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LOST PERSONALITY.

Emma Reed Tuttle.

(Written for the Banner of Light.)

Some pilgrims lose themselves on the blind journey
All mortals undertake while flesh enthralled,
And so completely seem they to have vanished
We say, "A dead soul!" looking on appalled.

We cannot find the treasures birth bequeathed them,
The reasoning brain, the tender, loving heart,
The well-planned methods, the successful struggles
We call life's victories—head, tact, and art.

Some, still, masked robber held up and demanded
The personality, the mind, the whole;
And human courage weakened, to deny him,
But yielded mutely what the brigand stole.

And none could find him; none could ask him questions,
Nor challenge him to give the treasures back;
He left his writhing victim changed, defrauded,
And no sleuth hound could scent his hidden track.

No law of nature had the brigand broken;
In seeing one unfortunate, he saw
A weakening, over-straining, unprotected
Well-minded man, who had not fathomed law.

But, all unwittingly, had failed in guarding
His own soul's temple,—life unlocked the door,
And in walked that masked robber to destroy it
And vanish with the sad word "Never-more."

Ah no, destroyer! Death thy power has broken;
Thou only wrecked the body, not the soul.
Death is a liberator and a healer
Who rives our chains, restores and makes us whole.

Tell the glad tidings! make the lettered feel it,
No matter what the chains which cut and gall,
Death is the friend who cries, "Renew their chances,
Try life in Heaven! The Earth-life is not all!"

Some Important Days.

It is true that there are moments when we are more meditative than at other times. This is not always due to external circumstances, but seems to be evoked by an interior self-relation. There are internal molecular causatives, as well as external ones. Growth is said to come from within. This being so, then it may be of the most importance to keep the interior departments of our anatomy in good healthful condition and proper working order. We take good care to keep the parts of mechanical apparatus in such working order that the least friction may occur. And possibly we pay very little attention to the machinery of our own physical bodies.

We feed the bodies with deleterious substances, often, instead of the essential and helpful foods. We do not consider needs as much as appetites and desires. Human beings are perhaps the only animate creatures who do not select their foods by instinct. Of course the humans have reason, which is greater than instinct. But, do the humans always exercise their reason? If they did, then few mistakes would occur. By the failure to exercise either instinct or reason, the human will surely be in a deplorable condition. Too often are they the sufferers of such lack.

Thus, important days of success or failure are made. Hence, all days are important ones; and the responsibility of every day and moment is far in advance of all theories with regard to having mistakes atoned for. When all people realize that their mistakes are leaving positive influences and effects that must be worked out instead of being washed away by an atonement suffered by another, they will be more careful of their deeds; and to

know that thoughts and desires also leave these lasting and effective results, will add the conscious knowledge of responsibility that doctrines of the past have failed to teach—but has been taught, by the modern communicating spirits.

Every day, hour, moment, responsible ones! How repetitive with a religious force is that doctrine! What has ever been taught that equals its power to influence people to do right? The churchman wants to know what the Spiritualist has to offer that will take the place of the doctrine of the saving grace given by the atonement?

We reply with positiveness: Responsibility. That is the process of nature with all other animate and inanimate forms. Then, why not with the human? Being the way of nature, it must be God's way! Why suppose that God has one way for all forms except the human, and a special one for the latter? Such doctrine has been dogmatic, and without warrant in either fact, logic or revelation. The truth of an universal law in nature is revealed now, and the harmony of God's universe is established.

Thus our days have become important ones! Every day a holy one! With this comprehension you will not fear to do wrong only on Sunday, or whatever day you observe as a sabbath day. Too many people feel a freedom given by the atonement, and by the lack of holiness of other days than the sabbath ones. Thus a seeming license to evil has been given by the priests who have taught such pernicious doctrine. It is high time to develop responsibility!

These reflections are caused by finding a letter written by my mother some years ago, in response to one from me to her on my twenty-first birthday. The admonitions of that day, and the loving impulse, have lasted these years and borne their fruitage of help that will last into the great beyond. The birth of that day of independent manhood made an important day. And instead of it making me more independent of mother, had drawn me more emphatically to her for guidance; creating a more reciprocal relationship than had previously been established. To get away from parental help and guidance seems to be an oft expressed desire of the youth. I deplore such tendency in either youth or adult.

It is often witnessed that parents who have tolled to create an estate, and having forced the same to children, have been deeded out upon charity or to the poor house. These heartless ones have said: "We cannot be bothered with their care." There will be no vicarious atonement for such heartlessness. Their souls will try along in agony some day for the love they denied! The law of recompense is absolute: "As ye sow, so shall ye reap."

The birthday of each person was an important day, and its anniversary should always be observed. Why? For spiritual purposes. Some people often curse the day they were born. They have been unfortunate by either or both heredity or opportunity. Well, what of it? Have they sought to overcome the difficulties and entanglements? You say, perhaps, that they cannot; but I say they can! And every force in nature offers help to do so. If we have been too blind to discover the remedy, let us not blame God and nature; for these beneficent powers have established laws by which all evil may be overcome. And there is no power to entail forever that we shall continue in either sin, ignorance, weakness, disease or death. There will be a resurrection from each and all of these. Why not commence now? That seems to be the natural and Godly way.

Let us be thankful that we have been born; because an eternity of activity and being is before us. If we have deplored our birth and failed to turn our best thought to mother on that anniversary date of her travail, when love sprang with divine impulse from her soul to welcome the offspring that her spirit and soul had endowed and divine love would consecrate, then let us do so at the next recurrence of that period of time. Suppose that she did make mistakes; or that we were an accident of loving lusts; we are none the less a child

of divine love, and an heir of trustful love. We must not blame our parents too severely for mistakes and bad results, for the law of heredity has been taught by polite society, and should have been a domestic and social study—and the youth, especially, prepared for parentage. Grand will be the era when the sexes shall fully understand the law of human propagation, and hereditary influences incident thereto. It will be an important day for all when the physiological laws of being shall be a family study, and as well included in the curriculum of secular schools. Parents will not then have so much to grieve for on earth and in spirit life, in the discovery, of evil in their offspring. Many parents wonder at the evil in their children, and could possibly trace it to pre-natal causes, as well as to post-natal associations. We try to whip the devil out of our children, instead of whipping the evil out of ourselves before the child is conceived. The day of birth is an important day, and that day may long ante-date the birth-day.

But, being born, we must study the hereditary influences we possess and strive to eradicate the evil. The person is indeed a poor weakling who succumbs to every temptation of desire or inclination. A little self-denial is good if often employed, whether deemed necessary or not. Thus on our birth-day anniversary, if at no other time, let us communicate with our souls, and also send loving thoughts to mother, especially—and to father also. If they are in spirit-life, then they may be yet more able to assist us, and we may be of great help to them, for their ommissions and commissions will be more potent and either bring sorrow or joy to their souls. We can help them, and better obtain their help by love tokens and good words, even as the letter before me from my mother in earth-life says I sent on the date I reached the age of legal manhood. That letter draws us together at the present recurrence of the birth-day.

Thus the spiritual law of life enables our report, and to mutually be helpful. Hence, it is now an important day for me to engage in meditation. The natal day of our country has also just passed, and its lessons to the youth have been strongly welded into their consciousness. It will ever be an important date to stir patriotism and to give tribute to the brave men who fought for human freedom. Tributes to the brave and true in spirit are not lost on the desert air, for the vibratory forces of the universe permit their reception in the soul-land. All good or evil thoughts and deeds, more than likely, are waited to the conscious spirits of our loved, and to the hosts in general. Commemorative occasions are not wasted; neither are flowers useless tributes. Our lives will all be better when the day dawn that all shall know the spirits are witnesses of our thoughts and deeds.

Another important day is the wedding day. Was it the day when we united ourselves in love for life's duties and soul harmony, or for worldly and illusory purposes? Have we made its anniversary as joyful as the original day? Have good will and mutual helpfulness marked the career of our wedded life? O, ye peace, harmony and joy could mark the pathway of every wedded couple! We would then have happy homes and very little crime to blot our civilization. Crimes and miseries are usually traceable to home conditions. Saloons and brothels thrive on home miseries. The wedding anniversary should be made a spiritual occasion, then, as well as a domestic ever-invested by men. Indeed, these occasions near to our heart interest, are the ones to create for us the supreme joys and benedictions of life. We cannot drive, nor be useful, unless energized by love, which, in itself, is the divine principle of life. Then true justice, mercy and charity ensue.

All of this talk has been caused by the recurrence of these three occasions in successive days for me to observe and meditate upon.

The national birth-day was July 4th. My wedding day was July 5th.

My birth-day was July 6th.

Hence, I have quite an occasion to celebrate each year, and on this anniversary I am meditating whether I have been a helpful citizen, a true humanitarian, a loving and helpful husband, and a true and faithful son.

Children do not bless the lives of my wife and self. We have made all humanity our children, or our brothers and sisters. As the turn has been made down the tide of earthly years, we are reflective of our acts and career. Would we change destiny and have our lives subservient to mammon and popular religion? Our minds and souls answer, No! We have not been as useful as we hoped to be; nor have we had the helping hands that in youth we dreamed of obtaining; we have struggled—but, we have done some good and we trust no harm. Looking back, we feel that the same impulse actuates us today, hence we renew our pledges to all spirits who have served us faithfully, to toil on, until called to the larger sphere of activity that begins to dawn as a promise to be realized before many more anniversaries we now commemorate shall have come and gone.

We are satisfied with the truths of Spiritualism! We are glad to have been advocates of its joys and revelations! We shall pass on later fully satisfied that the true way has been revealed. As my mother sent the statement to me from her deathbed:

"My son, Spiritualism is the one great panacea of this hour, and the ministrations of the spirits my supreme comforter," so I trust to make that event a testimony of the truth, as my life has testified.

May good spirits lead each and all to goals of peace and utility!

But, better than all help, may each and all become self-responsible and strongly endeavor to all spirits who have helped us to achieve good! Thus we will achieve and observe many important days.

George W. Kates.

Thornton, Pa.

The Study of Reincarnation.

Paul de Gournay.

(A POSTHUMOUS FRIENDSHIP.)

[Our esteemed friend wrote us of this paper using the following language, "I write this in prevision of my transition, which I believe near," having arranged for the M.S. to be sent us in the event of his transition. Our arisen friend has evidently given us of his ripest thought and whether we accept his conclusions or not he has given us many rich suggestions. In the same spirit with which he offered it to us we pass it to the thoughtful reader as a reverent, dispassionate offering from this noble spirit whom we knew and loved as Paul de Gournay—The Editor.]

INTRODUCTION.

I am not a Theosophist, but as true a Spiritualist as any in the land, yet I expect to be denounced by my brother-Spiritualists because I defend Reincarnation. I will do so because I am neither afraid nor ashamed to say what I believe to be the truth. A Spiritualist may believe in the plurality of existences without accepting the teachings of Theosophy, even regarding the theory of Reincarnation. A grain of truth is to be found in every religious or philosophical system—a diamond, as pure or less artistically—it is the precious gem we care for, not the setting for which we have no use.

Do I claim that I possess the absolute, whole truth? Assuredly not; nor can any man. When Pilate asked the Nazarene, "What is truth?" Jesus made no answer; why? because he could tell Pilate but part of the truth and even that the Roman governor would not have understood. It has been said, "God is truth," and "All truth is of God," which means that Truth, an attribute of God, is like God, eternal, infinite; we seek for the truth as we seek for God; our finite mind catches glimpses of it, our unfolded spirit only will know it in its completeness.

The search for the truth, therefore, should command respect, whatever direction it takes, and we, who complain of the scribbles and preachers who ridicule and denounce Spiritualism without investigating its phenomena or learning something of its philosophy should be the last to imitate

their intolerance when a question is mooted which concerns the future of the soul about which we know but little.

I had been many years a Spiritualist before I accepted the theory of reincarnation as true. I had studied it in a perfunctory way, engrossed as I was by the first revelations of spirit communication. I did not reject it, but laid the subject aside for future consideration, as my invariable practice when my mind does not grasp at once the truth of the proposition. "Try all things, hold fast to that which is good," is sound advice, but we must try thoroughly, not hurry into hasty conclusions. One day I questioned an advanced Spirit, my trusted guide, as to the truth of reincarnation: "Do not trouble yourself whether you have had or will have several earth-experiences," was the Sage's reply; "Try, first, to learn the purpose of life; then draw your own conclusions. Man should never abdicate his right to judge by the light of reason. I wish you to use your own intellect in this search. I shall guide you and tell you whether your conclusions are correct."

To that task I devoted my faculties. I had no pre-conceived opinion; hence my confidence in the result attained. When I had proved to my own satisfaction that Reincarnation is a logical condition of the Soul's destiny, my guide completed by his teachings the knowledge thus acquired.

FROM WHICH STANDPOINT?

No philosophy study will give reliable results unless the student discards every thought of his own importance; he is not seeking for a confirmation of his private views, but for the truth which concerns mankind. It is with philosophy as with science: the scientist who tackles a problem and is not ready to give up his pre-conceived opinion if the result is adverse to that opinion, is not worthy of the name. Well, like the jurymen, I may say I have formed no opinion as to the merits of this case.

The purpose of life? What a problem my guide has set before me! Montaigne, you studied self and painted mankind in your matchless Essays; shall I follow your example and seek the purpose of my poor, obscure life? If I can find that, perhaps my fellow-men may discover that the purpose of their being is the same, for is it not a definite purpose equally applicable to all? The lives of men differ widely, I know; but birth and death are the two known terms of the problem of equality, the third is what has puzzled and still puzzles man.

What am I? A complex entity—soul, spirit and body—belonging to the genus Homo. The earth-world is my home for an uncertain number of years, and that home is not mine absolutely; I am here only a tenant at will. Then, what am I here for? What are my opportunities for making the most of life?

The world is a wide field, rich for some, barren for others. Say I am one of the favored few, what will the world give me? I may win honors, fame, fortune; I try to live right, eschewing evil and doing good as well as I know how. I shall have friends, a family, and, if blessed with good health, I may lead quite a pleasant life. But I—that person, rich, famous, loved and envied—must die, and all that the world has given me will vanish when my personality disappears in the grave. Evidently, the acquisition of all these worldly goods could not be the purpose of my life, for, though my physical body—that which my friends knew, that which rioted in the exuberance of health and strength—is after death, a thing without name, hideous and repulsive, which the worms pulverize for the benefit of mother earth, my soul is still alive in my spiritual body and all the goods of the world avail it not.

(To be continued.)

God keeps us through the common days. The level stretches white with dust. When thought is tired, and hands upraise Their burdens feebly, since they must. In days of slowly fretting care, Then most we need the strength of prayer.

Margaret Sangster.

Ideals are like stars; you will not succeed in touching them with your hands. But, like the seafaring man on the desert of waters, you choose them as your guides, and, following them, you reach your destiny.—Carl Schurz.

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Spiritualism and the Law.

Hon. Charles E. Scherm.

NUMBER SEVEN.

The contest over the will of Alexander McIlroy, late of Philadelphia, which was decided in 1903, is still fresh in the minds of those who keep in touch with matters affecting Spiritualism.

This case is entitled *Buchanan vs. Pierie*, and is recorded in 205 Pa. St. 123. The married daughter of the decedent was the contestant. She was not in sympathy with her father's belief in Spiritualism and she tried to get him to give it up. Their discussions on the subject, very naturally, led to a straining of their friendly relations. She was left a liberal annuity but she was not satisfied because a large sum had been given to erect a building to be called McIlroy Hall and to be devoted to the interest of Spiritualism.

It was claimed that the decedent to whom he was subject was an unfounded distrust of his daughter. But the Court found sufficient reason for denying the validity of that special charge in the manner in which the daughter attempted arbitrarily to interfere with her father's freedom of thought. The opinion of the Court has nothing very striking in it; the case was too plain and the doctrine laid down follows the general doctrine. The will was sustained.

Judge Potter, however, took occasion to say in this case:

"Believing as I do, that these manifestations (meaning the spiritual manifestations described to in this case) were correctly testified by Vice-Chancellor, Gifford, in *Lyon vs. Home*, L. R. 6, Eq. 665-682," (here the judge quotes from that case the part of the opinion referring to Spiritualism as "mischievous nonsense," which will be found more fully quoted below) "still it seems to me to be entirely clear, and it cannot be said that a person who does believe in their reality, is because of such belief, of unsound mind, or subject to an insane delusion. No Court has as yet so held."

The judge is to be commended for his impartiality, but it was rather a late day for him, by the expression of his private opinion, to take a firing at the manifestations of Spiritualism which are vouched for and believed in by as able and intellectual men as ever sat on the Bench from which Judge Potter delivered his opinion.

In the case of *Robinson vs. Adams*, 62 Me. 350, decided 1874, we discover to a marked degree the prejudice of the counsel for the contestant and the attempt to play upon the religious opinions of the Court. Without going into details, the salient facts are these: The greed of a new son-in-law. His taking in his name a deed for property which he had agreed with his mother-in-law should be placed in her daughter's name, the mother-in-law paying the larger part of the consideration. His conduct led

his mother-in-law to distrust him. Subsequently she becomes a believer in Spiritualism and thereby incurs the displeasure both of her daughter and her son-in-law. They treat the old lady with discourtesy. The son-in-law's treatment of her shocks her refined sensibilities. When the mother-in-law makes her will, she gives a life interest in her property to her daughter with the remainder to her children and in the event there are no children living at the time of her daughter's death, then the property is to go to the testator's own sister and brother. By cutting out the son-in-law, except to the extent that he might share the life interest of the wife. When the old lady died her daughter contested the will on the ground that she was insane on the subject of Spiritualism; but neither the Court below nor the Court above agreed with the noble daughter, the honorable son-in-law and the Christian counsel.

I will quote here from the argument of counsel:

"Such a Court (as the one addressed) will not ask a jury, (whether the universal philosophy is true, which teaches us that there is a great gulf between the dead and the living, so that they would pass hence, cannot; neither can they pass to us that would come from thence; nor whether the spirit of man goeth upward and has no longer any habitation here and can no longer have any participation in the affairs of the living, nor will such a Court admit that departed spirits can invest the bodies of the living, whether such spirits are as pure and holy as Milton's angels, or as hideous and fiendish as Dante's devils."

"But this Court, we confidently trust, on the other hand, in its wisdom, with that other Christian court, speaking for the British nation but a few months ago, by its vice-chancellor, Gifford, will judicially declare, that this system of Spiritualism, as it was believed and acted upon by the testatrix, is mischievous nonsense, well calculated, on the one hand, to delude the vain, the weak, the foolish and the superstitious, and on the other, to assist the projects of the needy and of the adventurer; and that beyond a doubt, there is plain law enough and plain sense enough to forbid and prevent the retention of any acquisitions obtained through its aid."

Here the counsel for the contestant cites *Lyon vs. Home*, 6 Eq. Cases L. R. 6, decided in 1888, as "That other Christian Court speaking for the British nation." The language contained within the single quotation marks in the last paragraph, is taken verbatim from the case cited, and in commenting upon it in this argument, the contestant's counsel say: "This is not only good logic and sound sense, but good orthodox Christianity also."

The case of *Lyon vs. Home*, cited above, was clearly a case of the exercise of undue influence by a pretended medium. The case was instituted to set aside the gifts made to him.

The facts are these: Mrs. Lyon, a widow, aged twenty-five years, within a few days after first meeting Home, who claimed to be a spiritual medium, was induced, from her belief that he was fulfilling the wishes of her deceased husband, which wishes were conveyed to her through the medium of Home, to adopt him as her son and transfer 24,000 pounds sterling to him; to make her will in his favor; afterwards to give him a further sum of 6,000 pounds; and also to settle upon him, subject to her life interest, the reversion of 36,000 pounds. These gifts were made without consideration and without power of revocation.

Under these circumstances, it is perhaps pardonable in the Court, which disclaimed all knowledge of Spiritualism, for making the severe strictures upon Spiritualism as it was presented to him in the case. The gifts were revoked.

In the case of *Orchardson vs. Coffield*, 171 Ill. 30, decided 1888, we have another instance of a professed medium imposing upon an old woman apparently to get hold of her property. Mrs. M., a widow, at an extreme old age and suffering from an incurable disease, married Orchardson, the professed medium. He succeeded in getting her to believe that he possessed wonderful powers; as a result of which, she addressed him as the "Son of Wisdom," became his bride and made her will in his favor.

A part of the opinion of the Court is as follows:

"Belief in Spiritualism is not proof of insanity, but if, through that belief, one is led into the delusion that another is a god—a Christ—or gifted with powers and faculties belonging only to superior persons, the believer of the delusion is insane on that subject, and if he is prompted to make a will, such a delusion, his will can not be maintained."

This case was distinguished from *Whipple vs. Eddy*, 161 Ill. 114. It seems to me that the Court, erred in designating as a delusion, the belief that some persons are gifted with extraordinary powers and faculties. Every intelligent and experienced Spiritualist knows that there are superior persons—superior, because of wonderful spiritual gifts or faculties. I think it should have been sufficient to have said, that whether Orchardson possessed these gifts or not, he succeeded in making the testatrix believe

he had them and that through this belief he gained dominion over her mind.

The will, of course, in this case, was set aside, as it should have been.

(To be continued.)

The Conduct of Circles.

M. A. (Oxon).

There have been few workers in Spiritualism who, as mediums or teachers, have rendered more valuable services to the Cause than the scholarly, reverent and life-headed, Stainton Moses, who worked largely under the pen-name of "M. A. (Oxon)."

We have seen nothing more practical or more sound than his advice in the conduct of circles which, our contemporary "Light" (London) runs under this head as "Advice to Inquirers." We reproduce for any benefit it may bring to our readers.

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct them, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, hall, or at least two, of negative, passive temperament and perfectly free of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbor, though the palms may be brought into contact.

Do not concentrate attention too fixly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid disputes or quarrels. Be patient. Do not deterrence effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation, music is a great help, if it is agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential and it may be necessary to meet ten or twenty times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful session.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, and the several letters who form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you rightly placed, and if not, what order you should take. Then ask the Intelligence to express its purpose to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty of that spoken in two times, the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signal may take the form of raps. If so, use the same code of signals, and ask the raps to become definite. As the raps are made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restraint, believe every communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be desisted from. Do not believe every experience of Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is a difficult and delicate one, and requires an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error, and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment allow the use of great names to lead you into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Now the "Pure Food" bill has become a law, perhaps prudence will spare us photographic stationery from the sausage and ice cream makers.

"He does right who does his best."

Queen Money.

The scene is laid in the office of a high authority in a great railroad corporation. The signature of the official is necessary for the completion of a variety of papers and documents. It is a physical impossibility for him to study each paper before affixing his signature. He is obliged to leave much to the capabilities of his assistant and give his required signature on faith.

He is about to sign when the assistant suggests that he may like to examine the paper first, giving in an undertone some reason for thinking so, when these words are heard from the great man's lips, "Oh, it is 'v' voucher! I thought it was an affidavit."

Somewhat we cannot get away from the words, and we wonder if this open estimate of values does not furnish the key to much that goes under the name of Modern Civilization.

An affidavit from its very nature includes an official oath involving the possibilities of perjury. Yet, here is a thoroughly informed man of affairs recognizing a matter of grave importance when his signature involves the transfer of property, but willing to take a risk on an affidavit.

To those of us who see nothing in a dollar but a means by which we can further the movements we consider of value in the world's spiritual progress, considered on a plane where the dollar's power is a factor, there is little danger of our becoming misers. But we wonder if dollars haven't too great a place in our estimates, after all.

Old South Historical Lectures.

The summer course for young people, known as the Mary Hemmeway course, the idea and the foundation of the work coming from the late Mary Hemmeway, this year will begin at the Old South Meeting House on Wednesday afternoon of this week, and continue on following Wednesday until Aug. 29. Free tickets for the course and all information are supplied to persons under twenty years of age on their application by mail to directors of the Old South work, at the meeting house, and complying with conditions to be learned there. Tickets are sold to adults at \$1.50 for the course. The subjects and lectures for this year are as follows: "Sir Walter Raleigh and the Effort at Roanoke," Mr. Edwin D. Mead; "Capt. John Smith and the Jamestown Settlement," Prof. Marshall L. Perrine; "New Amsterdam and the Old Dutch Towns on the Hudson," Mr. James P. Munroe; "The New England Colonies and Their Federation," the Rev. W. E. Barton; "The Two Lods Baltimore and the Founding of Maryland," the Rev. Everett D. Burr; "William Penn and the Quakers at Philadelphia," the Rev. George Hodges; "The Story of the Carolinas and Georgia," Mr. Albert Perry Walker; "Franklin's Plan of Union in 1754 and the Continental Congress in 1774," Mr. John C. S. Andrew.

Personal Psychological Study.

In "Now" for June, the able editor, Henry Harrison Brown, gives us under the above title, a glance at the "Now" philosophy "under fire," in the following paragraphs:

"The morning of April 18th, I was awakened suddenly by a shock more severe than usual and realized that the suddenness had come from the fact that I had been firmly 'Peace,' and grew quiet. As the shocks became more violent and I realized the possibility of danger, instinctively I said to myself, 'God Love me and let me Love I safely dwell.' I declared that no harm could come to anyone in the Home. This had the effect of making me perfectly self-possessed and I watched with interest the peculiar motion of the bed, which seemed to move in every possible direction at the same time. Afterwards I remembered that Mr. Chappell sat up in bed and as if he was driving a span of spirit horses, was saying, 'Steady now! Steady! Steady now! That's enough! Steady he whosed! Steady he whosed! Steady! I think we had better get up.' I then noticed for the first time that the room was in disorder, bookcase and pictures strewn with debris, I had been protected by a heavy upholstered chair that stood beside my bed. Dressing and descending to the next floor, we found the whole household gathered there calmly discussing the situation. Mr. Chappell said 'Now for fire,' and at once proceeded to shut off the gas and electricity, and soon he said Mr. Hutchins began to warn the neighborhood against the danger. Some one asked Mr. Hutchins later if he affirmed anything. He replied, 'The time for affirming had passed. It had become a habit to me to think rightly and act as I thought.' My greatest surprise during the whole time was, and still is, my indifference toward my own condition. While with sympathy my eyes would fill for others, I have not been able to feel one bit sorry for myself, nor could I feel any anxiety for myself even when I thought our Home would surely be consumed by fire. I passed through these conditions and realize that you can keep common sense uppermost at all times, is worth all it cost. It demonstrated in my own life the truth of the affirmation one can make any desired condition a habit as strong as instinct."

Henry Harrison Brown and "Now" are still singing, "From all Life's Grapes I Press Sweet Wine," although the loss from fire and the general mix-up after the earthquake was very trying. The brave assurance with which Messrs. Brown and Chappell put their philosophy to the test is evidenced in the June issue. Let Mr. Brown tell it in his own words.

"April 18th, 19th and 20th the city was in flames. On the 22d Mr. Chappell discovered a little printing office with a foot press, and consulting with the printer he decided that he was ready for a moment, as he righted his office, which was considerably shaken up. Consulting me, we decided to get out a little 'Now' and that afternoon he made the contract. The next morning I prepared the manuscript, and on the 25th received the printed matter in our office. It was mailed as soon as the Post-office would receive second-class matter, but was returned to us that we might upon each copy write 'Second-class matter,' for otherwise, owing to the way it was folded, postmasters receiving would not understand it. This then goes down to history as the first regular publication issued in San Francisco after the fire, and we believe our subscribers will treasure such a memento. We have a few hundred copies left, which we will send for to cents each to whoever orders them. We will gladly donate to public libraries the entire societies a copy upon application."

If there is a priest or preacher who knows them better than any other perhaps Rev. Father Thomas J. Ducey is that one. Hasn't he read a lesson for us all at this time?

Replying to a request from a Great Daily for an expression on the White-Thaw case these are his reported words:

The Thaw case is one of the most appalling tragedies occurring within my memory. I have very strong views about it, from my viewpoint, as a priest of the Catholic Church. I think the expression of my opinion at present time would be a violation of the duty of a priest. I would have to give my views of the dead as well as of the living, and as a minister of religion I do not think that it is my privilege to wound the feelings of the innocent and respected relatives of the dead and the living when their hearts are bleeding with agony and a most despairing grief. . . . Later, when the case passed upon by a tribunal of the law, I will be free to review the case.

I knew Mr. White very well, but I will not express my opinion of his life at the present time. I know and respect his family and his widow. They are people eminently respected, of the best social position and warmly regarded by all who know them. Even if they were strangers to me you can readily see that my duty as a minister of religion would be to comfort them, as I would be obliged to comfort the mother and relatives of the accused man, who are strangers to me.

"I cannot speak on either side of the case, for I would do no good and it might do much harm. For the present the course of the minister of religion in public utterance over this appalling tragedy is to recognize that 'silence is golden.'"

Floated over so smoothly with the currents of easy morals and false values, the hour comes when nothing will save from the whirlpool of consequence but a vigorous turn at the oars.

After we have offered everything that could reach, exposed our future and the future of our loved ones, and stood facing the fact that proper funds,—the only thing needed—are lacking, then we feel the power of money and it seems necessary. And in enterprises entailing rent, labor, sustenance of the employed; it is necessary. But this has nothing to do with extravagant expenditure of money as a necessity for happiness.

Yet, isn't this the delusion of the age?

If there is one thing of value which we can, to everlasting, take out of the almsy mass that has been flung before an abused public by a pistol shot in a New York rock garden, it is the valuelessness of extravagance as a producer of happiness.

Mrs. Alexander Caird and Mrs. Mamie Helyett close their immediate work in Brooklyn, going to the western camps, with two open circles in the Light Building on Sunday, July 15, at 2:30 and 7:30 p. m.

That the Death Penalty does not deter is emphatically illustrated by the revolting sight of great Massachusetts surrounding a human and showing him into the death chair—the second one killed thus within a month.

If you are not satisfied with seeing your State drive these people into death whom they declare are unfit to live, look to get into the work and send a proposition for repeal of the Death Penalty law, up to the anxious politician, whose buzz is already heard in the air.

By the way, how does the Prohibition candidate for gubernatorial honors stand on the Death Penalty question?

"Is a craven heart will borrow The axe of another's head in way, And that generous one delay."

The work can be supplied to members for \$11 per hundred copies; at 15 cents a copy is less attractive. By mail 2 cents extra. It is by far the best and cheapest book of lyrics ever issued for congressional use.

Our Home Circle.

MINNIE EMMETT BOULE.

What Will You Do?

A heart is beating under the way.
What will you do?
Have you no message, no word you can say
To sweeten her rue?

The shadows of death pile high o'er her
head,
Dark, dark is her night;
Have you ever heard from the land of the
dead?
Then give her the light.

So still, so still she sits alone.
Alone with her pain;
Ah, the dead are silent and cold as stone,
To sorrow is vain.

So the woman sobs over the way,
Friend, where are you?
Who turned your dark night into glad day?
Will you be true?

Some one must hasten to dry her tears,
Will you not go?
Look through the record of your past
years.
Bring joy and we.

By tender message have you been cheered
Along?
Have dread, dismal nights which you have
feared
Been turned to day?

Arise, then, the glad truth to her tell,
Bid her sorrow cease;
Let the song of triumph swell
And give her heart peace.

M. M. S.

A LINK IN OUR GOLDEN CHAIN.

FALSE TOLERANCE LEADS TO A
LACK OF DISCRIMINATION.—I. F. S.

A young mother sat holding her baby,
her first born. She was a marvel to us all.
It tossed its little arms and legs about
the soft, cooing little sounds flowed out of
its mouth and now and again a dimpling
smile of intelligence made the mother's
heart leap for joy.

"I really believe he knows me," she cried
out in an ecstasy, "he just smiled when I
kissed him."

Then she held the darling of her heart
close, close to her breast with that half
defiant, wholly protective attitude that
mothers assume at the thought of danger.

Her baby, her all, her whole face
glowed with his dear smile. No harm
should come to him, the precious, precious
bit of life entrusted to her keeping.

"How much like a monkey your baby is,"
remarked the Darwinian uncle of the family
as he examined the little fingers tightly
grasped about the mother's thumb.

"Look at his hand! That's a bit of the
monkey instinct left over from the days
of the forest. Just exactly the way the
monkey grasps a limb and swings himself
from tree to tree."

"Oh you dreadful man," cried the mother
in dismay at the, to her, hideous suggestion
of relationship between her fair sweet baby
and a grinning, chattering monkey.

"Why it's perfectly true," continued the
student uncle, "look at the feet, too, see
how they curl and twist around. Put a
baby in the woods and he'd leave a climb
a tree long before he walked upright."

Then that mother burst into a storm
of tears. Her baby was not a monkey, never
had been, never would be and she was
so odious and unkind to her when Uncle
Charlie had a baby of his own, if he ever
did have, and she sincerely hoped no
woman would ever marry a man who might
use her as a subject for his theories.

And there was trouble in that family
right away.

Still a glimpse of the truth, the wonder-
ful truth of the evolution of man had been
given this little mother whose world had
been circumscribed by her love and whose
knowledge had been limited to her ex-
periences.

The truth had seemed a bit of sacrilegious
philosophy to her and she made combat in
her heart against any further revelation
of it.

Her puny resistance to it did not in the
least effect it, but it reflected on her life
and kept her in the bondage of her own
ideas and preconceived notions.

The little mother, who was protesting
against a great truth of the world in spite
of a revelation of truth touches the
dearest and fondest expression of life as
learned upon the instant that she has per-
ceived of some value in those expressions.

Many men and women of intelligence
haven't the slightest interest in the "Origin
of Species" and without rhyme or reason,
tongue or deed, the truth which men
have devoted their lives to obtain.

But if thinking men and women, who
could not unhesitatingly accept the story of
creation as unadorned and taught by the
ignorant priest and churchman are helped
to a knowledge of God by the investigation
of science who shall say, do away with sci-
entific investigations of the origin of man
and the world?

There are men and women all about us
who have no conception of the far-reaching,
uplifting, enlightening influence of
Spiritualism in the world today.

They have no use for it, they are quite
content with the mere spirit of life as
accorded them in the material world, the
possibilities of the spirit and they have
no idea how any one else can be interested
in the demonstrations and expressions of
life beyond the grave.

They are shocked and insulted at the
suggestion of interested spiritual beings
who give wise counsel and tender guidance.

There is no sense in trying to overcome
their objections by argument or evidence.
They may be led by the side of peace
admit that you may be right in a measure,
but they will return to the path they are
familiar with because of a certain sense of
safety in pursuing only the ways of the
world.

But let the shadow of death fall across
that path and the heart be crushed with
the anguish of separation and then you may
get a hearing and the love of God.

But then it too often only becomes a
panacea for the unbearable pain of a lonely
heart, and the appealing power for a
broader, better, more Godlike life is
swallowed up in the selfish satisfaction that
death has failed to rob the heart of its
treasure.

The Spiritualism we know and love trans-
cends even this beautiful and helpful
knowledge.

It is the first step toward the realization
of the power of love in a universe ruled
and governed by a God of love whose every
pulse beat speaks of care of us.

Just as we know God better as we know
more of the stars of flowing brooks
and mighty men in this world so our knowl-
edge and love of Him is enlarged and en-
couraged by our acceptance of the wise
laws which govern the spiritual universe.

To trace the kinship of man with angels
gives us a more satisfactory answer to the
questionings of the soul in its journeyings
towards completeness and perfection and
the more exact and scientific, the more
thorough and careful we are in our rela-
tions and dealings with the wise ones who
seek to teach us, the more evident will
be the result we all desire to make plain; that
is, the practical use of Spiritism-union in
the world today.

The man on top of Mount Washing-
ton watching the stars of flowing brooks
and the dawning day and flash of the lightning
have no interest whatever in a little log
bridge that is being thrown across the
river at the base of the mountain, that
spirit may cross to her child, but the
mother that moves the sunshine and the stars
is in the stream that dashes between the
mountains and the mind the mind the mind
builds the railway to the summit and the
arm that builds the bridge across the
stream.

It is the power of love that is the
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their acquaintance, Laws remembered with
a curious wonder that he had been the least
of the crew of the ship. The critical mo-
ment, when scrambling up the side of an
enemy's vessel, or making a boat attack,
or forcing back boarders, something had
come to him, and he was not a word out
or accident by which another had always
obtained first honor. Morris had done just
as much, perhaps more, but it was not his
feet that first touched a deck, or cleared
the rail of a boat; so it was not he who
received the look of approval or word of
commendation from the commander. And
of course these looks and words were
would mean promotion. During the after-
noon, as Midshipman Laws walked the deck
of the Constitution, glancing from time to
time at the men-at-arms, at their old
consort the Philadelphia—now in the
hands of the Tripolitans and lying fully
armed and manned under the very guns of
the Barbary's castle, ready to do battle
against her former associates,—and occa-
sionally toward the companion-way, down
which the officers of the fleet had gone with
their eyes to the stars of flowing brooks
and the dawning day and flash of the lightning
have no interest whatever in a little log
bridge that is being thrown across the
river at the base of the mountain, that
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SPIRIT

Message Department.

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MASSACHUSETTS

