

A LOVING TRIBUTE FROM AUSTRALIA  
TO WILLIAM BRUNTON.

"And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation."—2 Mac. vi. 31.

We bless and praise Thee, Royal Soul, Who sent  
Into our midst this singer from the  
Sphere  
Love dwells in. Such a gift munificent  
Lifted our lives to Heaven, and brought  
Heaven near!  
In life's minutest details, this is clear—  
A wise designing hand doth weave and hold  
Myriads of colors, flecked and fringed with  
gold!

But here we view life's tapestry from  
side  
Reverse, with crooked stitches, colors  
crossed.  
Until we deem the whole a failure.  
Guide!  
Never a stitch is missed, nor color  
lost.  
Thou hast the name of "Ministering Love"  
embossed  
On "William Brunton's" work for our  
souls' good.  
Naming us all. Thy Will be understood!  
"Devotion."  
Sydney, Australia, May, 1906.

## Spiritualism and the Law.

Hon. Charles B. Schram.

## NUMBER EIGHT.

When judges are sufficiently versed in religious history and spirit manifestations, they soon perceive the difference between the improper practices of mediums or pretended mediums and the established phenomena and teachings of Spiritualism. They also find in the Bible, manifestations no less wonderful than those asserted to take place in these latter days. If the manifestations of Spiritualism be "mischievous nonsense," then there is a lot of what sort of nonsense recorded in that book whose contents are believed by many to be directly inspired by God.

That men learned in the sciences and distinguished for their ability as jurists, have in the past and do now, believe in the actuality of spirit phenomena, is well known to readers on those subjects. And Courts have occasionally called attention to the great men who have believed in these things. Two of such cases are herein referred to.

Williams vs. Williams, 23 S. W. Rep. 789. This is a Kentucky case, decided in 1903. On the contest of the will of the decedent, it appeared that more than twenty years before making his will, and nearly thirty years before his death, the testator was confined to an insane asylum for a few months for religious insanity. (And he was not a Spiritualist either.) It was shown that he was a great reader of the Bible and of a religious newspaper; that before making his will, he prayed much at night, and professed to have seen three lights, which he believed typified three different religious denominations. It was shown that in the heat of discussion, he was shown that in an excited manner; that he sometimes had a wild look and lost much sleep.

In this case it was held, that those facts did not support a verdict of insanity, rendering void the will which devised the testator's property to a religious society. Where it further appeared that he was sane at the time of his release from the insane asylum; that his relatives, the contestants of the will, often procured him to go on their bond, and that they joined him in business transactions, and allowed him to look after their interests; and where many witnesses who had known him intimately for years, testified that he was perfectly rational on all subjects and that he had perfect health, sleep well and was a fine business man.

Commenting on the testimony in regard to the lights which the testator claimed he saw while praying, the Court said:

"The Apostle Paul, the Christian lawyer, philosopher, statesman, and soldier, said that his conversion was caused by a voice in the heavens saying, 'Saul, Saul, why persecutest thou me?' and many who were revealed to St. John on the Isle of Patmos.

It is not uncommon to hear men of strong and undoubted intellect, speak of their conversion in strong and vivid terms, and believe that God was present, aiding them in their efforts."

The Circuit Court decided against the will but the Court of Appeals reversed the decision of the Circuit Court and awarded a new trial.

There is a certain class of men to whom every assertion of spiritual experiences is evidence of insanity. To be brief, it is well known that dogs and horses have acted in such a way as to force the belief that they were clairvoyant; but there is but one instance on record where swine are said to have had any spiritual experiences, and this instance is recorded in the Bible, and it is written that they did not long survive that experience. Gospel of Mark, Chap. 5, Verse 13.

The next case we shall consider is *Wait vs. Westfall*, 161 Ind. 648. This is a late case, decided in 1903.

Statement of facts: Clark Wait, the testator, for thirty years prior to his death, was imbued with the belief that he possessed the power to locate hidden treasure. (And to think, he was not a Spiritualist!) He asserted that the hidden money which he had attempted to locate, was in a pot and was enchanted; and that it was controlled by some mysterious force that would draw it further into the earth when disturbed by unusual noises.

He was born in Ohio in 1813, long before the advent of Modern Spiritualism; and he left home early in life to make his way in the world. He supported his family in comfort; gave his children a common school education, and by his industry, frugality and business ability, was able to pay for his farm, and accumulate money and property. He listed his property for taxation, paid his taxes, and never in a single instance suffered a delinquency. He was kind and courteous to others; he was neighborly and regularly attended his church and Masonic Lodge. He paid his quarters and dues and contributed to his political party. He was often called upon to appraise property in the settlement of estates. He was upon one occasion the chosen spokesman and leader in an important argument before the Board of County Commissioners. He presented his case clearly and logically in fifteen minutes and won the Commissioners to his side. He was a number of times appointed a Commissioner by the Court to partition lands.

I have said that he was not a Spiritualist, but my reason for taking up this case is the language of the Court, which here follows:

"What tribunal, occupied by finite beings, is qualified to judge of the asserted forces of attraction and magnetism, or the phenomena of mind, because incapable of demonstration, or that certain supernatural powers exist, but do not exist, because not in accord with an assumed standard of mental action? In all ages of the world, instruments and devices have been employed in locating minerals in the earth. The fact is notorious that there are many intelligent, conservative persons who claim the power of locating water in the earth by the use of a forked stick, and thousands of wells located by them have been dug, and are still being dug. It is equally a matter of common report that such a stick will point downward at particular places, and the hands of some men, and not in the hands of others. Many scholars and successful business men sincerely believe in Spiritualism, and of being able, not by will, but through the instrumentality of a particular few naturally qualified persons, called 'Mediums,' to converse with and be advised by the spirits of departed friends, and believe that they recognize the voices and handwriting of the dead. Mental phenomena are as various as the hues of an autumnal forest. In Chaffin's Will, 34 Wis. 557, 558, it is said: 'Others believe in Christian Science, others in clairvoyance; others in the transmigration of souls; and others in witchcraft. To affirm or deny the truth of these things proves nothing and demonstrates the individual to be neither a sage nor a fool. Who shall be the judge whether the mind that accepts or rejects them is the truly sane mind? If we affirm that witches do not ride broomsticks and practice their evil

art upon us, and that there are no witches, then we have Blackstone, the father of our Common Law, Chief Justice Matthew Hale, Coke, Sir Francis Bacon, Richard Baxter, John Wesley, Martin Luther, Kepler, Cotton Mather, and a host of other eminent jurists and savants against us."

And here the Court cites Encyclopædia, Nevins, Witchcraft in Salem Village; Upham, Salem Witchcraft; Second Campbell, Lives of the Chief Justices.

(To be continued.)

## A Martyr of Truth.

Henry Schenck.

The physical remains of my most esteemed and beloved friend, P. F. de Gournay, were lying in state in the parlor of his late residence; numerous candles were burning at the head and foot of the lie-in-state, thus indicating the kind of burial service arranged for by his family.

Shortly before his departure my friend had expressed his utter indifference as to the kind of burial service to be held for him because he was rejoicing in his acquired knowledge of the conditions awaiting him after death. He knew that death was not the final act in the drama of life, but rather the beginning of a new act, the casting off of the limitations of the flesh, the joyful realization of meeting dear friends and basking in the sun's unfettered freedom.

As I was standing at his head I paid my tribute to this man who had battled for the great truth of demonstrated immortality for over a quarter of a century.

Once enjoying the luxuries of a great profession, the social intercourse of a large circle of friends and admirers, he surrendered them all upon the altar of truth—as he saw it. True to his convictions he gave up his church, his friends, yes, even the comforts of a happy home.

Wielding his able pen whenever he had the opportunity in the defense and dissemination of great principles, he spent his last days in seclusion, awaiting his call for greater opportunities in the vast realms of spirit life. Only his immediate friends knew the circumstances of his eventful life.

Born and reared in France he came to America when quite young.

He was prominently identified in the civil war and was promoted to the rank of lieutenant-colonel when taken prisoner by Union soldiers.

He was chief editor of the New Orleans Picayune for a number of years before he came to Baltimore where he was entrusted by France as its representative; he also occupied the editorial chair of the Catholic Mirror until his liberal and advanced opinions had outgrown ecclesiastical restrictions.

Revelations came to him from the shores of immortality that are now revolutionizing the trend of human thought in almost every department. Problems that baffled the sages of all ages, became lucid to him and were easily solved. Life to him no longer seemed a mystery but a well defined system of infinite wisdom, the evolutionary result of elementary powers. He also had to surrender its sceptre to the throne of reason as the highest tribute of human intelligence. He obtained scientific evidence of a future life, and upon this rock of indisputable testimony he claimed that the world may build the temple of the twentieth century, consecrated to the truth of a demonstrated immortality.

[The above tribute to the work of Paul F. de Gournay, which appeared in the Boston Press Writer at the time of Mr. de Gournay's transition, seems especially fitting at the time when his thoughtful paper on "The Study of Reincarnation" is just beginning in the "Banner."—The Editor.]

"An Ambassador is an honest man sent to lie abroad for the Commonwealth."—Sir H. Wotton.

The late Secretary Hay did much to break this delusion.

"It is a risk to take away even a false belief, unless you can put a true one in its place."

## The Study of Reincarnation.

Paul de Gournay.

(A POSTHUMOUS STORY.)

(Continued.)

Why, I, the man of flesh and bones, cannot own a soul! The corruptible cannot possess the incorruptible. I should not say my soul. The soul is the true ego; body, it takes its flight with the light, when is cast off the cumbrous physical etheral body—the spirit-form. But why did it ever take a physical body and run the chances of failure and suffering in the pursuit of joys so soon ended?

That is the knotty point! I had talked the problem the wrong way; my personality as a man can throw no light on the subject. "What am I, an immortal soul, doing here?" is the right way to put the question. I must rise above earth conditions and look at it from the Soul's standpoint.

Why, to think of it, "what is the purpose of life" may be understood in two different ways: What is the purpose of man's life? and What is the purpose of a soul's earthly life?

It is this distinction we should make when we try to solve the mystery of life. If our mind be obstinately engrossed with the importance of our personality, of that which makes us a visible member of the human family, we can never know anything more about the soul than that it survives the body and, vaguely, that it progresses in some undefinable way, indefinitely. There was a time when the planet Earth was looked upon as the centre of the Universe, and, therefore, man, the sovereign of the Earth, was the ne plus ultra of creation. The sun was made expressly to give high light and heat by day; the moon and stars were luminaries suspended to the canopy of the heavens—as we hang chandeliers to our ceilings—for his sole benefit. This idea seems to obtain still, though in a modified form, in the minds of certain people; their personality intrudes invariably whenever they attempt to speculate on the future life. The logic, justice or wisdom of a theory is ignored if that theory threatens in the least their cherished personality. "I don't want to be other than I am!" vociferates John Smith, as though he had a voice in the matter. Such conceit recalls to mind the story of the haughty, but sane, French duchess, who, being threatened with damnation by her confessor, replied with superb assurance: "God will think twice before damning a woman of my rank."

## PERSONALITY, OR INDIVIDUALITY?

Personality, as the derivation of the word indicates, refers to the person, the man of flesh and blood. We say, he has a strong personality, as we say he is strongly magnetic; the quality to which we refer is visible, so to speak; its presence is felt; we often apply these terms to a man we see for the first time.

Individuality pertains to the mental or spiritual domain and is seldom revealed at first sight; we must know a man before we can judge of his individuality. The two terms are used interchangeably, yet the distinction is admitted when we speak of a "person of remarkable individuality." My personality will disappear in the grave; my individuality I shall never lose, it belongs to the soul which cannot change, however large the number of "personalities" it may have to assume in order to develop its possibilities.

This question of one's cherished personality is the first stumbling block I meet, perhaps the greatest, for it has its foundation in man's conceit and self-esteem. Are we then so perfect that we should wish to be known through the ages as we are now?

"Oh, no!" I hear one say, "but we shall progress over there, we shall outgrow our imperfections. What we wish is to preserve our identity, our name, that our friends may know us."

I may have something to say, later on, about this prospective progress. But let me ask here, why do you not begin to progress now? Then, since you confess yourself imperfect, will not your imperfect personality become a perfect, and therefore different, personality, when your laudable

efforts to progress and outgrow have succeeded?

As for your fear of not being recognized, unless you live the years of Methuselah, your friends must belong to the same generation as you; they will be with you "over there"—if all have advanced equally—just as they were here.

## SOUL, SPIRIT AND BODY.

Here I must pause in my argument to address a remark to my readers: To my mind the idea of God, a supreme Intelligence, undefinable, yet undeniable, is inseparable from the idea of a soul. If there is in the something greater than my body, greater than my mind and which survives both—the mind may be destroyed even before the body—I must feel that that immortal something had its origin in something greater still. The soul is the condition of my being and my being cannot be due to chance. There is no such thing as chance in the economy of the universe. I need not study the admirable order in which the celestial bodies move to know this. I scatter a handful of different seeds on the moist soil, they grow, each seed develops into a plant similar to that from which it came. The lettuce seed does not grow a cabbage, nor the mustard seed a daisy. Why? "Instinct," say one; "law," "principles," cry others. Pray, who gave the instinct, who made the law, who set the principle? Do you say they are self-instituted? Then, what you call instinct, law, principle, I call the manifestation of God.

He who does not believe in an immortal soul proceeding from an eternal God, source of all being, need go no further in the study of Reincarnation. I believe the Soul to be a spark from the divine flame, a particle of God—the All-Soul—justifying the name of Father which we give Him and that of Brother we should give to every being in whom a like spark burns. It is not befitting God to claim we are part of Him, and the proposition that, like God, the soul always was, that it had no beginning, may be reverently admitted: the Soul was always in Him; it became an individual soul when it was sent forth from Him to fulfill its mission. "But," it is objected, "this is dividing and therefore diminishing God by the number of Souls with which He parts." Not at all: is not the human mind continually evolving though without impairing its unity? Souls are the thoughts of God.

One more digression, and I shall resume my argument. There is no death; every living thing, on disintegrating, returns to the earth the material elements of which it was composed and those elements reappear in some living form, identical with or different from the disintegrated thing. In man, the chemical elements, refined by contact with the immortal soul, help to spiritualize the planet; for the Earth must progress as well as its inhabitants and will be a spirit world when the race shall have attained complete spiritual unfoldment. Thus, even our mortal bodies will have served a grand purpose in the Deific plan of life.

Let us return to the Soul. This world, evidently, is not its home; not only because of the Soul's divine origin, but because of its short stay here. When it left the Infinite, its Father-Mother God, it possessed, inherent, the highest possibilities for good, for love, for knowledge and wisdom—all God-like attributes. These possibilities must be developed to their utmost power ere the soul may return to the Deific centre of its cradle. By this it must not be understood that the soul assumes a mortal, and therefore inferior, entity, in order to become better, more loving and more learned and wise according to the ways of the world; the true meaning will appear when we treat of the purpose of the Soul's Earth-life.

(To be continued.)

The man who perfectly understands the work he is doing is not doing the work which he is worthy of doing. Unless he does that which goes beyond him, he is not doing that which is his full work. He alone is doing worthy work in the world who finds in the work he is doing something greater than he understands.—Phillips Brooks.





sale at the BARNES OF LIGHT BONE STORE  
Northampton St., Boston, Mass.

**PUBLISHED BY THE EDITOR**  
No. 100 Broadway Street, near corner to Pearl  
Street, Boston, Mass., U.S.A.

**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 (including postage) \$5.00  
By Mail, Australia and New Zealand, Ten Shillings and postage.  
Foreign sent by publisher.

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

**Translator 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 RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

**ADVERTISEMENTS TO BE RUN ON A CONTINUED BASIS** may be held at a **50% discount** if the advertiser agrees to be bound by the terms of the contract for a period of three months.

lived with a man for some years, tried after his death to set up a common law marriage with him, in order to participate in his estate, but the Court of Appeals said: "The Act of 1777, ch. 12 (February Session), concerning marriages, and which forms Art. 6 of the Code, plainly indicated the understanding of the Legislature to be that no marriage was to be thereafter good and valid unless celebrated by some religious rites and ceremony. It expressly provided that the rites of marriage should not be celebrated by any person, or in any place unless by some ordained minister, or in such manner as was used and practiced by the society of Quakers."

Further on the Court says: "To constitute lawful marriage here, there must be superadded to the civil contract, some religious ceremony. The law, however, does not prescribe the form, nor according to the rites of what church the marriage shall be celebrated."

In another part of the opinion, the Court says: "In the early days of the province it was absolutely necessary that a minister of religion should officiate—a judge or a magistrate could perform the ceremony—but still, some formal celebration was required."

It will be readily observed that the points insisted upon in the Court's opinion, are, that there shall be a religious ceremony and that it shall be performed by some one officially clothed with that power by some religious body.

Section 4 above referred to, has been entirely eliminated from the law and, therefore, the restriction which Mr. Schaffert supposed it contained, has been wiped out. The form of marriage license now required by the law, give some idea as to who may perform marriage ceremonies: "State of Maryland, and the county of Blank, to any minister of the Gospel, or other officer or person authorized by the laws of this State, to solemnize marriages, you are hereby authorized to join together in the holy state of matrimony, according to the rules and ceremonies of your church, society or religious sect, and the laws of this State, A. B. and C. D. etc."

There is nothing in the laws of Maryland forbidding a regularly ordained minister of the Gospel of Spiritualism, to perform the marriage ceremony, and a ceremony so performed is as valid and binding as any performed by a minister of any other religion.

It is not likely that the law will for many years to come in this State, strip the marriage contract of the religious ceremony, and until that time it can harm no one if Spiritualists are married by persons of their belief, officially designated to perform such ceremonies.

The failure to be ordained does not take away the privilege of speaking from the Spiritual rostrum, nor does ordination, by conferring the power to perform certain functions, create a trust, at least, not a harmful one, as there are ministers in abundance of other religions who could easily be applied to in the case of marriage to act as trust-busters.

We all hope for the day when "The Church of the Future," so eloquently forecast by Mr. Edgerly's guide, shall become an accomplished fact; but that forecast is of the same kind as that of Tenneyson in his Lockley Hall, where he refers to the time.

"When the war drum beats no longer and the battle flag is furled,  
In the Farland of the World, the Federation of the World."

This will not be tomorrow nor next week, nor next year, and in the meantime, even Spiritualists must act with a rational regard for present conditions. To accomplish anything in our day, there must be cohesion and concentration of power, there must be union and fraternity. We must stand for something and have a visible organization as the exponent of our existence, our beliefs and our knowledge.

I do not believe that we have reached "the parting of the ways" on the question of ordination, and as far as I am able to discern, Mr. Schaffert is gathered in a crowd by himself, indulging in dire forecasts in regard to the next convention.

**Veteran Spiritualists' Union at Onset.**

Saturday, July 28 will be Veteran Spiritualists' Union Day at Onset and an attractive program is being arranged.

Whether under the leafy trees with the sweet winds of the bay fanning them with gentle melodies or in the building consecrated by many a message and many a soul-stirring thought to the guardian spirits of our epoch-making work, we hope to meet the friends who are interested in this movement of philanthropy and find an inspiration and power and sturdy assistance for the coming year. Onset the beautiful, Onset the fearless, Onset the liberal that in the midst of its own efforts to make a successful camp season, never forgets its kinship with the other Spiritualistic organizations and institutions but gives its Saturdays for

them to tell the story of their efforts, their desires and their needs and receive the Hand of Help from neighbor, friend and guest.

Come and see what the V. S. U. is doing. Come and listen to the friends it has made among the workers in our ranks. Come and help make Saturday, July 28, a day of joy and peace and good will on the calendar of the V. S. U.

An admission of ten cents will be charged for entrance to the grounds. The will start us right, and as for the value of the money expended, you will feel that it is worth many times that amount to be a part of a meeting where every purpose is consecrated to the service of those in need.

## "Eyes for Home."

Under this heading Mr. Will Phillips, the former able editor of "The Two Worlds," writes a suggestive word to "The Spiritualist" for July:

"Why, then, do Spiritualists waste so much time in attacking and abusing the Church, when the Church is not actively attacking them? It is easy to understand that if a clergyman makes a direct attack upon Spiritualism, it is the duty of the Spiritualist platform to reply. But to go on attacking ancient fallacies, and to use the Church as a kind of punching ball is not only useless but harmful."

The greatest need among Spiritualists is the adoption of more strenuous measures for the development of mediumship, and for the investigation of psychical phenomena. The old "rule" of "do not go out" to give place to more rigorous investigation, and the slipshod manner must make way for the careful and accurate observation which, while it excludes much that one would fain believe, will have solid certainty in which one must believe.

"That Spiritualism may prove to be an 'improbable rock' is absolutely essential that its 'evidences' shall not be purified, but that they shall be accumulated; and it is only in this way that the cause can be rendered safe."

Here, then, is plenty of work for the energetic, veritable "home work." To silence the opposition to Spiritualism is not so much a case of "do as you would be done by" as it is of the growth of two opposing armies, as of the growth of two trees. The stronger must inevitably overshadow and finally kill the other by depriving it of light and nourishment. The bounden duty of Spiritualists is to nourish their own tree, to dig about it, feed it, prune and carefully attend to it, so that its growth may be for the benefit of the world. The fence, the orthodox ministers, is to neglect the culture of the great tree of life. And after all, there is much that is beautiful in the orthodox tree. The failure has been in the gardeners who have had charge of it and have somewhat maimed and deformed it.

"Any religion which has satisfied the craving of hearts for a thousand years must have within it the spirit of truth. Let us rather try to find the spirit of truth than points of divergence; but, above all, let us strive to strengthen and nurture and develop our own Cause that it may stand out strong and beautiful to withstand the storms of criticism and opposition which from time to time must assail it."

**The Future Life in the Light of Ancient Wisdom and Modern Science.**

While the great fact of Spirit communion sweeps over the planet in this century of Psychism, creepingly, crawlingly

"Inching along, like a poor inch worm," comes science, trying, as it claims, to learn only the facts about phenomena, but really attempting to explain the facts.

When an explanation can be found which accords with established scientific theories, then the phenomena are "undoubtedly well authenticated," when, on the contrary, no theory will fit the facts, "these phenomena lack scientific confirmation."

Such is the method of most scientific people.

In this book, however, we are accosted by a new name, behind which stands a mass of unusual honesty and uncommon courage. He is honest, because he does not attempt to deceive himself; and when he runs against a fact, he recognizes it for a fact—and if he cannot make it accord with his theory, says so, at once; and instead of deriding the fact, proceeds to modify his theory. He is brave, because this method leads him far in advance of his brethren in science—and leadership in an untried field requires courage.

Louis Lucien Bache, the author of "The Future Life," writes under the nom de plume of Louis Elbe, the latter name being the written form of the initials of his last two names, L. B. He is one of the leading mining engineers of France. He is the Paris representative of the Loire Iron Works and the manager of the Franco-Russian Manufacturers' Societies.

His books heretofore have been purely technical, relating to his profession and, as an expert in his line, he is most highly respected by his colleagues.

study. In religion it is evident that M. Bache is a Catholic, or, at least, was brought up in that faith. A scientific man by training and profession, he has read widely and deeply the history of the religions of the world, both ancient and modern.

The first part of his book is an historical resume of the religious theories touching immortality, among ancient and modern peoples of all nationalities.

The second half is the author's theory showing, in a way entirely new and wholly scientific, that a personal, individualized, conscious life of the soul exists after the change called death.

The book could not have been written prior to the discovery of radium and the new science of ions which the study of electricity has made necessary. He shows, scientists that the demands of their own physical, material science make necessary hypotheses as "unnatural" and as "mythical" as the wildest dream of the occultist and the new characteristics which it has become necessary to attribute to the ether, have driven physical science clear over into the realm which in derision its advocates have been wont to designate as the "psychic plane," until there is no dividing line marking the physical from the psychical. The author's theory in fact, is based upon this very unity and he is a sort of spiritualist. The law of the indestructibility of energy, a postulate upon which all physical science is built, demands that that force which we call soul, cannot be destroyed.

That the soul is a force, an energy, as much as is the force which whirls in the space of the atom a universe of ions and keeps them in motion ever and always in their own orbits. M. Bache shows to be true by a series of scientific demonstrations as resolute as the rising of the tide.

Thus we live heretofore. Do we know each other, then, and remembering the ties of this world, return for our own and our friends' refreshment?

The author's answer is "Yes," but he doubts much the grander truths which he Spiritualists know our belief leads to.

Strangely enough, having established the fact of immortality, his interest seems to wane and the one subject upon which his study seems to have been superficial and incomplete, is the most important of all.

As a spirit once told the writer, "You and I know the fact. Isn't that enough? You know and I know that we communicate with each other. Neither you nor I know how." His gaze upward and his wings are strong. The prospect allures him. He will not long stay in his first flight.

— Mimi Inness.

## The Larger Socialistic Movement.

The English Fabians have a saying that you cannot do much for socialism till you get over your socialism. It takes time for a nation to get over its socialism, and most countries have not yet done so. Germany, France and Belgium have at present a bad attack.

In the United States the attack is coming on bravely. In Australia and New Zealand they are somewhat over it. In Great Britain and Switzerland they are more over it than in any other European countries. Switzerland reduced her Socialist National Councilors from six to two because it was not so far along. Great Britain's Parliament has only one party Socialist because it has some eighty members who will vote Socialist measures. Her cities are still farther along.

The world is getting there. Those Socialists who throw bombs in Barcelona, raise wild cries in Turin and Milan, demonstrate in Vienna and Budapest, organize riots in Moscow and Odessa, collect statistics in Berlin, throw epithets in Paris, carry red flags in London, pick monster balls in New York and Chicago, are, after all, in the main, but Socialists in "crying in the night and with no language but a cry." Their socialism is marked, though it has a use. Older people hurry to satisfy the real needs of crying infants. Things are done, infants grow up. When socialism comes of age it is less noisy, but more effective. It does things for itself.

The plain truth is that Socialistic politics are but one phase or manifestation of a broader life, and mark the beginning of a new era. It is not revolutionists who make revolutions. Revolutionists raise revolts, and when the revolts are put down, evolution steps in and breaks monster balls. The revolutionists desire. It is a delicate point in historical analysis to determine just how much is contributed to evolution by dejected revolts. The Socialist party is a party of revolt, and is necessary and has its place, but the various and changing parties of socialistic evolution is the party that grows larger, the party of Revolution—American Monthly Review of Reviews for July.

To encourage the efforts to make successful this year's Old Home Week, Governor Curtis Guild, Jr., has issued the following statement calling attention to the observance of this custom:

"The institution of Old Home Week, established but a few years since, has become a well-beloved anniversary. This year the home-coming season is set for the week beginning July 29 and ending Aug. 4. Massachusetts extends a hearty invitation to her wandering sons and daughters to return in the vacation season for a brief visit to their home, with all its associations of history and sentiment. The Commonwealth was never more prosperous, nor have the ancient landmarks of its history been in inspiration as the years have gone by."

"During the year one of our most important, monuments, the Old State House, has been preserved from further utilization for commercial purposes and is henceforth to be devoted to historic uses."

"From the sea to the mountains, Massachusetts extends a welcome to the home-coming season."

"Curtis Guild, Jr."

The Spiritualists are to have a part in the Massachusetts Old Home Week and the Veteran Spiritualist Union will open the house and grounds at Waverley Thursday, August 2, for an "Old Home Day."

Mr. and Mrs. Lewis are happy in the anticipation of greeting many old friends and new ones who want to see the Spiritualists at home.

Local societies are invited to take part and some have already planned to do so, serving out the various committees.

Refreshments will be served and an entertainment will be given. Any one who has attended the festivals and picnics given at the Home in the past will look forward to the coming of the Spiritualists—Old Home Day with the certainty of a joyful and most pleasant associations. Everybody is invited and any suggestions or offers of help may be sent to the president, Irving F. Symonds, care of The Banner of Light.

What fools Time makes of us! But yesterday, speaking as nations, France was so hating everything that had been that she could not endure a day of rest. Somehow seemed afraid that by so doing she was doing reverence to somebody's religion. Today she legislates to make a weekly day of rest compulsory. We wriggle and squirm—have our little fling, but in the end, Union is justified of her children.

"Now" for July comes just about on time, and pictures Henry Harrison Brown among the Redwings racing with Time for a half-hour call on the God of Day. He already has thirty in the "Home," and sings a merrier note than ever. He would welcome some new orders for his literary little monthly, "Now," and can fill orders for his publications. Write him—"Now" Folk, Glenwood, Cal., is the address.

Speaking of California, Arthur S. Howe, Editor and Publisher of "The Occidental Mystic," has this bright little monthly in full swing again, and seems to be able to bring it out regularly from 124 South Broadway, Los Angeles. It takes something more permanent than a tremor to keep these Californians silent. Courageous hearts, may you give your efforts lives up all to that Trust that marks your lives!

Mrs. Grace Cobb Crawford writes that she and her husband have been in Troy, N. Y., through May and Albany, N. Y., during June. They have "Held the Spiritualists in both cities and found well established, enthusiastic people endeavoring to promulgate the cause of Spiritualism. The meetings were well attended and earnest seekers for the truth were in evidence. I thought 'Banner' readers would be pleased to hear from their kind in other cities."

We thank Mrs. Crawford for the good word and send greetings from our readers to the workers in both cities.

The spirits of evil and of good throng about us on this mysterious journey we call life, and the affinities of our souls are shown in the selection of those to whom we throw open the doors and make ready the house—The Outlook.

**Sunny Harbor or Stormy Sea?**

Sometimes I wonder which is best for me—The sunny harbor or the stormy sea. How may the soul wear rest, yet grow more brave, and yet battle with each warring wave; Win love, yet not forget the loveless kind; Win heaven itself, yet bear the world in mind!

— Ella Giles Ruddy, in Century.

"The priest is the enemy of every society which desires progress and liberty. He wishes natural mortality to ensure the domination of his caste. He is the ignorant of the masses, and craves reaction under the passive dead-weight of fatalistic obedience."—Ibsen.











