunapee Lake Spiritualists' Campmeeting Association commences July 29 and closes Aug. 26 at Blodgett's Landing, N. H. For programs write to the secretary, Lorenzo Worthen, Hillsboro Bridge, N. H., until July 27, after that address him at Blodgett's Landing, N. H.

Lake Pleasant, Mass.—The Children's Lyceum is holding well attended sessions every Saturday afternoon and the prospects for a large membership are excellent. Under the auspices of Mr. Cleveland several concerts will be given during the season for the joint benefit of the Lyceum and association and the Lyceum will take a prominent part in the program for the Fourth. Owing to Mrs. May S. Pepper's trip to Europe she will not be here to fill the first Sunday for which she was engaged, Aug. 12th. She will serve Sundays, Aug. 19th and 26th and Wednesday, Aug. 22d. Mrs. S. C. Cunningham, test medium, has been engaged for Aug. 12th and 19th. Send for a program of the meetings to Albert P. Blinn, secretary, Lake Pleasant, Mass.

## Announcements.

Public Spiritual Circle every Friday afternoon, 446 Tremont Street. Mediums welcome. Mrs. Nellie Carleton Grover, conductor.

Harmony Hall, 724 Washington St.—Spiritual Phenomena Society, N. P. Smith, speaker. Sunday, 11 a. m., 2.30 and 7.30 p. m.; Tuesday and Thursday, 3 p. m. Excellent mediums at each session.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, holds services every Sunday at America Hall, 724 Washington St., two to five flights. Conference, 11 a. m. Services, 2.30, with test classes. Vesper service, 7.30 p. m. All are welcome.

Chelsea Spiritual Church holds services Sundays 2.30, 7.30 p. m.; Fridays, 3 p. m. in Gould Hall, 280 Broadway, Chelsea.

V. S. U. every Sunday at "Waverley Home," 2.30 p. m. This service followed by an informal circle on the lawn.

First Spiritual Science Church, M. A. Wilkinson, pastor.—Services, Sundays, 11 a. m., 2.30 and 7.30 p. m. Tuesday, 3 p. m. Indian Healing Circle. Odd Ladies' Hall, 446 Tremont St., Boston.

Malden Progressive Spiritual Society, Inc., 138 Pleasant St., Mrs. Alice M. Whall, president.—Sunday services, 2 p. m., Children's Lyceum; 3.30 p. m., circle for messages and spirit unfoldment; 7.30 p. m., lecture and messages. Circle every Thursday evening, 7.45 p. m.

Mrs. Dr. Caird and Mrs. Mamie Helyett hold test circles every Tuesday and Thursday evenings at 7.30 and Saturday afternoons at 2.30 at their rooms in the Banner of Light Building, 204 Dartmouth Street, Boston.

Unity Camp, Saugus Centre.—Miss Elizabeth Harlow, at 2 and 5. Conference at 11. All mediums invited. Good music in charge of Prof. Chase, W. A. Atherly, cornetist. Refreshments served. Admission free. Cars leave Scollay Square every half hour direct for camp gate. Services held the same in stormy weather as in fair. Ample protection.

## PASSED TO SPIRIT LIFE.

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

MRS. HARRIETT V. CHAPIN.

Passed to the higher life June 15, 1906, at 5 a. m. at the Masonic Home in Utica, N. Y. She was born in Cumbo, Jefferson Co., N. Y., July 14, 1830, was married twice, B. Sherman Allen being her first husband, by whom she had a daughter, Nellie, who passed away several years ago in Chelsea, Mass. She is survived by three brothers and several nieces. The funeral was held at the Masonic Home in Utica, N. Y., and interment at Norwich, N. Y., beside her first husband. Mrs. Chapin was a resident of Boston for many years and was vice president of the Spiritual Industrial Society for a long time. She spent many seasons at Lake Pleasant and Onset Camps. Last October she went to the Masonic Home in Utica, N. Y., and was in usual good health until April, when she contracted a heavy cold which led to complications that ended her career on the earth plane. She was an active, energetic worker and doubtless will find many useful things to do in spirit life, but her cheerful face will no more be seen at the meetings and camps.—Lida Briggs Browne.

The end we aim at must be known before the way.—Jean Paul.

Program of the City of Light Assembly,  
LILY DALE, N. Y.,  
July 13 to September 2, 1906.

John T. Lillie Chairman.

Abby Louise Pettengill, President  
Mrs. Geo. L. Humphrey, Vice-President  
JULY LECTURES 2.30 P. M.

13. Mrs. A. J. Pettengill, Opening Address.
14. J. Clegg Wright.
15. Dr. Geo. B. Warne, "Aspiration."
16. Conference.
17. Dr. Geo. B. Warne, "Telepathy."
18. Dr. S. L. Krebs, "Marvels and Mysteries of Mind."
19. Dr. Geo. B. Warne, "The Victors Vanquished."
20. Dr. S. L. Krebs, "Wonders of the World Within."
21. Dr. Warne and Carrie E. S. Twing, Nat. Spir. Assn. Day.
22. Mrs. R. S. Lillie.
23. Conference.
24. Rev. Wilson Fritch.
25. Prof. S. P. Leland, Ph. D., LL. D., "World Making."
26. Wilson Fritch, "Spiritualism Metaphysically."
27. J. Clegg Wright.
28. Wilson Fritch, "Self Realization."
29. Rev. Frederick A. Wiggins.
30. Conference.
31. Rev. Frederick A. Wiggins.

AUGUST LECTURES 2.30 P. M.

1. Rev. C. L. Herald, Ph. D., "Life on a Man-o-War."
2. Rev. Frederick A. Wiggins.
3. Rev. Chas. Laying Herald, Ph. D., "That Man."
4. Rev. Thos. P. Byrnes, "Nature's Masterpiece."
5. J. Clegg Wright.
6. Conference.
7. Miss Susie C. Clark.
8. Mrs. Annette J. Pettengill.
9. Miss Susie C. Clark.
10. Mrs. Annette J. Pettengill.
11. Miss Susie C. Clark.
12. Mrs. Helen L. P. Russeque.
13. Conference.
14. Mrs. Helen L. P. Russeque.
15. Miss Marie C. Brehm, Woman's Day.
16. Marie C. Brehm, "The Little Swiss Republic."
17. Mrs. Helen M. Gougar, "Municipal Ownership."
18. Marie C. Brehm, Temperance Day.
19. Marie C. Brehm and Helen M. Gougar, Peace Day.
20. Conference.
21. Hon. Noah Webster Cooper, "Back to Eden."
22. Oscar A. Edgerly.
23. Hon. N. W. Cooper, "Human Honey Bees."
24. Oscar A. Edgerly.
25. Mrs. R. S. Lillie.
26. Oscar A. Edgerly.
27. Conference.
28. Mrs. R. S. Lillie.
29. Rev. Cora L. V. Richmond.
30. H. W. Richardson, Carrie Twing, Tillie U. Reynolds, N. Y. St. Sp. As. Day.
31. Rev. Cora L. V. Richmond.

SEPTEMBER LECTURES 2.30 P. M.

1. Carrie E. S. Twing, Lyman C. Howe, Pioneer Day.
2. Rev. Cora L. V. Richmond, Closing.

SPECIAL CLASSES 10.30 A. M.

- July 13 to Aug. 5. J. Clegg Wright.
- Aug. 6-27. Prof. W. M. Lockwood.
- Aug. 28 to Sept. 2. Rev. Cora L. V. Richmond.

SPECIAL EVENING ENTERTAINMENTS.

- July 20-22. Frank Caldwell, "2,000 Miles on the Yukon River." Stereopticon Views.
- July 24. Wilson Fritch, Reading, "Ulysses."
- July 27. Prof. Wm. M. Lockwood, Spectacular Lecture on Radiant Matter and Atmosphere, Illustrated.
- July 31, Aug. 3. Frances Carter, Shakespearean Readings.
- Aug. 5. Ladies' Schubert Quartet, Concert.
- Aug. 7-9. A. T. Kempton, "Hiawatha and Evangeline," Illustrated.
- Aug. 12-23. Miss Alice Ethel Bennett, Book Recitals.
- Aug. 14-16. Prof. E. B. Swift, Microscope and Telescope Entertainment.
- Aug. 19-31. Ladies' Schubert Quartet, Concert, and Miss Bennett, Recitations.
- Aug. 28. The Lilies, Entertainment.

Among the Mediums engaged are: Mrs. A. J. Pettengill, Oscar Edgerly, F. A. Wiggins, Dr. W. O. Knowles, Mamie A. Helyett and Mrs. Alexander Caird.

Forest Temple meetings daily at 9.30 a. m., 4 and 6.30 p. m. Mrs. D. Devereaux, Leader.

German meetings every Sunday, Tuesday and Friday at 4 p. m. in Library Hall. Mrs. Eliza Stumpf, Leader.

Children's Lyceum daily, except Saturday and Sunday, at 9.30 a. m. Demonstrations of Unseen Forces daily at 7 p. m. in Library Hall.

Band Concerts daily at 9.30 a. m., 1.30 and 7 p. m.

Progressive Euchre every Monday evening in the Auditorium.

Dance every Wednesday and Saturday evening in the Auditorium.

Sociable every Thursday evening in the Auditorium.

The Ladies' Schubert Quartet of Boston has been engaged from July 29 and the Northwestern Orchestra of Meadville, Pa., for the entire season.

We are preparing a great feast for you, with an interesting and varied program, low transportation and good hotel accommodations at moderate prices.

Arrange to spend your vacation at Lily Dale, invite your friends and come prepared to receive great spiritual knowledge and upliftment.

For further information, programs, etc., address Laura G. Fiken, 1047 Carmen Ave., Chicago, General Manager.

## WONDER WHEEL SCIENCE.

(July 18, Copyrighted, 1904, by C. H. Webster.)

## Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

By Professor Henry.

In various magazines and almanacs, Astrologic Birthday Influences are given, but

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

they are general, the same for all the world. This table is individual, and applicable to the different people, according to their

Birth Number. A day may be very good for a husband and very bad for his wife, or vice versa. The table should be followed continually for greatest good, and not now and then.

The ruling people of the world during the term of this table are those born under No. 4. In this term of ruling, Domestic interests will be displayed. The Spirit of the General world, during this period of days, will be favorable to Birth Numbers, 6, 8, 12 and 2. It is the time of even number rulings, the negative or female forces of the world. The opposing force and unfavorable will be No. 10 and Nos. 7 and 1 will also be unfavored.

Address all matters relative to these Tables to Prof. Henry, Boylston Centre, Mass. Instructions in every kind of Occultism. Astrologic readings given by correspondence. All of Prof. Henry's published works are for sale at Banner office.

## Chats on Wonder Wheel Science.

CHURCH FOUNDED ON ASTROLOGY.

Paul says:—"If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?"

This indicates that a failure to understand what others are saying causes the unlearned minds to call other people "mad" or "crazy," yet these others are not mad nor crazy to those who understand them. The evil then is in the minds of those only, who, through ignorance, imagine it to be evil.

In the next verse, Paul says:—"But, if all prophesy and, there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, and thus are the secrets of his heart made manifest."

Prophecy is herein shown to be a practice indulged in by the ancient church, and is shown by Paul, to be of more value than sentimental church conferences. Do we ever hear of such prophesying among the church people of the present day? It was more or less indulged in by the Christian churches from the beginning of the Christian era, up to the time of Galileo. The immediate followers of the Lowly Nazarene, deemed the gift of prophesying to be greater than the reasoning opinion of men founded upon popular opinions, transitory moralities or the gag-law of church creeds. Why was this prophesying discontinued in the church?

Was it not because of the dispute between Galileo and the priests, as to whether the sun went around the Earth, or the earth around the Sun?

Were Jesus of Nazareth and Paul and John and Peter totally ignorant of the heavenly phenomena, and at a time when all the religious formulas about them were based on Jupiter and Diana (the moon), and Gabriel (the spirit of the moon), and Mars (from whom Mars Hill was named), and Venus, and Mercury (the Messenger of the gods, meaning the transmitter of the intellectual vibrations from the other planets), and Neptune (the God of the sea), and Uranus (the unknown god), which lies just outside of the circle of Mundane Chronology. Did these early teachers of Christianity denounce Astrology or Astronomy? Never!

Those of today who have any Spiritual insight into Astrology and who read their Bible clearly, can see that the teachings of Jesus and Peter and John and Paul, were not against Astrology, but were against the churches that had made the gods Jupiter, Mars, Mercury, and the Goddesses Venus and Diana, more worthy of attention and of reverence than the glorious Sun, which sits upon the centre of the cross formed by the North, South, East and West, cardinal points of the Heavens, as the "Sun of God," just as the Earth, which receives its light, sits upon its cross as the "Sun of Man." And, they endeavored to teach that those who were inspired by the Higher laws of the Sun, were "Sons of God," and those who were not above the influence of the Moon (representative of the earth's position in the Sun circle) were the "Sons of Men."

These facts had to be taught in myths and parables, because the masses were not able to understand the chemical laws of the heavens acting upon humanity, just as principles of law, of morality and church lore, and political principles are today taught to the masses, in novels, theatrical performances and otherwise, because the masses, even in this twentieth century are unable to understand how they are primarily ruled by the Sun, as eternal "sons of God," and secondarily ruled by "Mother Earth," (represented by Moon) as the "Sons of Men."

The Sunship of God in the human race today is practically ignored, the Sunship of Earth is seldom rationally considered.

Despising the laws of these Higher courts, Man (by Tongues) makes all sorts of civil and commercial laws, and then disputes everything in a Babel of Tongues; thereby in his own delusion (of Ideas) creates all the crimes, the ill-health, the discomforts and the unsatisfying successes, such as Speaker Cannon calls "A Hell of success."

Jesus of Nazareth taught what I now call "Wonder Wheel Science," which, based on the Sun, (Geocentrically) calculated, includes every other Science, every other Religion, every other Law known to Man, and every other Ism or Philosophy, and by its infallible Positive and Negative operations, clearly distinguishes what are termed "good and evil," "right and wrong," whether

taken from the standpoint of a modern church, a modern legislature, a modern court, or a modern social circle, or a modern banking institution or Clearing House. The only differences that can be found in it are merely the differences of the class of operations for which the judgment is formed, as each operation, individual or corporate, has a different point of departure in the Circle from which the calculations are made and upon which the judgments are formed; yet, the Basic, or Fundamental, law is the same, just as the Fundamental laws of Europe, Asia, Africa or America are precisely the same though differing in local detail.

Uranus and Neptune were not used in the astrology of the Middle Ages, because the people had lost the Spirituality of the earlier ages, which Jesus of Nazareth endeavored to restore after having received his initiation in Egypt, from which he came with Astrologic knowledge that puzzled the doctors, who knew nothing outside the boundary of Saturn, the limit of Horary Influences. Yet, the influence of Uranus was realized, and was termed the "unknown god," of which Paul endeavored to teach as having an influence mainly through the Sun, secondarily through the Moon, and in the departments of the Zodiac as well, but of no great importance in a Horoscope.

In the early days it was not positively known whether Sun or Earth was centre of the Universe, and it is not positively known today, yet we now believe that neither of them is the centre, and no one knows whether or not there is a centre to the Universe.

We do know, however, that we are the centre of our own observation; that the Earth is the centre of its own view, and that the Sun is supposed to be the centre of what is called the Solar System. Jesus and the great majority of ancient teachers, of whatever school, knew, as Scientists and Teachers of different schools today know, that for all practical purposes in earth relationships, it makes no difference to Astronomy, Astrology, Chemistry or Mathematics, whether Sun goes around the Earth, or Earth around the Sun, and from observation, and the experimental laws of Cause and Effect, it makes no difference to Astrology whether the Earth is flat, round, oblong or square.

These things have been restored to the mind of man since the dispute between Galileo and the Church, which dispute did nothing of value to the world, except to raise the mind of Astrology above the plane of the Horoscope and the Lunascope, back once more to the Basic laws. Without these basic laws the "Sun of God" is totally lost sight of in the sensual, sentimental, hero worship and reverence for a wooden cross instead of the Divine worship of the Powers of the Universal Heavens, and a living cross of Eternal Power.

We, individually, are on our own centre, of our own cross, crucified or made glorious by our own appreciation of our Sunship which gives us our Spirit life beyond the grave.

Flesh and blood are of the earth, earthy, and can never rise above the surface of the earth, except by some contrivance to overcome its obedience to the law of gravitation in connection with the Earth's centre.

## Movements of Platform Workers.

E. W. Sprague and wife, the National Missionaries, have changed their residence and desire all correspondents to address them at their home, 1082 Trumbull Avenue, Detroit, Mich.

Thomas Edison says: "All atoms possess intelligence, have power of selection, and are always striving to get into harmonious relations with other atoms." With due respect for a great genius and a brother mechanic, I dare to differ. Intelligence implies volition, choice—power to do or not to do. Is the atom so endowed? If its movements at all times are spontaneous, forced, a necessity of its own qualities and environments, as science predicates, then what evidence have we that it has choice in the matter or that intelligence guides its movements? Does chemistry endorse the great inventor's views? Or does it teach that atoms of necessity kill or cure, produce health or disease, growth or decay, attract or repel, taste sweet or sour, cause life or death, etc.? Is there any volition or choice about it whatever, or is the result—whatever it may be—inexorable necessity?—Otto Wettstein.