



Practical Spiritualism.

A COURSE OF LECTURES

THROUGH

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With a Preface by William Ennette Coleman.

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THIRD LECTURE.

Mediumship (continued): Its Foundation, Development,
Dangers, and Advantages.

(Continued from last week.)

For the sake of convenience, we may divide mediumship into two classes. On one hand, the subjective mental phenomena; on the other hand, the objective or physical mediumship. Mediumship is, of course, involved in both cases, but it is scarcely correct to speak of it as mediumship generically in both relations; for on the external plane we have the simple fact that owing to the existence of a certain subtle force—or emanation—which surrounds the subject, certain physical, audible signs and tokens and sounds can be produced, certain physical tangible phenomena be performed,—these being the objective form of results. Then, on the other hand, the individual, physically, mentally, and spiritually, being actually directed by a controlling intelligence for the definite expression of all the intellectual qualities and personal attributes that make up individuality in its detailed form of expression, gives voice and manifestation to the personality of the mind controlling him, giving here the mental form of mediumship, in which case you have mediumship pure and simple. The individual becomes the vehicle or the medium for the actual transmission of the intelligence and will and understanding of a personality beyond himself. In the former case it is the material emitted from the individual that forms the means of connection between the material and spiritual states, and upon which the spiritual operators are dependent for the performance of the various matters they may have before them. Of course it is mediumship in this case, because the individual is the medium from which is derived this fluid necessary for the production of the phenomena. We think you will agree with us that a more definite and correct interpretation of the word mediumship would be to associate it with that phase where the individual becomes the agency for the actual transmission of another's intelligence and understanding through his ordinary personality.

The foundation of the external form of mediumship must be sought in the realm of nature, just the same as the foundation of the internal or subjective form of mediumship is to be found within the personality and spiritual possibilities of the individual. We have no sort of sympathy with that doctrine that makes mediumship a gift from God to man, in the sense of its being considered a special gift from God to man. God never gives special gifts to any one; He has no favorites. Why should He give? There is no necessity for Him to give one a rose and another a thorn.—He is the Universal, All-loving and All-just, and, by the universal principles of His being, He regulates and orders existence in every department in divine equality; and latently every individual possesses precisely the same qualities. True, it appears that the exercise or development of mediumship today is special and particular, but it is the special and particular manifestation of a universal possibility which will ultimately be realized by all mankind.

We want it distinctly understood that all the stories that you have read of mediumship being a "special gift from God," and of "the angels" coming down and giving you this "gift" or giving you the other "gift," or that you must be "the seventh son of a seventh son," or "the seventh daughter of a seventh daughter," and all such kind of nonsense, are wrong and absolutely absurd; there is no sort of truth in it at all; no mortal or spirit can put into a human being what is not there now. What can be done is this: The secret spring may be touched so that that which has not been hitherto known to exist may be developed and brought into exercise. But this is a very different thing from giving you a "gift" or putting something into your nature that did not previously exist therein.

Here we have two distinct grounds for the foundation of mediumship: the spiritual nature and relationship of man on the one side, subjectively; the possibilities of the universe upon the other side, objectively. How can you realize this last proposition? You can only realize it by a course of speculation which, after all, is not so very speculative, since it is in strict harmony with ascertained fact. The man of science will tell you there is an intimate relationship, chemically and atomically, between every department of the universe; that the flash of a gun will produce an indefinitely extended and continuing effect through the realms of existence, even as the dropping of a pebble into the quiet bosom of a lake will cause a ripple that will finally extend from shore to shore. You cannot do one single thing in this room that shall affect the atmosphere without creating conditions that will react upon every human being here assembled, and the vibrations of the atmosphere from the voice of the instrument we are now using not only produce an effect upon your consciousness, but produce effects upon your nervous system through contact with the brain, and through the brain upon the entire physical organization; thus proving that there is a material correlative for every sound you receive, the results of which are distributed through the entire physical system of each and every one.

These are facts, and very important facts, that are passed by without serious notice being given to them,

and sometimes are ignored through actual ignorance. You will here see the truth of what we are going to place before you; for if every atom of matter is capable of affecting its neighbor, there will be an increasing effect expanding through all the departments possible to be affected under the particular circumstances. Therefore, throughout the entirety of being there is a sympathetic relationship between points of force, or atoms, as they are commonly spoken of; which once set in motion here or there, a series of effects governed by their laws and relationships will be produced,—whether it be from the waving of the hand, the flash of a gun, the shouting of a voice, the falling of a body, or any other phenomenon that may occur. This point is clear, then; and instead of the physical universe being a series of conditions jumbled together without any inherent and subtle relationship uniting them, the very converse of the proposition stands true: that every condition of existence bears an intimate relationship to all other conditions; and the key note, so to speak, between them, is their mutual vibrations, repulsions, and attractions that run throughout the various modes of existence.

Here, then, is the external form of mediumship. We must encounter this law, or else the argument falls to the ground. If any allége special mediumship is being advanced beyond the laws of nature, then we frankly tell you we know nothing of such mediumship; we know nothing of any possibilities that are beyond the possibilities latent within the universe wherein they occur. The phenomena of external mediumship present to you certain tangible facts. How are they produced if the two worlds, as they are called,—the natural and spiritual,—are distinct conditions with no continuous degrees between them? There must be a point of contact, some neutral point in the scale relating the spiritual to the material; and in that neutral point, where the material and spiritual blend, will be found the condition that enables the beings of that other world to hold communication with this world. So on the neutral line must be sought a point where this can be accomplished. The organic structure of man is immediately associated with the nervous forces, and the spiritual beings can use this refined force,—which, being related through the human organism to the chemical forces of the universe, will form a point of contact for the spirits with man's physical conditions; the point of contact being in the superior physiological forces; and so gradually descending to the muscular forces, wherein the spiritual world finds the means of producing the external phenomena, the nature and character of which you are more or less familiar with.

The foundation of mediumship, then, is in Being, in the principles of existence, in harmony with the innate possibilities of human nature, is a natural faculty and possibility of the individual, and a universal law in harmony with the principles of God. Here, then, superstition and all kinds of ignorance concerning mediumship vanish, for we find it rooted in Nature, in Man, and in God; and with such a triune foundation there is no need of seeking another, for no better foundation need be sought.

How shall mediumship be developed? Here again is a fruitful theme, for a superstitious crop of errors is presented to the inquirer in this connection. We should not do justice, if we dealt with this topic in pleasant and soothing words. You must remember that you are mortal beings as well as spiritual beings; you must remember you are related to a world of sense, matter, and time, as well as to their immortal counterparts; and bearing this in mind you should deduce from it the lesson that there are duties due to this world now, as well as duties due to the world towards which you are going. That condition to which you belong, for the time being, has the primary claim upon you; that condition of existence towards which you are going has then, now, a secondary claim upon you. Give, then, to this world while you are in it, that due regard and proper consideration, its primary claims upon you demand. In so doing you will find ample leisure, if you will, to consider those secondary relationships in regard to the world towards which you are tending.

We want you to understand that the development of mediumship is a matter of very serious consideration. We have been consulted over and over again in very many places as to the propriety of developing mediumship; and we have had to tell many that, as the indications of the possible development of their mediumship were exceedingly small, they had better devote all their spare time to washing dishes and cleaning windows, for then they would be doing something serviceable with the powers they possess. You can waste your time, you can sit in circles, absorb all kinds of psychological influences, exhaust your own, and in many cases become so filled up with contending influences that you are in a state of psychological fever all the time, or so exhaust yourself that you will become as limp and useless as a rag. This is not the way to use the opportunities you have; and you should avoid the injudicious, promiscuous, and insane methods of development of many who are extremely anxious to develop you as mediums, and who often bring discredit upon the subject of mediumship, and do no one the slightest practical good,—not even themselves.

It may be thought we are speaking against our own cause; it may occur to you that the greater the number of mediums, the greater the army that is dispensing truth throughout the world. Let us caution you that the development of mediumship ought not to be the highest aim of individual existence. There are duties to be done here; soil to be cultivated, men to be clothed, honorable service to be given to humanity at large; some fair and just return for all the privileges and advantages conferred upon you, which tend to make the world happier and wiser,—to build up the constitution of human society wisely and truly, so that at last the divine temple of a happy, virtuous, and noble humanity shall disclose its glorified proportions to the world at large,—these things leading to such results being wisely and honestly per-

formed by you will infinitely bless and better the world, and give you a nobler purpose in life than will the development of mediumship, which in many cases has no other benefit or result than the gratifying of vanity or a craving after notoriety.

Mediumship, when it comes spontaneously, is in the most of cases that mediumship which is likely to be the most satisfactory; and when it comes spontaneously and manifests itself unsought and uncalled for, you can generally depend upon it that the unseen directors can give you that needful instruction you require during its development. Let us suppose an ideal case. In the first instance, the development of mediumship for purely physical or external phenomena does not make any real demand upon the intelligence or morality of the individual. Here is a point that a great deal of sophistry has been expressed upon. This very argument, perfectly true in itself, has been the peg upon which has been hung the most wretched garments that Spiritualism has had in its wardrobe. Let it be clearly stated that though the external physical phenomena of mediumship make no real demand upon the morality or intelligence of the individual, yet the demand is just as true in that case,—of that individual as in every other. When any condition of life or service is construed into an absolution of moral responsibility or intellectual development, then that service is an injury to the world and a curse to the individual. We place it clearly and plainly before you, that personal moral responsibility must enter into the development of all forms of mediumship. What, then, shall we say in regard to the physical health of the individual? These phenomena of the external forms of mediumship depend upon the muscular, nervous, and physiological forces, and therefore everything that tends to maintain the physical health of the individual is absolutely necessary. Let us give you an illustration: You are, of course, more or less familiar with what is generally describable as athletics, and are aware of the fact that the athlete has to go through a very severe course of physical training before he is considered fit to race, wrestle, run, or jump. You know how carefully he is trained, how his exercise is attended to, his diet looked after, and how he is bathed and rubbed,—taken as much care of as though he was to be sold for five hundred dollars a pound actual weight. The very best possible care is taken of him, because it is found by experience absolutely needful to get this man into such splendid physical condition that he can accomplish his task to the best advantage.

If this be the case with the athlete, how much more necessary that this should be done for those who have to stand virtually as gateways between the two worlds! If it is so absolutely necessary that man shall be physically clean, strong, sound, and muscular that he may be a successful athlete, how much more, we ask, is it necessary that the same good training, the same care of health of body, the same development of nervous force, the same development of the entire physical man, should be demanded and insisted upon in the development of mediumship on the external plane. Take the argument and consider it for yourselves. It needs no enforcement from us. We repeat that the development of physical mediumship should be always associated with the greatest possible attention to the health of the individual concerned, as well as the strictest attention to the cultivation of the moral and intellectual natures.

When we take the subjective side of the question, we are told the case is very difficult; we must not allow the personality of the medium to interfere; the individual must be negative, he must be subjective, must be entirely put upon one side. The penalty of mediumship is very great according to this; the individual is not worth much as a medium unless he is mentally and personally crushed down to almost perfect nonentity. Is not this asking a very great price? Is it not inflicting a very severe penalty? You pride yourself upon your individuality, your strength of mind and intellect, and will you be willing to have all this crushed out of sight? "Well, no, I do not think I would," you say. How many people have said: "If I was not made unconscious I would like to be a medium, but I could never submit to have my consciousness extinguished and my individuality put upon one side." There is the instinctive protest of the soul itself against subjection and domination, and it is a voice you should heed at all times. "But when mediums are positive they cannot be controlled, they are opposing the spiritual world." How is that? "Well, they are too positive." Can you not draw the line between excitement of mind and strength of mind? There is a very important distinction between the two conditions. You may be mentally all points and needles, like the quills of a hedgehog, which would aptly represent your mental excitement; but such excitement has nothing to do with your sympathy of mind, nor the strength of your mind. If it is possible for intelligent spirits to control weak minds, surely it should be equally possible for intelligent spirits to come into sympathy with strong minds. Therefore we draw the line here. There is on the one hand a mesmeric sensitiveness—called mediumship—where susceptibility, sympathy, and negativeness are absolutely necessary; but on the other hand there is that other kind of mediumship where strength of mind, cultivation of mind, aspiration of mind, are equally necessary. In the one case you have the presentation of the individuality, sentiment, thought, and character of particular and individual spirits embodied and disembodied; on the other hand, you have the subjective trance, the subjective inspiration, and subjective aspiration of your own immortal soul, and the inspirations of the personalities of the spirit-world working through the entranced brain and body, which gives what is known as inspirational speaking, trance speaking, and such kind of matters as are related to these particular departments of mediumship. Now, though it is apparently true that under what we have considered the mesmeric department of the subject there should be negativeness of

mind, we want you to understand what is meant by being negatively-minded. We do not mean that the mind should be so weakened that the individuality becomes destroyed. Between the sympathetic attitude and the nothingness attitude of mind, if we may so describe it, there is an important distinction; for the best of mediums for the spirit-world are those who are mentally sympathetic, and not those who allow themselves to become mental nonentities. The spirit-world can do as it likes, so to speak, with one of these nonentities, can twist up his brains and do extraordinary things with him; but at what cost?—the cost of the intellectual strength and mental life of the individual so performed upon! For our own part we look upon such mediumship, in the great majority of cases, as destructive of all self-control and individuality in the persons concerned. The development of mediumship, then, should be the development of the body, mind, and soul of the individual, with due and proper attention to every law of health, to every law of mental culture, and every law of spiritual unfoldment; and a medium so developed is strengthened in every department of his being, and benefited instead of injured by his mediumship.

What are the dangers? The dangers are greater, perhaps, than you may think. It is very pleasant indeed to be the servant of the angels, to have wise and mighty souls come from their high estate to inspire, control, and direct you; very sweet, very beautiful, indeed, is all this. But if you are not careful, rigidly discriminative and exclusive, you may run the danger of encountering wolves in sheep's clothing; for it is unwise to assume that every spirit in the spirit-world is as good as yourself. "Oh! but that would cause us to become suspicious, and if we become suspicious, we shall become harsh, uncharitable, and unjust." Indeed! Do you let every one into your house who may choose to knock at your door? Do you sit every person who comes into your house down to your table? Do you go out into the street and shake hands in friendliness with every passer-by? "Oh, certainly not! We have to recognize the necessity of exercising reserve and discretion in these matters." Then, if you recognize the necessity of a reasonable discretion with your associations with spirits while they have bodies, why not apply the same discrimination to them when they are out of their bodies? It is not the bodies that you are careful about, it is the people who live in the bodies. The same people live after they have gone out of their physical bodies, for the immortal soul is in the same condition immediately after it passes out into the spiritual world as it was while in this world. When you have tested and tried a person and found him true and honorable, you are willing to shake hands and say, "Welcome, good friend, we are glad to see you;" but to indiscriminately open your doors may be to let in all kinds of undesirable people, as many Spiritualists forming promiscuous circles have found to their bitter cost in days gone by. Unless you test and prove the spirits when they come to you, you are liable to be overrun by the dwellers upon the threshold, who may work upon your sympathies, who may have an exceedingly good time, so far as they are concerned, but, unfortunately, at your expense. The dangers, then, if you are lacking in discrimination, if you surrender your reason and judgment to the spirits simply because they are spirits,—the danger is that you may be deluded, that disaster will overtake you, that sorrow and regret will associate themselves with you; and in many cases we have found that the results of ignorance or want of care in these directions have been that the investigator has grown disgusted by these experiences, dismissing the whole question.

There are personal dangers; dangers in regard to the health, dangers in regard to the mind, dangers in regard to the nervous condition. The inordinate practice of mediumship is just as injurious to bodily health as the inordinate practice of any other phase of human activity. You must remember that in the matter of mediumship the strain is upon the most refined forces of the human nature, and these refined forces being the most powerful forces, presuppose by their exhaustion, a great drain upon all the powers of the system. The exercise of mediumship, then, indiscriminately and persistently pursued, will lay up stores of bodily and mental trouble that will come to you by and by in a physical eclipse, involving muscular and nervous paralysis,—in the drying up, so to speak, of the vital juices of your being, which will cause you to grow prematurely old, and utterly destroy health of body and vigor of mind. These dangers may be obviated, in regard to health, if mediumship be exercised and restrained within certain limits or bounds. The other dangers have been stated in the possibility of your being imposed upon by spiritual vagrants, dwellers upon the threshold, who may come just for the purpose of amusing themselves and bewildering you.

One further word of caution. It is a little personal, we admit, but its value we think sufficiently plain to excuse its introduction. Under all circumstances receive with the utmost reserve and caution long-winded "communications" from notable characters, who claim to be "Napoleon Bonapartes," "Lord Bacons," "Socrates," or other great personages; for in the majority of cases you can value the communication precisely in reverse of the name attached to it. Humanity is so fond of receiving a great name's seal upon some particular communication, that these dwellers upon the threshold, knowing how anxious you are to communicate with a "Raphael," a "Buddha," or a "Jesus," will try to personate them just to see what you have to say; but when you listen to them, and use your judgment, you will in such cases certainly think these great (?) ones have run to seed in the spirit-world, because of the rubbish they strive to force upon you. We would again earnestly impress it upon your mind that the value of the communication in nine cases out of ten is exactly the converse of the importance of the name attached.

(Continued next week.)

Little Things.

A goodby kiss is a little thing. With your hand on the door to go. But it takes the venom out of the sting. Of a thoughtless word or a cruel fling. That you made an hour ago. A kiss of greeting is sweet and rare. After the toll of the day, And it smooths the furrows plowed by care, The lines on the forehead you once called fair. In the years that have flown away, 'Tis a little thing to say, "You are kind; I love you, my dear," each night; But it sends a thrill through the heart, I find— For love is tender, as love is blind— As we climb life's rugged height. We starve each other for love's caress; We take, but we do not give; It seems so easy some soul to bless. But we dole the love grudgingly, less and less, Till 'tis bitter and hard to live.

Theosophy: An Analysis and a Criticism.

Dr. Dean Clarke.

(Concluded.)

Is Re-incarnation a Necessity? Theosophy insists that it is, and gives many alleged "reasons" why it is. Let us examine some of these and see if they prove what is assumed. I. We are told "Only through re-incarnation can knowledge of human life be made exhaustive." Well, what necessity is there for each person to have the experience of every other one? You might as well assume that each atom in the Universe exchanges place with every other one, so as to become shaped like it! Each person, as well as atom, fills his own place, and has such experience as belongs to him or her. Observation, reading, and comparison, can teach him all that is necessary to know of other's experience unlike his own. No two were designed to be exactly alike.

II. It is further claimed that "Re-incarnations give occasion for development of all those faculties which can only be developed during reincarnation. Of these sympathy, toleration, patience, energy, fortitude, foresight, gratitude, pity, and altruism, are specified. How do theosophists know that these "can only be developed during incarnation?" If there is a spirit world of which there is no doubt, it is strictly in accord with the law of evolution, that all our faculties will there go on developing as they begin to develop here. It is far more reasonable that when we leave this primary school, where we learn the alphabet of experience, we enter a higher grade to continue our education, than that we continually return here to repeat the lessons of infancy and childhood over and over as it is claimed, 5000 times or more!

III. Again, it is asserted that "Only through re-incarnation is the unsatisfying nature of material life fully demonstrated." That is not true with the majority of mankind who live to old age; they get very effectually weaned in one earthly life. If many do not, how do theosophists know that in spirit life, such as still banker for "flesh-pots," cannot and do not remain sufficiently near the earth to get from it, by occult means or psychic laws, all they care for, or need, to prepare them to use or enjoy the better conditions of a higher grade of being? Theosophists have no reliable proof that death makes such a change as precludes such an opportunity if needed by decarnated spirits, without the assumed necessity of re-incarnation. That millions of them remain close to the earth for a while, is demonstrated by a vast amount of phenomena. That they thus remain, partly to complete their education in this primary school, is their universal declaration and surely they ought to know more about it than the theosophists who have never been there.

IV. Another theosophic sophistry is that the meaning of "Universal Brotherhood" comes apparent only through the veil of self and selfish interest, which a series of incarnations effects." Just as though, forsooth, the same relation and law cannot, and does not exist among decarnated spirits! This idea of limiting all moral and spiritual development to earthly experience, is a gross materialistic conception, and one of the most egregious mistakes, and irrational fallacies found in Oriental Mysticism! It makes matter in its grossest form superior to spirit, for it assumes that only by being incarnated in it can the spirit progress! It is a law of nature, that man makes the greatest intellectual and spiritual progress with environments most congenial to his higher nature. Hence, as man is essentially and intrinsically a spirit, it logically follows that the spirit world is far better adapted, by the great law of evolution, for his mental and moral growth than is his gross earthly condition. Hence, the idea of innumerable reincarnations (or even of one) for the future development of man, is unreasonable, and plainly not in accord with nature's laws. Our career is too short for the precise balancing of accounts, and many are needed that every good or evil done in each may be required on earth where it took place.

More bizarre materialism and mystic sophistry! The old barbaric lex talionis—"an eye for an eye, and a tooth for a tooth"—is the theosophist's illustration of "Universal Brotherhood," is it not? "If thy brother smites thee on one cheek," hit him on the other one, or on both, "for the precise balancing of accounts," according to this theosophic code, must thus take place "largely on the plane whereon they have been incurred!" Theosophic Karma requires that a murderer be murdered "for precise balancing of accounts," and as many criminals do not "get their due" in one life, they must be reincarnated that they "may be required on earth." O Sophistry, thy true name is Theosophy! When pray tell us, will this Karma way of "overcoming evil with evil," put an end to it? Assuredly, if theosophic logic is good, not so long as reincarnations take place.

This is both an illogical and immoral doctrine. Karma says that all human suffering is just, yet would punish those who inflict it, though they must inflict it in the reincarnated criminal, that he is required for having done the same evil deed! Thus human wrongs must forever be perpetrated, "for the precise balancing of accounts." This is theosophic justice with a vengeance!

True philosophy teaches that Nature's laws are their own executors (so to speak), that virtue is its own reward, and vice its own punishment. What compensation and requital we do not get in one earthly life, comes in spirit life, whose conditions of happiness or woe are shaped for a time, at least, by the state of the spirit entering it, and it accords with reason, as well as with the alleged facts in the case, that Spirit Spheres afford every means and opportunity for the discipline and development of all who enter them in any and every condition.

There is no great hiatus between the material and spiritual worlds, therefore, it is no great leap from one condition of life to the other. They are counterparts or hemispheres mutually united, and even while here we live in both at once. As before stated, when a spirit enters the higher life unprepared, he remains in contact with earthly life its

lessons are completed, and no dreamy Devachan, like a hashish boudoir, incubates spirit Rip Van Winkles for another incarnation. Spirit life is a busy school, in which each spirit begins his lessons where he left off on earth, and thence goes onward and upward forever. Evolutionary law does not go backwards repeating embryonic, foetal, infantile and child life and its useless experiences, thousands of times over, after they have once for all, individualized a spirit, but it bears us onward from grade to grade, never retracing its footsteps.

Heathen mythology never taught a more unscientific or unphilosophic dogma than that of reincarnation. It makes us walk the earthly tread-mill five thousand times or more, over and over, that our "Spiritual Ego" may conquer "the world, the flesh and the devil," really all to no purpose, for when victory over the lower nature is won, it is left behind as of no further use. Then we "Spirit Egos" emigrate to Nirvana and are absorbed into the Infinite, just where we started from! If that is not "much ado about (or for) nothing," pray what other absurdity is it! Thus all theosophic theorizing to prove the necessity for reincarnation is easily shown to be fallacious. It immensely exaggerates the importance of the continued earthly experience, and immeasurably belittles the opportunities and realities of progress in spirit life to which earth life is a mere portal. The facts it adduces as prima facie proof of it, such as vague memories, precocity of intellect, or of spirituality in childhood, the mental superiority of some, and the exceptional genius of others, can all be more rationally explained without this fantastic hypothesis.

Psychic Science proves that we have many experiences in sleep when we may wander from our bodies, see natural and divine things, which in our conscious life may haunt our memories as dim recollections, seemingly, of another or former existence. The facts pertaining to what Psychic investigators term "Sub-conscious mind," or "Subliminal consciousness," explain these claimed recollections of a former incarnation, so fully that it is superfluous to seek for the fantastical theories of theosophic speculation. And the most advanced spiritual scientists who deal with facts pertaining to man's post mortem existence, declare it may be in some instances that these impressions or hallucinations as some term them, are intrusions from the guardian or "familiar spirits" whose thought often blends with ours in such a subtle manner that their perceptions or experiences may seem to have been our own in former life. There are many facts to warrant this explanation. Then as to genius, precociousness, etc., these have already been shown to be results of heredity, antenatal psychic influences upon the mother's mind by visible or invisible causes, and of the psychologic influence of superior intelligences termed inspiration. Cases like that of Blind Tom are partly explained by the concentration of most of the mental power in one faculty, giving it preternatural development, and in part by their mediumship through which super-human power is added. Mediumship, in fact, is very often the synonym of genius.

Reincarnation if true, is a law of nature, and a fact of spirit experience, which all developed spirits should be able to verify. Yet among the millions of alleged spirit communications the writer has never seen one that can be proved not to be affected by the bias of the medium's mind, which is a reliable proof of the erroneousness of the doctrine. Spirits who teach it, speculate and theorize, as do its earthly teachers. None of its advocates are able to tell when or how it occurs, and as it is not sustained by known scientific facts of embryology and foetal development, nor by any other fact of generation and evolution, we feel warranted in rejecting it as mere speculative "fad."

We have now shown, we trust, by facts and sound logic, that the two main pillars of theosophy rest upon quicksand, and it is quite as easy to show fallacy of most of other distinct dogmas.

The Dogma of Seven Principles is but a fantastic fad of Paracelsus, a dreamy mystic of the sixteenth century. It has no true foundation in nature nor in man. The trinity of nature which Madame Blavatsky, or her Mahatmas, taught in Isis Unveiled, Vol. I, pp. 231-236, and which she quoted St. Paul, Plato, Plutarch, Irenaeus, Origen, and the Kabbalists to sustain, is far more rational and scientific.

Matter, force and spirit or intelligence are all the primal principles that can be found in Nature, or in man, who is nature's epitome. Elementals, Elementaries, and Astral Shells are three more ridiculous absurdities—mere myths—nightmares of the dark ages of superstition, conjured up by the apostate Madame Blavatsky to account for the spiritual phenomena. Not a particle of proof worthy of a moment's notice has ever been given of the existence of any such "Brownies," or hobgoblins! Gulliver and his Lilliputians are as much of a reality. Such fantastic conception of the necrotized brain simply show that Theosophists will "strain at a gnat and swallow a camel" to get away from the only rational explanation of spiritual manifestations.

Having now disposed of these puerile fads of theosophic science, let us synthesize our strongest objections to its great central dogma of reincarnation.

(I.) It is gross materialism, for our "spiritual ego" must have a human body to make any progress in. The theosophic devachan or heaven is simply a boudoir to dream away the 1,500 years of time between each reincarnation. No spiritual growth there!

(II.) It is contrary to both evolution and heredity—two laws scientifically demonstrated as fully as that of gravitation.

(III.) It destroys all family ties on earth; Parents are not really father and mother, nor are children really brothers and sisters—and it blasts all hope of a family reunion in the Spirit world!

(IV.) It destroys the personal individuality of the greater part of the human race—only one ego to 5,000 bodies.

(V.) Its theory of life is appalling and awfully depressing. It condemns us to a dreary round of mortal hardships, disappointments, sickness, and woes innumerable, which must continue at least "three score and ten" 5,000 times repeated, or 350,000 weary years, and all this alleged effort of the reincarnation geni to purify us ends in loss of all personal consciousness in Nirvana! Sic transit gloria mundi!

A New York press clipping bureau, which lately wrote to John Singleton Copley, care of the Boston Museum of Fine Arts, soliciting the honor of supplying him with press notices about himself, has now sent a similar invitation to the artist, J. W. M. Turner. This enterprising bureau evidently supposes that the museum has effected some arrangement for forwarding mail matter through the instrumentality of one of the spiritist organizations across the street in the Pierce Building.

We pray for truth and when truth is at last revealed to us we sob and moan and our anguish is almost unbearable, our human hearts are well nigh broken. God give us strength in such an hour to sincerely ask to be strong enough to bear the truth however it may hurt us and to forbear the weak prayer that the desires of our own hearts shall be granted and truth set aside in this one instance because it hurts us so.

After Death—What?

Charles Doughton.

CHAPTER V.

Reading the other day a description of spirit life by an inspired mortal, the details given became almost absurd if we suppose will-power to be working without tools. We were told of a span of ponies, with silver bits and russet leather harness, before an elegant carriage waiting for the driver and his friend. Of course this description really emanated from the mind and earth experience of the medium, but that is not the point we are making. Its truth or error, with respect to the next life, is our present enquiry. Let us begin with those silver bits and see what they have to tell us.

We all know silver is a metal, usually embedded or mingled with other metals such as galena, copper, etc. If you drop even a silver dime upon the floor no will-power, yet evolved, will pick it up and put it in your pocket. That is to say, unless you give will-power a tool to do it with. The tool in that case will probably be your finger and thumb, if the coin has gone into a hole, or has fallen into water, a very different kind of a tool may be needed before will-power can capture and restore it. But when you come to the raw silver, mixed up with other kinds of raw planet, the task of getting it out becomes much more difficult. Rock may have to be blasted, and then crushed. Will-power may be in the dynamite and the stamp mill, but it is no use alone. And when you come to smelting, and then pouring the liquid into molds, will-power cannot even burn its fingers, for it has not any fingers to burn. Just cripple the intelligence of the operator by an accident, and will-power, whether of God or man, disappears. All these processes, or their equivalent, and many more of the same kind, must follow one another before that silver has been hammered into "bits" for those two spirit ponies. And when spirits, or anybody else, talk about doing it by will-power, they are talking nonsense, if they leave out the tools.

Of course to the lazy man who does not like hard work, the idea of doing it by will-power has seemed just lovely, and he is ready to sing all day, and most of the night, about Penlan Land, and "The good time coming." We stop here, just a moment, to ask our "fog-land" visitors to tell us how they use will-power to manufacture those silver bits without tools, and some hard work? Of course this same line of thought and questions applies to the pony carriage in all its equipments, item by item, so we will not stop to dwell upon them. But we open up another line of thought when we turn to the "russet leather" harness.

We all know that leather is the skin of an animal, specially tanned and prepared. At first that may seem to suggest, like our former question, just a little will-power, aided by good tools and plenty of hard work. But we have really a far more important question now before us, for we have been taught by "spirit return" that across Jordan there is no death. It naturally occurs to us at this point that if the animals whose skins have been used for that harness are still alive, they must be very liable to catch cold in their bones. If spirits have discovered some way of taking off a hide without the animal minding the operation, why don't we hear from "fog-land" how it's done? We have reason to believe, from earth experience, that the animal's will-power will kick when it feels the knife or other tool used to do the skinning. For us even to suppose the spirits can get skins for their leather without hurting or injuring the animal is a scientific absurdity. So if the spirits have leather harness, or leather anything else, we may be sure there is both suffering and death on the other side of fog-land. Yet further, the tools with which will-power sows and cuts that leather into harness do not grow ready made, even in heaven.

Now does the reader wonder that such talk about ponies and carriages and silver mounted harnesses on the other side of death fatigues my imagination? Yet it is all included in our enquiry, "After death—what?" I know some enthusiastic believers will declare they have seen spirits manufacture their wretched tools when outside a cabinet. Even admitting that to be genuine phenomena, it only proves that the tools with which spirit will-power was doing the work were invisible to the mortal. For I would repeat again and again that will-power without a tool is useless to man or god.

We read now and then of banquets prepared as welcome to some escaped mortal. Exactly the same difficulties are in the way of our acceptance of that story. We cannot think of anything being prepared or cooked without tools of some kind, requiring hard work. There may be pleasant and unpleasant ways of doing such work, but we wait in vain for our "fog-land" visitors to tell us how it is done. Our experience with "critical points" has not so far shown us hard work and pain on one side, and just fun and a good time on the other.

Many of us have read of a very musical mortal and his experiences after he escaped from his earth body. He tells us of a grand orchestra, with its conductor beating out time and rhythm with his baton. That means no telepathy over there—no soul communion with soul, but you have to watch the conductor wave his wand, as in earth life. Of course if you come from Germany you will have to wear spirit spectacles, so as to be sure to see how the conductor wants you to accent the music, and express the thought of its composer. The organ must have its pipes and keys stirred by will-power, while another will-power blows the bellows. In fact the whole building, whether temple or cathedral, is but a duplicate of those the mortal knows, and requires will-power and tools for its construction, just as in earth life.

I don't want to weary the reader, but merely to stimulate him to think for himself. In other words, to apply his own will-power to the will-power over there, and see the result. I venture to feel sure that, just like the sensitive, he will find himself in fog-land. I have wanted with my whole soul to discover some great truth about the next life that would help me to answer the query "After death—what?" but I find myself baffled at every attempt.

There is first of all, right in the road, the great fact that the shape of a spirit body cannot be like that of our mortal form. Every independent thinker will now acknowledge that. Next there is the further fact that only an abnormal immortal spirit can reach "fog-land" where communication between the two worlds becomes possible. And there only can he meet the mortal, who himself must be abnormal. Therefore every spirit teaching about his home life is necessarily abnormal and uncertain. Yet further, the next life cannot be a glorified copy of this, for the conditions are totally different. It is on the other side of a "critical point" where everything changes, even if the raw material be the same. So I find myself at the close of this article remaining convinced that man is immortal, and can get back as far as "fog-land," but all the same I am unable to answer my own question, "After death—what?" I simply do not know, and cannot find anything reasonably certain, save that the accounts given us by spirits through mediums will not bear scientific examination, and are for the most part absurd and nonsensical.

But, all the same, there are very important truths we have gained from our research. We have made up our minds that there are very important changes of form on the other side of death. That was one step. Then we saw that such changes would affect mentality as well as form. That fact should surely occasion most of us a feeling of deep satisfaction. Whilst we differ from one another in our faculties in earth life, yet there is to most of us something lacking to round out our manhood. For instance, some can almost revel in expressions of art. Painting, sculpture, and every intellectual expression, are dependent upon form. Shape the brain differently and art vanishes. Yet these gifted mortals, crowned with genius, are often woefully unbalanced mentally. They lack in one direction as much as they overflow in another. And all of us lack something essential to round out our manhood. Most of us crave some special gift, or talent, denied us in earth life by the shape of our brain. I, for one, rejoice in the thought that the other side of death there is the possibility of change of form that may bring the longed for talent.

There is another side to this picture. There are many in earth life who make most unlovely and unlovable expressions of manhood which are really effects of form, whether produced by heredity, or other prenatal cause. Many a poor fellow struggles against himself all his life. That is to say, against the shape of his brain through which his intelligence must act. He fights and falls, and fights again as long as he lives. To him the certainty of change should be glorious. And those who never struggle or fight, but live in a hell of their own passions, may find beyond the "critical point" a new expression of manhood that carries with it eternal possibilities of progress that could not be gained without this coming change.

There is much that points to an almost certainty that only part of a man finds expression in earth life. The shape of his brain will not permit the whole man to peep out. So it may be the most pitiable specimen of a man who shall be the most grandly rounded out when the whole of him can find expression. In this certain fact of a tremendous change of form everything becomes possible.

But all the same, let us acknowledge our present limitations, as well as the equally necessary limitations of the returning spirit. By using our common sense, based on scientific investigation and classification of facts, we can at least determine what is not truth, even though told most solemnly in the name of God or spirit. And for the rest, the certainty of the coming "critical point" may fill us with joyous anticipation of a development of our own manhood impossible on earth. But this development will demand a change of form, as we have seen in this brief study of "After death—what?"

San Leandro, Cal.

The End.

World's Fair Notes.

W. J. Colville.

Though I could easily fill columns with glowing descriptions of the thousands of beautiful and wondrous objects among the practically innumerable exhibits, I shall endeavor in this letter to turn from the material to the spiritual and give your readers a highly condensed account of the great Peace Congress which has excited enormous interest in the community. The St. Louis papers have devoted their most prominent space to reports of the great gatherings held in the Fair Grounds and elsewhere, also on several consecutive days. The delegates began to appear in large numbers on Friday, September 9th, when the meetings of the Universal Peace Union were formally opened in Congress Hall close to Administration Building. Alfred Love, Prof. Batchelor, and other prominent Philadelphians were the leaders on that occasion. Sessions were held on Saturday, September 10th, morning, afternoon, and evening. That day being the Jewish New Year when all synagogues were crowded to overflowing, several distinguished rabbis took occasion to address their congregations on arbitration and peace, thereby decidedly extending the work of the special delegates. On Sunday, September 11th, clergymen of many denominations devoted their sermons to the same great theme, and as your readers will no doubt be glad to know something of the pacific sentiments expressed in some representative pulpits in St. Louis, I quote in part from the excellent report which appeared in the "Globe-Democrat" of September 12th, of a magnificent sermon preached in one of the leading Episcopal churches by a noted clergyman who never hesitates to voice his deep convictions on matters of universal import.

"In introducing the subject, 'Arbitration and Peace,' at St. James' Memorial Episcopal Church last evening, Rev. E. Duckworth referred to the recent disaster on the Wabash tracks, saying that it had brought a sense of horror to all who heard of it. 'Yet,' he said, 'we read of 107,000 men killed in ten days of conflict and carnage, and are not moved by it.' Such indifference to suffering might be expected among heathen nations, but among Christians it is incomprehensible."

"Mr. Duckworth quoted Tolstoy's description of a certain Russian peasant soldier's attitude, as given in the Review of Reviews: 'Today I have received the official announcement of my call to the service; tomorrow I must present myself at the headquarters. That is all. And after that—to the far East, to meet the Japanese bullets. I was not able to resist the summons, but I say beforehand that through me not one Japanese family shall be orphaned. My God! how dreadful is all this—how distressing and painful to leave all by which one lives and in which one is concerned.'"

"Another strong quotation was read from Carlyle: 'Straightway the word "Fire" is given, and they blow the souls out of one another, and in place of sixty brisk, useful craftsmen the world has sixty dead carcasses, which it must bury and anew shed tears for. Had these men any quarrel? Busy as the devil is, not the smallest. They lived far enough apart, were the truest strangers. Nay, in so wide a universe there was even unconsciously by commerce some mutual helpfulness between them. How then? Simpleton, their governors had fallen out, and instead of shooting one another had the cunning to make these poor blockheads shoot.'"

"Mr. Duckworth described a picture which he once saw in the London Illustrated News, entitled 'The Sham and the Reality,' in which the sham was a great military review, where rank upon rank in glittering uniform with flashing bayonets and thrilling music passed before the sight. The 'reality' was a group of orphan children on the summit of a hill, who had come from a home to see the sight. They were children of soldiers who had been slain in battle."

"Well may Dr. Chalmers say," continued Mr. Duckworth, "that war is the concentration of all human crime. Under its standard gather violence, malignity, rage, fraud, perfidy, lust and rapacity. War creates a cold-hearted indifference to human misery and woe, and has converted Europe into a huge camp divided into two classes, beasts of prey and beasts of burden."

"The sermon closed with a comparison of the men of peace and the men of war, showing that, after all, the real advancement of

the world had been accomplished by those who followed peace."

The same excellent newspaper, justly noted for strict impartiality, printed immediately under the above the following, which shows that the public press of St. Louis recognizes the Temple of Spiritualism as on an equal footing with churches and other places where public gatherings are held:

"Alfred Love, president, and Prof. Batchelor, secretary of the Universal Peace Union, delivered addresses yesterday afternoon in the Temple of Spiritualism, 3015 Pine Street. Both deplored the wastefulness of war, and suggested arbitration as a means of preventing it. Mr. Love recommended the employment of art as the messenger of peace and deprecated the exhibitions of posters which glorify conflict and destruction."

"With reference to the present Oriental war, Prof. Batchelor gave credit to the human disposition of many of the Russians. To the women an appeal was made to use their influence with children while still under their care to practice arbitration. John Hutchinson, aged 84 years, sang a solo in his own piano accompaniment. Dr. W. J. Colville of London, England, a vice-president of the union, presided over the meeting. A branch will be organized in Missouri."

Monday, September 12th, was a very notable day at the Fair, as it was the occasion of the opening of the International Arbitration Conference which continued in session during the two following days also. It would not be feasible to attempt to produce in the columns of a weekly paper anything like all the features of so gigantic a Conference. This astounding gathering of representatives of almost every nation upon earth assembled in the immense building known as Festival Hall, which can easily contain several thousand people comfortably seated within hearing distance of the platform. The organ is one of the finest in the world and the greatest living organists of Europe and America perform upon it daily. The chief difficulty encountered at the opening of this most glorious gathering was the fact that at least fourteen different languages were needed to render the proceedings thoroughly intelligible to the delegates from as many different countries. It had been proposed, according to time-honored custom, when somewhat familiar gatherings had convened in Europe, to conduct the proceedings in French, but in view of the fact that the colossal audience was largely constituted of people who understood only English, the mother tongue of America was soon resorted to, and the bulk of listeners quickly became interested and edified. The appearance of the delegates was quite remarkable and the spirit of earnestness and sincerity which thrilled the assembly was a beautiful spiritual baptism. It must not be overlooked that many of the speakers were hard-headed statesmen representing nations which support large standing armies. For that reason the opening speech was all the more significant. From a syndicate report we cull the following:

"The hall was filled when the congress was called to order at 11 o'clock. Dr. Gobat introduced Congressman Bartholdt without making a speech. Mr. Bartholdt extended a welcome on behalf of the Congress of the United States and felicitated the delegates upon the fact that 14 nations were represented. Continuing he said in part: 'These delegates have not come here merely to see the Exposition or out of curiosity, but because of their interest in the great idea of peace. The delegates are not individuals riding hobbies, but practical lawmakers, clothed with great responsibility by their people. They are trying to lessen the possibilities of war and they are pledged to do this by creating sentiment in favor of arbitration and in legislative work by favoring right against might.'"

"National disputes should be settled in the same way that disputes between individuals are settled, by arbitration of courts."

"The most critical know that we are right in our efforts to avert wars. The goal of true statesmanship is the prosperity and happiness of the people. Peace promotes prosperity and happiness and war destroys it. Therefore, this congress is aiding statesmanship in trying to bring about peace."

"Substantial progress has been made toward peace by the creation of the Hague Court. The time is near when public sentiment will demand further and more decisive steps along the path of arbitration."

"No longer are there religious wars or wars of conquest. Even the call to arms to defend the honor of a nation is closely scrutinized by intelligent public sentiment. The dogs of war are starving to death. This congress, by using the strings of arbitration, is drawing away still further their subsistence."

"The government which takes the lead in the making of arbitration treaties will reap great benefits and the plaudits of mankind. The country which refused to make such treaties will stand convicted by public sentiment."

(To be continued.)

Zoology at the Fair.

One day last week a large, determined-looking woman from the country stopped a young man in uniform who was crossing one of the bridges at the St. Louis Fair with the question:

"What time are the lagoons fed?"

"Fed?" he repeated, a little dazed by the question.

"Yes, fed! I said fed, and I meant fed! I understand it is at twelve."

"No, at eleven," said the young man. "They are fed at eleven, one, five and eight o'clock."

He attempted to pass on, but a brandished parasol prevented: "Hold on, young man! I ain't through with you yet. Where are they kept?"

"Where are they kept?"

"The lagoons, of course. I want to see them fed. I hear it's an interesting sight. Where are they?"

"Under your feet, madam, at the present moment."

She gave an incredibly quick hop to one side, then, flushing darkly, said in a voice trembling with wrath: "I'll have you reported. Tell me the truth at once!"

"I have told you the truth. The lagoon is under this bridge. It is water; don't you see? And it is 'fed' with fresh water from the cascades at the hours I told you."

"You are an impertinent fellow. I may be from the country, but not a fool. I know a lagoon is an animal, not a creek. This is no way to treat a lady. You aren't fit to be a Jefferson Guard if you can't be polite."

"But then, you see, I am not a Jefferson Guard," said the young man with due meekness. "I am only a captain in the United States Army. You might ask a guard about the lagoons. Good-day."—New York Tribune.

Play the part of neither fool nor knave by attempting to judge another, but give that same time to living more worthily yourself.—Trine.

When Agassiz, the greatest scientist we ever had in America, fully believed in the immortality of animals, does it not seem foolish for smaller intellects to dispute the immortality of man?—Our Dumb Animals.

The Reviewer.

The Melody of Life. by Susie C. Clark.

is a very pleasant presentation of spiritual truth through musical symbolism. It opens out the staff of life—as the ladder of perfection. It is an appeal to the spirit to find its own harmony and breadth of utterance. Read in the right mood, it lifts one into the glory of the kingdom of thought and feeling, and enlarges the vision wondrously. One likes to recommend such a book for this is the state we are feeling after, if that happily we may find and enjoy it, and we can find it if we follow the good guidance here given.

W. B.

Reincarnation, by Dr. J. M. Peebles.

We have here the discussion of a live question by able minds, and it is a combat that stirs the life-blood with enthusiasm. As yet the doctrine of reincarnation is but a philo-sophic guess at the dark problem of our coming hither and being clothed in flesh, but the Pilgrim has seen its practical ill effects in the Orient and would save us from the same. Well, the purpose is good, but seeds change in different soils, and it might be another interpretation to us of the West. I like the hint of many lives striving for the perfect, but I am pleased to read such a stirring controversy. It is well worth following and one may wish the Doctor a wide hearing, as he with sturdy blows contends for its dismissal.

W. B.

Minnesota State Spiritualist Convention.

It was my good fortune to be one of the workers in the Minnesota State Spiritualist Convention, which met in one of the Unitarian churches in Minneapolis, Minn., Sept. 8, 9, 10 and 11.

The convention was not as large as some State Conventions I have attended; nor was it by any means as small as some of our State Conventions have been in the past. The attendance from "the twin cities," Minneapolis and St. Paul was very good, but Minnesota being an agricultural state, and farmers being overworked in taking care of their crops, a large country attendance could not have been expected.

From first to last the meetings were extremely interesting. The mediums who took part, so far as I can remember, were Mrs. Murtha, of Baltimore, Mrs. Whitwell and Mrs. Sauer of St. Paul, and Rev. Will J. Erwood, now of Lacrosse, Wis., will soon be of Whitewater. The speakers were Rev. Will J. Erwood, Miss Elizabeth Harlow of Haydenville, Mass., Mrs. Whitwell of St. Paul, and the writer of this.

Mr. Maxwell of Minneapolis, as president of the Association, seems to be just about the right man in the right place. At least, the Spiritualists have kept him in his position for several years, and this year he was re-elected without one dissenting vote. Mr. Maxwell, however, is not wholly to blame for the good work being done, for he has good helpers, especially in members of the several societies in Minneapolis and St. Paul.

Not having any idea that I was to "officiate" as reporter of this convention, I kept no copy of the proceedings of the business meetings. I can only say that necessary amendments were propounded to the Constitution and By-laws, stirring and businesslike resolutions were passed—resolutions which indicate that the Spiritualists of Minnesota intend to take hold of the work of Spiritualism as they would of a business which requires intelligence, integrity, and co-operative work.

One session of the meeting, under the direction of Miss Harlow, was devoted entirely to the interest of the Children's Progressive Lyceum. Miss Harlow seems peculiarly adapted to that work, and many good, practical thoughts were brought by her. Mrs. Santer, Mrs. Whitwell, Mrs. Jahnke, old Father Sanford Niles, and others. Mr. Niles, almost an octogenarian has been a teacher, and a county superintendent the most of his life. He gave the audience many suggestions which should be published in all of our Spiritualist papers. They would greatly assist in Sunday school and Lyceum work.

All who attended the convention seemed friendly to the Morris Pratt School and interested in its work. I talked publicly on educational work, perhaps five minutes, after which a collection of fifty dollars was taken with which to assist the school in its work. How strange it is that people will fight that on which they know little or nothing. Our school was fought with a desperation worthy of a holy cause. Now, as the work of the school is better understood the opposition has held itself away to its hiding place.

A goodly sum of money was pledged, and much of it paid in to assist the Association in its work of propaganda in Minnesota.

Minneson, I think has had little or no missionary work since brother and sister Kates left the state. I heard many good words spoken concerning brother and sister Kates, and many wishes expressed that they would return and resume their work in Minnesota.

It is the intention of the officers to put on a few mass meetings in different parts of the state this winter. When they can find the speaker just adapted to missionary work, if the price is not beyond their reach the officers of the State Association intend to put a missionary into the work in Minnesota.

The work of organization among Spiritualists goes steadily forward. The most of the intelligent Spiritualists have come to see that as everything else requires organization and straightforward constructive work, from the making of a pin to the building of a railroad, so Spiritualism cannot run itself. Railroads do not build themselves. The work of the incendiary is about the only work which needs no organization. One incendiary can destroy more railroads, burn more houses and barns than hundreds of workmen can replace. When the work of Spiritualists was largely the work of tearing down but little organization was needed. Now that Spiritualism has become a constructive work organization is the summum bonum of the work to be done.

That Spiritualism and Spiritualists may alike prove themselves worthy is the prayer of Moses Hull.

An Easy Way to Make Money.

I have made \$560.00 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-washer Co., St. Louis, Mo.

Mrs. W. B.

Human rights must be known to be loved, but divine things must be loved to be known.—Pascal.

Important Convention Notice.

FROM N. S. A. HEADQUARTERS.

To the Editor of the Banner of Light: Kindly give space in your valued journal for the following important announcement concerning the place of meeting of the N. S. A. Convention to be held in St. Louis, Oct. 18, 19, 20 and 21.

The Committee of the World's Fair Congresses assigned to this Association—as to others—the Music Hall of the great Coliseum, for convention purposes, and we had every reason to suppose all was in readiness for our occupancy. At this late day comes the information that Music Hall has been rented for the season to a musical company, and that another hall has been allotted to the convention societies. Investigation shows that the second hall is not adequate for our purpose—its acoustic properties are not good, and as the musical company aforesaid gives a musical extravaganza day and evening its sounds are sufficient to completely drown the voices of our speakers and delegates. Hence the N. S. A. Official Board has decided that the Convention be held at the Spiritual Temple in St. Louis, 3015 Pine Street, where the reception of Monday, Oct. 17, at 8 p. m., will also be held. We regret exceedingly the necessity of changing location of meetings at this late day, but are so obliged to do in justice to our people.

Pine Street Temple is reached from Union station as follows: Take 18th Street car to Olive, transfer West and ride to 30th Street, walk one block south, or take LaCade car and ride to 30th or Garrison, and walk two blocks north.

All delegates and other friends who intend to be in St. Louis during time of convention are requested to arrange their plans for visiting the Fair or sight seeing, so as to enable them to attend all sessions of the Convention day and evening. Important business is sure to come up at all day sessions, while the evening meetings will be more than attractive to Spiritualists and investigators, by the able and brilliant talent we shall present. All are cordially invited. Come one and all and help to make this the grandest Convocation of Spiritualists the world has ever known.

Information concerning rooms can be had by addressing Thomas Grimshaw at the Pine Street Temple. Forward postage to prepare his replies.

Mary T. Longley, N. S. A. Secretary, Washington, D. C., Sept. 20, 1904.

At the Home.

Waverley Home, Sept. 18th.—Memorial services were held here today in honor of our arisen friends and co-workers in the cause of Spiritualism which has given the children of earth so much light, hope and comfort in the solution of the great problem, "That if a man die, shall he live again?" in love and in gratitude for the "works they wrought," while in earth life. A large number assembled to do homage to their memory. The day was fine, all Nature was garbed in floral beauty, and the gentle zephyrs through the trees seemed to whisper, "Be comforted, my children, the truth is already proclaimed; the soul of man never dies, it is only change from earth to spirit life; we shall all meet again."

The decorations of Assembly Hall were most tasteful and beautiful. Loving hands had gathered Nature's richest offerings and placed them in lavish abundance upon the altar, and upon the "Vacant Chair." The chair itself was placed upon a raised platform, tastefully draped and decorated by doft and artistic hands, and across the chair in a halo of glorious flowers were the words written in immortal raised letters: "To our arisen friends." The whole effect was grand, harmonizing and impressive. The hall was filled to repletion. Each one present seemed drawn hither through the tender ties of love and affection, to pay homage to the memory of a loved one "gone before." Oh, the grandeur of our beautiful religion, that we can assemble on occasions like these and have heart to heart and soul to soul commune with our beloved! What mighty influences for good come down to us from the world unseen, from our sainted father or mother, whose love persists until her children reach her side in heaven; and the glory and the power of our religion is that it works and it strives to place the human family in right relations to the world which they are to inhabit in spirit. The order of exercises were first: Singing by the audience; introductory remarks, by the president, Mr. Irving F. Symonds; relative to the works and deeds of Godlike men, who worked and wrought for the political and religious freedom of the human race and to the pioneers and workers in our own day and generation, who so steadfastly stood shoulder to shoulder defending and at last overcoming the religious prejudices against our beloved Cause, which had been accumulating for centuries; so, in grateful recognition of these grand and noble men and women, for the works they wrought, while here, our thoughts o'erleap the confines of sodden earth, and nestle at their feet in heaven. The next order was singing by the audience; invocation by Mrs. M. M. Soule; reading of selections from the Scriptures, Mr. J. H. Lewis; short addresses by Mr. J. H. Lewis, Mrs. Kemp, Mr. Marston, Mrs. George, Mrs. Bolton, Mrs. Lowe, Mrs. M. M. Soule and Mrs. Bemis; Committee on Music and Decorations, Mrs. M. A. Bemis, chairman; Mrs. Brown, Mrs. George, Mrs. Kemp.—J. H. Lewis.

The Oniset Wigwam.

On Thursday, Sept. 15, the last services for the season were held in the wigwam. The healing services at nine o'clock were well attended and the exercises were of a very interesting nature as they have been since July 15, every morning. Many people have availed themselves of the free treatments, and numerous testimonials have been given by those that have been cured of diseases that had baffled the skill of the regular medicos. Those taking part in giving treatments were: E. A. Blackden, C. D. Fuller, W. D. Lee, H. Sampson, Thos. J. Taylor, Mrs. Eliza Paul, Mrs. F. A. Curtis, Miss Holbrook and others.

The afternoon meetings have been held each day from four o'clock to half past five, every day for two months, and have been attended by crowds of people, filling every seat available, and many times overflow meetings were held in the open air to accommodate those unable to gain admittance to the wigwam. The meetings have been devoted to the development of mediumship, and many different phases of mediumship have been exemplified, and the Philosophy of Spiritualism has been very ably presented by talented speakers. The exercises have been at all times harmonious, and never has the work of the Oniset Wigwam Co-Workers been more successful than it has the past season.

The annual fair was held on the 25th and 26th of August, and resulted in a substantial gain for the treasury. The entertainments given each day in the open air were conducted by the president, Mrs. M. C. Weston, who gave several readings and addresses. Mrs. Carrie F. Taber presided at the organ and led in singing, as she has at the meetings during the summer.



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From Our Exchanges.

About Breathing

"The diaphragm (divider) is the large muscle that separates the lungs and heart from the abdominal organs. During diaphragmatic breathing this muscle contracts and relaxes, causing it to move up and down, thus causing a corresponding movement of all the abdominal organs. During deep inhalation (breathing in) the diaphragm descends, causing the abdomen to expand. During exhalation (breathing out) the diaphragm ascends, causing the abdomen to contract." "Diaphragmatic breathing means," says Claude Weber, "natural, deep breathing. It is the method employed habitually by all healthy human beings and animals. The diaphragm is the muscle that also pumps the lungs. Deep, deep breathing performs a double duty; it massages the internal organs and purifies the blood. Practice it frequently and faithfully with lips closed several times daily until it becomes habit or second nature; maintaining a normal position of body, relaxing every muscle; which in conjunction with proper hygienic living, diet, bathing and even music—consumption, pneumonia, catarrh, appendicitis, constipation, dyspepsia, etc., will be both avoided as well as cured by the assurance of improved vitality and perfect health.—Boston Ideas, Boston, Mass.

Case of Auto-Suggestion.

Dr. C. Ewald has recently described an interesting case of a child who thought he had something the matter with him. The little fellow of nine years of age suffered from very severe vomiting, which was attributed to a bone he was believed to have swallowed some time previously, and which he thought he could feel in his body. He was kept under observation and after some time was told that he had passed the bone. From that time the vomiting gradually ceased and he was sent home quite well. Two years later he again appeared unwell, but from no apparent cause. This time the doctor put him under an anesthetic, made a slight skin-deep incision, and stitched it up. The boy took a morbid interest in describing the wound thus acquired, and was extremely disappointed at not getting "wound fever." He even felt pain in the wound. The operation, he was told, would cure him of all illness, and at the end of a week he went home in splendid health.—Science Siftings.

Reputation.

Reputation that is sought for the sake of reputation always falls short of the reputation that comes to the man who works without thought of himself. That truth is absolute and complete; it admits of no complement. A glance at one's circle of acquaintances proves it. In one or the other of two classes every man you know is easily placed: those who constantly have self and reputation in mind, and those who have no time or tolerance for either self or reputation in pushing on with the work they must do. If the work one must do is speaking a message, the seeking an audience for that message is a very different thing from seeking reputation. The man with a message will have no trouble in finding an audience, and he will speak his message at the cost of reputation, if need be. But the moment he begins to think that it will help his usefulness to gain reputation, and lets that come in as a factor in his work and his choices of different fields, he is weakening himself and his work.—Sunday School Times, Philadelphia.

For Anti-Confiscation.

Socialism is the simple straightforward proposition that the men who do the world's work shall have the full product of their labor. The reason why they cannot possibly obtain this under the present system is that the capitalist class control the machinery of production and are willing that the workers should receive only "living" wages which too often means "starvation" wages. The amount and value of these wages depend upon how little the workers can subsist upon and on the price the capitalist puts upon the goods which the workers have produced and have to buy back from the capitalist. Hence the labor union alone cannot secure justice for the toiler. Even when the demand for higher wages is granted it is more than offset by the higher price which the worker is obliged to pay for the necessities of life.

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Not until the people own collectively what they use collectively can the workers obtain what they are entitled to. And he remembered that the working class also built the machinery of production, that they furnished the brains to invent and run it, and that they created the capital which the capitalist is said to have "invested" but which really represents what has been unjustly withheld from the working class. The capitalist's part in the transactions of the present industrial system consists in "making money" by what is commonly called "shrewdness." But boiled down to hard fact it simply amounts to getting a portion (and the larger portion) of other men's labor without giving any equivalent for it. And this, no matter by what name it goes among "business" men, is dishonesty. Socialism proposes to make it impossible for men to "earn" money by wholesale plunder. Its motto is: "Everybody according to his deeds." And the object of the Socialist party is "not to confiscate other people's property, but to stop confiscation entirely."—The Pathfinder, Milwaukee, Wis.

Heathen Humanity.

"Of all sins that I have committed against any creature of the field—if I have beaten it, tortured it, slain it wrongfully; if I have given it fodder at the right time; if I have mutilated it, not protected it from the robber, the wolf, and the wayfarer; if I have not protected it from extreme heat and cold—I repent in thought, word, and works." This paragraph from the "Zend Avesta" is a good one for us all to think about. Many a careless boy does not mean to be cruel to God's creatures, and yet sins in this respect through lack of thought.—Selected.

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Banner of Light

BOSTON, SATURDAY, OCTOBER 1, 1904.

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

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

The N. S. A. Declaration of Principles.

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

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

Brevities.

Fall! Quake! Shiver and shake!

And what is this fall? Did any one ever treat it seriously as typical of Adam's fall, or, rather that Adam's fall is typical of it?

And God rested on the Seventh Day. Adam commenced to breathe on this seventh day.

There are six working days in a week, and one seventh day. It makes no difference which day we start from, there is always a seventh day from that starting point. The Catholic church has taught us to count from Monday.

The Bible says we must count from the time of putting the sickle to the corn, or words to that effect. That time, then, is the Fall; but the first seven days were God's days, and the Bible says a "day with God is as a thousand years."

This shows that the six days of creation were at least 6,000 years, and the seventh day (or Adam's fall) was another 1,000 years, in which Adam enjoyed his fall.

At the end of this seventh day in the "cool of the even," the Lord God took a walk in the garden, and found the very spot where Adam had his fall.

After the fall the winter came, and the winter was a cold and barren wilderness, into which we are all driven, every year, after we have gathered and eaten our apples, and enjoyed our fall.

Then, if we have not made provision for the winter, we quake and shiver and shake a good deal worse than in our fall, because "fig leaves" are then out of fashion.

A day means any kind of a circle, or "die." Twenty-four hours is a civil circle. Seven civil days is a week circle, or cycle. Fifty-two week cycles is a year circle. Seven year cycles correspond to seven day cycles, but, by that time a little fractional difference in time has created an epoch, or an overthrowing of the cycle, a difference between solar and lunar time, or a difference between God time and Adam time. God means "Spirit" and Adam means "Earth."

This last day of spirit, or first day of matter is the period of peace (or Eden), between God and Adam, and is typical of Spring and Fall.

The "King of the North" rules in the Winter. The "King of the South" in the Summer. Adam, or Earth, enjoys its own power of fruition in the Summer, after which comes its Fall. Then the spirit forces rule the earth in the winter months, the climatic point being the half-way line between Fall and Spring called Christ-mas, or when the forces begin to return to earth, or are cross-fied.

Easter marks the new beginning, or the seventh day of the spirit and the first day for material development, another cross-ification, marked by the moon.

The tenth day, or month cycle, is midsummer, when man may roam as he will, before he arrives at his next fall, for which, in his good time, he should prepare against quakes and shakes and shivers.

As the years go, so goes the life, and seventens, or ten-sevens, bring us all to the fall of life.

When we have learned to overcome the quakes, the shakes and the shivers, that follow our life periods of sixty and seventy years, then "Death will be swallowed up by victory," and life will be One Endless Day on Earth.

We can reach this point only by learning the laws of the spirit side of life. We know the material side too well.

This subject we have headed "Brevities." The subject is so great that the most profound dissertation would be but brevity.

See advance notices of the Twelfth Annual National Spiritual Convention in letter from the Secretary, and also in the advertisements elsewhere. The usual routine of business of course, and otherwise as the spirit moves. It is apprehended to be one of the grandest of conventions ever held.

So Near and Yet So Far.

Mrs. Mary T. Longley, the estimable Secretary of the N. S. A., truthfully writes us in relation to the "Banner's" editorial outlook concerning the "Forthcoming Convention," that the best of friends are those who, in a spirit of friendliness, tell of weaknesses that will aid in overcoming future mistakes or weaknesses.

As for the publication of the list of all chartered societies, she states that it is withheld at the request of such bodies, who otherwise are greatly annoyed by being flooded with circulars, advertisements, letters, etc., strolling mediums and speakers.

This latter explanation is well enough, being so ruled by the Board of Directors, yet, as Spiritualists, it might be wise to remember that "the spirit goeth where it listeth." It does not behoove our people to complain of annoyances in a worthy cause. In the midst of what we might consider annoyances from a worldly point, in the spirit field of action we "might be entertaining angels unawares." The wheat might perhaps be better sifted from the chaff by our catering to lesser lights who admit that they are with us, than to greater lights who frankly and openly declare that they are not in our ranks. Rev. Minot J. Savage so declares, while Rev. Dr. Thomas is on the fence. We readily admit that they are with us because not against us, still we do not think it wise to accept their leadership. "A little leaven leaveneth the whole lump," hence their lack of conviction might not strengthen that which is so convincing to others.

Since our editorial of the seventeenth we notice the names of Messrs. Savage and Thomas omitted from the leadership of speakers. This is as it should be at a representative gathering, yet, with the greatest of pleasure, they, as well as others, would be welcomed to a warm place in the fold by the "Banner." That the "last shall be first" is well enough when we are fully convinced that they are numbered among the last.

Let us have a grand convention, and in the distribution of honors let honors fall where honors are due.

The Great Uplifter.

The message of Modern Spiritualism to the world as voiced by the spirits to humanity during the past half century when rightly understood appeals to the deepest seated principles affecting human conduct and life. While the world has been amazed at the multiplicity of marvels produced in the seance room, and the wonderful revelations of the possibilities of man's nature as manifested through mediumship, such excitement, if it goes no further than the exterior mind, will not count for much. It is only when the deep significance of the wonders of our phenomena is properly appreciated from the standpoint of the inner understanding that we can hope to realize the importance of our movement in the great reformatory purposes of our day and century.

The state of the public mind, speaking generally in regard to the transcendent questions of God, the hereafter, and our life therein, are undoubtedly occupying a position of diminishing importance in the estimate of the average man of the world. Morals and spirituality and all that they imply hold men in a less firm grasp than formerly. A polite skepticism, which, when it is aggressively negational, puts aside the possibility of our hereafter. Yet happily it is noticeable, though the fact be no bigger than a man's hand, that even the ultra-skepticism of scientific men is being shaken as their investigations carry them nearer and ever nearer to the invisible realm.

The minister standing beside the open grave in the presence of those who weep for the loss of their best beloved and dearest, has but little consolation beyond the usual arguments of his class to offer the mourner. Sad

indeed is it to contemplate the myriads of empty hearts, and piteous are their yearnings for their beloved. Their cry is, "O, that a voice would speak to us out of the silence. O, that a hand would part the dark curtains between us and our vanished dead. Then would come to us new life to inspire us and uphold us while we journey through the valley. A new light would illumine our pathway—the light that was never on sea or on land. O, if we could but know that our beloved were not dead, but only gone before us, what joy would be ours. We could renew our faith in God, bear with increased fortitude the crosses and trials of our present lives; look hopefully to the morrow and rest with deeper patience while waiting the time when we too shall cross the crystal lake, place our feet upon the golden sands upon the other side, and clasp hands again with those so dear to our souls.

Let us rejoice, then, that the silence of generations has been unsealed by the hands of the spirit—that the spiritual atmosphere has become vibrant with the dulcet tones of the dear ones from the golden shore; that the dark places have been made light, and arid wastes of human despair have been changed to verdant and flower-decked lanes, and that the keys of Knowledge have unlocked the doors of the temple of Truth and taught us to know by actual experience, there is no death. What an uplifter this blessed knowledge has been to millions of our fellow creatures!

Let us not forget the price with which it has been purchased—the broken hearts, the bleeding feet, the tear-stained faces, the sacrifice, the martyrdom of the men and women through whom this enlightenment has been brought to the world. If any are entitled to wear the crown, it is our faithful mediums who have served the Spirit World and humanity so well and lovingly. If any can be said to have been crucified upon the cross it is the faithful workers who in former days were pierced by the nails and the spears of all kinds of enemies; but they have carved their names upon the stones of the Temple of Life; they have helped give to the world the grandest revelation of the future because the most rational and intelligent, and the most in accord with the facts of nature that history presents us any record of, either in the past or present.

What this Spiritualism allows has become to thousands upon thousands a veritable religion, touching the deepest chords of the spirit within, and encouraging the loftiest aspirations. The revelations made to us from the other side regarding life in that higher and more blessed state have taught us that love is the golden key which solves the problems attached to our careers, that to be lovable and beloved it is not necessary to believe in such virtues, but what is required is that they should become part of our habit of thought and constant practice so that we be actually in ourselves what we profess and proclaim we are. A religion of Love, of Justice, of Charity, of all the graces of the spirit should bind Spiritualists in one great band of harmony; should help them to exercise from their own ranks at least, the devils of hypocrisy, hatred, malice, and uncharitableness.

It has done so we are assured. Many Spiritualists there are who live such lives, and who are constantly striving to grow nearer to the spirit, to realize loftier ideals, and to make manifest in their lives the God which they discover within themselves.

True it is that, "As a man thinketh in his heart so is he." That is to say, as a man's feelings, which largely influence his thought, and as a man's thought, which largely influences his feelings, so will the conduct of that man be, and it is a solemn fact, ignore it as we may, that ultimately all pretence will be uncovered; every screen thrown down, the windows will be open, and sooner or later the real man, that is to say, the real feelings of the man, will be open and discernible to his fellows.

We puny mortals ape the justice of heaven, and deem ourselves competent to condemn our fellows or arraign their conduct. Vain boast! Often those whom we most condemn, most deserve our pity, and those whom we most applaud we should frequently most condemn. Let us be busy about our own affairs, but letting ourselves preach the gospel of upliftment to others by example and precept, by thought and desire, striving to uplift our fellows by the influence of our spiritual natures. Let us help our fellows to think lovingly, virtuously, generously, justly, and we may do greater good than we are aware of. Let us avoid cotinuation lest we be contaminated. Surely, if a title of the time was used in the effort to make the world better that is expended in denouncing its wrongs, punishing its evil-doers, and maintaining our enormously expensive criminal judiciary, the millennium would hasten to us literally by leaps and bounds.

We may follow justly the old injunction, "My son, consort not with sinners," and if there was sufficient moral strength in the present day conditions of humanity to enable men to utterly refuse to listen to, or countenance or have any fellowship with evil thinking and evil doing, if those whose good is evil were cast out into the "outer darkness" and compelled to consort with their kind, no greater punishment could be inflicted, for the punishments of the Divine law are inevitable in their operation, cannot be turned aside from their purpose, and inevitably accomplish their ends.

But notably here is the difference between the Divine law and the human law. The human law is too often vengeful, also punitive, but not necessarily reformatory. The Divine law is never vengeful since it never exacts more than its just due. It is always punitive, but the punishment is the immediate consequence of the cause which set it in operation, and it is inevitably reformatory because it ultimately breaks down the encrustations of selfishness and liberates the deeper waters of our spirit.

We believe that all are inherently children of the Divine law, individualizations of the

one supreme power, so the highest spiritual teachings advise us, and our deeper inner consciousness responds to that teaching, so we have faith in all men, for ultimately every soul may find itself sparkling in the iridescent glory of its unfolded divinity and continue to shine with an ever-increasing lustre through all the aeons of ages yet to be.

This is what we understand as the religion of Spiritualism, the great uplifter of personal life and consciousness, the teachings that touch men's souls and make this broader, brighter, and more useful in expression, and whatsoever helps to make the individual more spiritual, more useful, more divinely human, will, as applied ultimately to all individuals, affect by the several purposes of personal elevation, the ultimate salvation of the world at large. From the inner and more beautiful standpoint of the spirit, there can be no question that Modern Spiritualism is a great uplifter.

Harmonious Classification.

There seems to be a wave of Spirit Power sweeping over the minds of Spiritualists strongly favoring the Science and the Philosophy of Spiritualism more than the Phenomenal Evidences of the Truth, which have so long been the means of establishing facts.

This is no doubt as it should be, and Spiritualists should take advantage of the advancing condition of the great world's mind, which moves onward and upward by the law of "First the corporeal and then the incorporeal."

Spiritualism in no manner differs from the mental attractions of other workers towards an understanding of the future, except in this fact: that, among all other classes of religionists, the disposition is to pin a faith to what some one in the past has said, rather than in what may be proven for one's self.

That which Spiritualists can prove to their own satisfaction is proof enough to them. It makes no difference who first said it, but after a fact is once proven to an individual, what need is there to spend time in further proving what is already known?

When we have proven that a piece of metal is truly gold, what need is there to keep pouring acid upon it? We only waste the acid and our valuable time, and we also cause others to think that our mind is still in doubt.

It seems as if there should be a classification of meetings, in which the doubters and the believers might be separately entertained. People who are after tests, or people who are anxious to receive messages from their loved ones, do not care to sit for an hour or more to listen to scientific or philosophic discourses; neither do those who are after the scientific and philosophic enjoyments desire to listen to tests which they fully endorse.

This condition of mental differences is severely felt by every sensitive speaker when upon the platform. Sensitive speakers are always the best when they feel that their hearers are in touch with them, and that the very atmosphere is recipient to the fruits of their efforts.

When speakers, endeavoring to explain scientific points or philosophic understandings are looking into faces which they feel are interested only in tests, they cannot help feeling uncomfortable; while, again, when test mediums are filling their important missions, the very influence of minds interested in science and philosophy are detrimental to the better forces operating upon them. Both missions are important to the progressive laws of Spiritualism. Neither of them should be underrated, but the importance of classification is as necessary as the classifications in a department store.

It is argued by some that test-meetings draw the largest audiences. Let them! What odds does that make? It merely shows that doubters are most numerous, or, that we place more burdens upon the spirit-world than we are willing to bear ourselves.

Knowing, as we do, the truth and the importance of Spiritual knowledge, can we not devote ourselves to a noble purpose in the elucidation of our knowledge, and prove by science and philosophy that Spiritualism contains all that is good in other "isms." Without classification we are in danger of making the doubters think that it contains nothing but the physical phenomena which is only designed as evidences of the truth to the doubters, or, as a balm to the disconsolate.

When the doubt has been removed, then the mind craves for a knowledge of the why and the wherefore. This latter is the trend of the higher moral education, while the former is the primary-school leading towards that higher knowledge and enjoyment.

In printing the "Banner of Light" if we got no further than to the "printer's proof" of what we have to offer, we would never be able to reach out into the great world for a more extended circle of friends and supporters. After the proofs then comes the grand display of united intellectual power.

Those who seek the aid of mediumship are ever ready for private testimonies. Scientific and philosophic endorsement, in the moral and educational lines, are fully as beneficial to mediums as public manifestations of mediumship. The largest audiences may give the largest contributions in temporary offerings, but not at all times are the largest gatherings productive of the greatest good. When the minds of one class are disappointed by receiving that which is most desired by the other class, it is apt to affect the growth of future meetings.

Every speaker who appreciates the value of influence, knows full well that he is better advanced by a small and appreciative audience than by a large audience that sits restless in the seats.

Every caterer to public favors knows that a meeting spoken of enthusiastically by a small audience is worth a hundred times more than a large meeting from which the people go yawningly away.

A distinct classification would go a great ways towards overcoming a difficulty of which many complain, and it would do no injury to either when both are done under the same general management.

Nothing New.

Michael A. Lane's "New Dawns of Knowledge," appearing serially in The National Magazine, treats of the Bible in a manner of popular interest, showing that this great work has been held from the understanding of the progressive world, for ages, by indifferent inability on the part of scientific minds to discuss it, and scrupulousity on the part of those who were able to throw light upon it.

Considering the fact that the Dark Ages were centuries after the advent of the Christian Era and not before it, to that period, from which we are but emerging, should be credited the world's present misunderstandings, and not to the periods before the days of Rome and Greece.

By examining the Dictionary of the early Christian church it is found that science, now resurrected, was fully endorsed, but forbidden; not because of its lack of truth, but because it was deemed to be productive of evil. The evil, of course, meant evil to the dominancy of Orthodoxy, which is now easily shown to be anti-Christian. This fact we should judge might have made scientific minds indifferent to biblical science, and likewise occasioned scrupulousity in the minds of biblical students.

Mr. Lane is under the conviction that a distinctly "new religion is rapidly coming into the world." Would it not be better to say that a better understanding of the Only Religion, as "old as the hills," is coming, as the old, old sun rises with its light of a new day.

N. E. W. S. is said to be derived from the cardinal points of the compass, while the word "Gospel" is said to mean "Good News." As our earthly position under the sun represents the South, or the "S" in News, the other cardinal points give us the word "New." Why then proclaim the religion "new" in such manner as to cause our mind to imagine that we are the first to receive it. Why not say the old, old knowledge, from which the mind has been passing through the darkness of misconceptions and fears.

The mind of man has been for centuries immersed in darkness, fostered by sacerdotal scrupulousity and scientific indifference, in which through formalities, lighted only by candles, the priesthood have had the understanding of the Bible to their own enjoyment, and to which enjoyments the darkened-minded have contributed, in order to be comforted by priestly voices from out the gloom.

The Religion of Spiritualism antedates the dark ages, and antedates Solomon and Moses, for Abraham held intercourse with Melchisedec, who was not of this world, and he was often visited by angel spirits who even knocked at his door. If necessary, the same religion now coming to the world, termed "new," by those who have not as yet lifted the veil, might easily be shown to antedate Abram by thousands of centuries. Out of the darkness and into the light is the view before us, with Science and Religion, Spirit and Matter, Heaven and Earth, and all that in them is united in One Harmonious Whole, in which there will be multitudinous differentiations of expressions, each after its own kind, and each to the glory of all the rest.

In a sermon by the editor of that able religious paper, "Unity," Rev. Jenkin Lloyd Jones said: "There is no damnation more deplorable than the imbecility of the parasites who are willing to eat unearned bread, to shelter themselves in another's strength, to clothe themselves with the purity of another's soul, either in time or eternity. The whole scheme of vicarious atonement, a supernatural savior, a miraculous salvation, a cramped heaven, an ample hell, belongs to the credulity of ignorance; it is of itself a mark of the unsaved, the evidence of damnation that obtains now, the damnation of one who sets conventions and tradition against science and history and the ever-expanding vision of the wise." That is a powerful arraignment of the belated and pernicious cult mis-called "orthodoxy." Not only is it a true criticism, but it is in accord with the teachings of the Hebrew prophets whose injunctions Jesus reverently promulgated.

Quaker.

Success in life depends entirely upon our environments, and not upon the amount of money that we possess. A thousand dollars in some places is as good as ten thousand in other places. Our environments are as we think them to be.

The state that we are in is conditional, not territorial. Get away from these materialistic ideas of wealth and happiness and enjoy spiritual wealth and happiness. Then you will find your Nirvana, or the Paradise of your soul.

Wherever we may be at a time when our mind is contented is the better place on earth to us. The place we are in does not make the mind. It is the mind that makes the place. Many people drive through this world with the cart before the horse.

Secrets are in the keeping of the Great Divine, Ruler of the Spirit World. When it is time for them to be known, the very air reveals them.

No man is worthy to live unless he is prepared for what is called Death.

Life is but a poor one that is without ambition.—Bonaparte.

Events mark time more truthfully than the course of the sun.

He that loses anything and gets wisdom by it is a gainer by the loss.

Great works are performed not by strength but by perseverance.

Few men are so clever as to know all the mischief they do.—Rochefoucauld.

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Letters from Our Readers.

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

The Irish World thus refers to the Japs, "Thinly venerated barbarians." Francis Xavier, who founded the first Jesuit mission went with a band of monks to Japan in 1549. He was so pleased with the Japs that he said, "I know not when to cease speaking of the Japanese. They are truly the delight of my heart." Evidently the Irish World is not conversant with the history of missions in the East, nor the religion of the Japs.

Dr. Alexander Caird.

The Spiritualists of Lynn, Mass., have selected their ex-president, Dr. Alexander Caird, to honor, in the Boston Globe educational fund contest. They desire to secure a grand complimentary vote for their valuable friend, who has worked in season and out for the cause of Spiritualism.

Each reader of the Boston Globe will please cut out the coupons published daily, secure all they can from others and forward direct to the Globe, or to Mrs. A. A. Averill, secretary, 42 Smith St., Lynn, Mass., or to myself as chairman of the committee.

Yours fraternally, George W. Kates. 35 School St., Lynn, Mass.

Professor Crookes' Testimony.

RESEARCHES INTO THE PHENOMENA OF MODERN SPIRITUALISM. BY SIR WM. CROOKES, F. R. S. ILLUSTRATED. For sale by Banner of Light Pub. Co. 50 cents; 8vo.

This reprint of the account of Prof. Crookes' marvelous experiments in his early "Researches into the Phenomena of Modern Spiritualism" is very timely. The articles in "The Quarterly Journal of Science," and one from the "Spiritualist" are supplemented by his address in 1898 before the British Association.

The experiments, to use a scientific term, which Prof. Crookes conducted, included physical as well as mental or psychological phenomena and took place in his own laboratory under his own conditions, often with apparatus specially devised by him, the use and purpose of which were unknown and unexplained to the medium.

The materialization under the mediumship of Miss Florence Cook, which produced the form of "Katie King," are, undoubtedly, when all the conditions and circumstances are taken into account, the most marvelous and convincing that the world has ever seen. The high standing of Prof. Crookes as a scientist (every one knows of his researches in the newly discovered laws of radiation and his practical application of them in the Crookes' Tubes and the X-rays) makes the accuracy of his facts indisputable.

Let a skeptic raise any possible objection and try every conceivable theory of explanation and then, if he be an honest man, let him read the book and see his previous pet theory as completely "removed" by the Professor's arguments as are the enemies of the Sultan of Turkey when they are so unfortunate as to fall into his power.

This volume is a very striking exemplification of the truth of the proverb, "The best things come in the smallest parcels."—Minnie Inness.

Angels, come and help me.—F. H. Character means tremendous success. Countless thousands suffer from a lack of character. Character is the one principal cause of all noble and great souls in all history. "Is not character the One Main Thing?" Soul-culture builds character.

Bible.

Balthazar the Magus. REVIEW BY W. J. COLVILLE.

The above is the title of the third in a series of four romances intended to teach universal religion in connection with modern scientific discoveries, by Chevallier A. Van der Naillen, of San Francisco. The two preceding works by the same author, "On the Heights of Himalaya," and "In the Sanctuary," are well known to "Banner" readers, many of whom will no doubt take interest in the new work by a deservedly popular author who has traveled widely and studied deeply in many lands. There are three leading characters in this extraordinary book. Balthazar, a Catholic priest, and a young American woman who is seeking to penetrate the mysteries of the higher life. The scenes are laid partly in America and partly in Europe.

The priest is an enthusiastic high principled man seeking to divest religion of all that impairs genuineness. The young lady is ardent, ardent, being, extremely refined and sensitive. The teachings of Hinduism are discussed, but the author is not altogether in accord with Oriental philosophy, though he continually uses "Parabrahm" as the title of the Infinite. The priest who goes to France, Belgium and Italy is sorely grieved at the political intrigue which he discovers intermingled with ecclesiastical life, and it is his greatest ambition to purify the church, but he is able to make but little headway. On his return to America this earnest ecclesiastic receives some startling instructions from Balthazar, which as they concern the constitution of the universe, must set every serious reader thinking deeply. The three varieties of Ions, those of spirit, force and substance challenge our deepest attention. The theory put forward is very bold, and in some degree, highly original, though it borders closely on certain phases of Pantheism. Man is said to have a mission on earth to liberate the Absolute who is self-imprisoned in material forms.

The doctrine of divine incarnation is very broadly taught as if the author's views are that the Deity is embodied to some extent, in every form of existent life. The power of human will is freely admitted, but a vast distinction is made between the Magician who works selfishly for his own glory, and the higher Magus who consecrates his attainments for the blessings of humanity at large. Asceticism of all useless types is rebuked in this volume, but abstinence from all excess is righteously commended. Concerning the vegetarian diet for novices who seek to become adepts the author speaks guardedly. He inclines to the view that abstinence from flesh is a goal we are advancing toward but reprobrates sudden radical changes not only in diet but in general mode of life. Satisfactory scientific reasons can be given for this strictly moderate advice, based on the gradualness with which organisms change and become adapted to new sets of habits. As a contribution to a valuable type of semi-mystical literature, "Balthazar the Magus" will doubtless achieve considerable success. No one can fail to detect the ring of earnest sincerity which runs through its every page. Prof. Van der Naillen has evidently felt burdened with a message to his age, and has given it fervently and unreservedly. Though Italy and some other countries of Europe are not sketched very hopefully, the prospects of France are brightly pictured and the outlook for America is painted in decidedly rosy hues, though the weaknesses everywhere are pointed out and mammon worship is rebuked in no measured terms. A single quotation may give the reviewer a glimpse of the author's luxuriant descriptive style, when like Flammation, he blends an account of scientific verities with the details of romance. "The primal cause of all that is, the first principle of the universe and all that it contains is the incomprehensible, inscrutable mystery—the Absolute! No human mind, however far it may have mounted on the steps of the throne, can apprehend the idea of the Absolute—it is beyond the reach of intellect, intuition, clairvoyance itself. He, the Absolute, is the origin of all creation—all life: He is Omniscience, Omnipotence, all that was, is, shall be. He is eternally himself and unchangeable. He is Life, Motion, Existence! all that is of Him and from Him, yet though always giving, He is never depleted, for He is forever receiving, and is throbbing from very fullness. The Absolute is the principle, the Core of all Form, the Origin of all Motion, the Primal Cause of all Manifestation, the Centre and Sphere of Supreme Potential. From this Centre—his great Heart, pulsing and vibrating with life—flow into space emanations which form a second sphere, encircling the first like a halo. This is the Aura of the Absolute, and constitutes the zone of pure spirit. This zone is impregnated with all the attributes and potentialities of the Absolute Himself. From this Sphere of Pure Spirit, as a first differentiation, emanate primarily the Spiritual Ions which are the initial units and principles of all soul formation; secondly, the Ions of Force, and thirdly the Ions of Substance. Although differentiated, these three series of Ions are one, constituting as an aggregate the source of all creative force of the universe. They represent the first phase of the voluntary involution of the Absolute in his descent into matter. They are the general parent of all existences—they are the occult ultimates of the Ions that are already recognized by modern science. The spiritual Ions or first radiations from the zone of pure spirit are the units and initial principles of soul formations. They are potentially supreme. Next in power come the Ions of Force—they are the occult messengers of the Absolute—the unquestioning executors of His never-varying laws. The Ions of Substance are also ultimates of those Ions and have replaced the "atoms" of science. They are infinitesimal—beyond the reach of any invented or imagined microscope, yet they are real substance—the first cosmic matter in its higher condition of etherialization or sublimation." We have selected the above highly erudite passage from a treatise on cosmogony delivered to his students by the Magus, simply to whet the appetite of enquiring minds for the volume which contains such astounding declarations. The book abounds with interesting narrative matter in immeasurably lighter vein, but its palpable object is to introduce those very profound views of the universe which have first been briefly cited. The Banner of Light Book Store is plentifully supplied with all the works of the learned Professor to whom we owe this volume.

No rock is so hard but that a little wave may beat admission in a thousand years.—Tennyson.

Where all are selfish, the sage is no better than the fool, and only rather more dangerous.—Froude.

"Be strong! We are not here to play, to dream, to drift; We have hard work to do, and leads to lift; Shun not the struggle—face it; 'tis God's gift."

"Be strong! Say not, 'the days are evil. Who's to blame?' And fold the hands and acquiesce—oh, shame! Stand up, speak out, and bravely, in God's name."

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TWELFTH ANNUAL CONVENTION OF THE National Spiritualists' Association WILL BE HELD IN ST. LOUIS, MO. OCTOBER 18, 19, 20 & 21, 1904, At the Spiritual Temple, 3015 Pine St.

Day sessions at 10 a. m. and 2 p. m.—to which the public is cordially invited—will be devoted to business only. Evening exercises will consist of grand programs of varied numbers, including vocal and instrumental selections by talented artists; also lectures and tests of Spirit identity, by some of the most able spiritual workers in the land.

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THE ANNUAL RECEPTION OF THE N. S. A. TO DELEGATES AND VISITORS

will be held in the Spiritual Temple in St. Louis, October 17, at 8 p. m. All are cordially invited to attend. Harrison D. Barrett, President, Mary T. Longley, Secretary.

AMENDMENTS TO BE PRESENTED AT THE NATIONAL SPIRITUALISTS' ASSOCIATION CONVENTION OCTOBER, 1904.

To amend article VI, section 1, by inserting after the word "convention," in the thirteenth line, the following: "and one additional delegate for each fifty members, or major fraction thereof, of said subordinate society."

Amendment proposed by the First Spiritualists' Association of Washington, D. C.: Resolved: That the officers of the National Spiritualists' Association shall consist of a President, Vice-President, Secretary, and Treasurer, who shall be Trustees, and with five others constitute a board of nine Trustees, who shall have charge of the business affairs of the Association, and shall be chosen by written ballot by the duly accredited delegates present at the regular annual convention.

Beginning with the convention of 1904, the officers of the convention shall be chosen for the following terms: Two Trustees for four years, two trustees for three years, Secretary and one Trustee for two years; the President, Vice-President, and Treasurer for one year. The President shall be elected annually for one year, but at the termination of the respective periods of offices of the other members of the board the terms of office shall be for four years.

- F. A. Wood, President.
Mary J. Stephens, Vice-President.
R. E. Potts, Secretary.
W. H. Crowell, Treasurer.
J. F. Simonds,
Henry Steinberg,
F. C. Just,
Isabel L. Keeler,
Harriet D. Morgan, Trustees.

The First Church of Spiritualists of Pittsburgh, Pa., submits the following to the delegates of our next convention, viz: Amend article IX of Constitution: Strike out the words "or at such other time or other place as this Association may determine at any annual convention."

Yours fraternally, William Fetzer, Secretary, Per S.

Amendment: Amend article VI of Constitution by adding the following sentence at the close of present paragraph of section 1: "State associations composed of both delegates and lay members shall be entitled to one delegate for their charter and one additional delegate for each fifty, or major fraction thereof, delegates in attendance at their annual conventions; also an additional delegate for each fifty lay members, or major fraction thereof, in good standing upon the books of such State associations October 1st of each year."

Amend article VII of Constitution by inserting at the close of the third paragraph, section 1, the following: "By collecting twenty-five cents per capita from each lay member in good standing upon the books of all State associations chartered by the National Spiritualists' Association: October 1st of each year."

- Geo. A. Fuller,
Jas. B. Hatch,
Simeon Hutterfield,
Alex. Caird, M. D.,
Carrie F. Loring, Treas.,
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Our Home Circle.

EDITED BY MINNIE RESERVE SOULE.

The Wood-Mouse.

Do you know the little wood-mouse, That pretty little thing, That sits among the forest leaves Or by the forest spring?

It makes a bed of the soft, dry moss, In a hole that's deep and strong, And there it sleeps secure and warm The dreary winter long.

-Mary Howitt.

A Link in Our Golden Chain.

LOVE CREATES FAITH; FAITH CREATES POWER.

"All who have known George Lorimer will testify that the darker the night and the wilder the storm the closer he stood by you."

If no other word had been spoken, no other service of the arisen one recalled, no other eulogy read, these words would have been a sufficient explanation for the lavish love bestowed on the man whose name will always be identified with Tremont Temple.

Fear plays so large a part in the make-up of most of us that when the storm clouds rise and the waves toss the little ship on which we have set sail and we can see by faith only we begin to think about our own little affairs and make effort to see to it that nothing that is ours is lost and even at the risk of sinking the ship we carry out our plans for our own safety.

Courage is always loudly applauded especially if the life is endangered by the heroic action and faithfulness is praised and devotion prated about.

Is it because these characteristics are unusual and uncommon? The world loves the man who fights danger and death and who unselfishly allows the last life-boat to be filled to its capacity while he trusts himself to a spar and the angry billows.

The world loves the man who rushes into a burning building and at the risk of losing his life drags through the smoke and the flame the forgotten child.

The world loves the mother who clings to her wayward boy and who with tenderness and devotion follows him even to the foot of the gallows and waits with bowed head for the body over which she grows peculiarly tender because of his suffering and his sin.

The world loves the wife who stands loyally by her husband through financial disaster and puts her shoulder to the wheel, working side by side with him until their broken fortunes are mended.

And the world loves the friend who reaches through the darkness to grasp the hand of his friend, who speaks softly in the ear when the din of disaster has shut out every sound of encouragement, who without question or hesitation shares his all and makes his friend's pain his own and his own strength his friend's support.

The world loves all these types of devotion and expressions of unselfishness because the great heart of the world is beating in unison with everything that is beautiful and true.

The next step is to let the great throbbing heart of the world rule the actions and expressions of the world.

Love creates faith.

Faith creates power. A power created by faith and a faith created by love. A love that knows no fear, that never falters, is that spark of divinity in us which bespeaks our kinship with God.

It is there, underneath the thousand and one desires of the daily common life, this love which throbs and beats and seeks innumerable avenues of expression, this love which can transform us from hideous self-seeking, narrow personalities into the strong and pure men and women who are doing the brave deeds in the world; this love which shines out like a star in the darkest night and guides the storm-tossed mariner across the angry billows and away from the hidden rocks where death and wreckage lie in waiting; this love whose eye is faith and through whose clear sight the end is seen. Ah, Love is never blind! With undimmed vision it peers through the mist and shadow of the present, and sees the infinite possibilities in other lives and then pours out all the treasure of its being to hasten the hour of fulfillment.

"Take all," says Love, "no doubts of mine shall hinder your progress, for my faith in you is complete and entire."

And so Love, with its handmaid, Faith, becomes a mighty power in the world, indeed the one all potent power which sanctifies and glorifies the world.

And as it is with men and women so it is with purposes and plans, with mighty principles and great causes.

There dawns a day when the Cause we love and think we are devoted to assumes a ghastly color. The night and the darkness of death are settling down over its loved features.

The enemy has made an assault and the smoke of battle closes in about us and the din of the advancing foe deafens us.

"Run," says the prudent man, "if you stay you will lose all. You may be burned, assaulted, crushed."

"I cannot leave; don't you see they need me now more than ever before?" we reply.

"That may be true," continues the prudent one, "but every one else is running away; you cannot win a battle alone and single handed; besides, you are needed in the world and you may lose your life. It will be a useless waste of good material for you to stand here and be consumed just because you believe in this particular bit of work. God will find a place for that which is just as important and not half so dangerous."

That is the hour, dear hearts, that tries our souls, is it not? Who of us has not been reasoned with at some time in their life in this same calm manner? But if we are really in earnest, if we truly love the person or cause in question does not our love inspire us to stay and face unflinchingly every thrust of the sword, every sting of the arrow? And that is not all, for if it were only a means to encourage a show of bravery we might do well to run away; but unselfish devotion has unresponsible power to transmute hostile warfare into helpful service, make friends of fiends and to restore peace and order where pain and desolation hitherto reigned.

Even as "a little leaven may leaven the whole lump," so one devoted soul may save a soul, a city or a cause from complete failure and loss. The faith, the power, become the nucleus around which all virtues, all institutions, all beneficent purposes will grow as naturally as the child in the home of true parenthood.

Knowing this, and who has not felt the helpfulness of unbuyable friendship, knowing

this then and realizing what a staff and support one faith-holding, love-giving friend has been in time of need, how may we dare to withhold anything which is ours to give in the hour of trial.

All this is so true of our particular mission, the Cause intrusted to our keeping, Spiritualism.

Some one tells you that the ship is sinking, that you must run for the life boats and push off for shore and for a moment perhaps you are tempted to believe that the most important thing for you to do is to save yourself without regard to the effect on the general cause or the few faithful ones who will never leave.

A cause that was ever worthy your assistance is certainly worthy of it today. The need of a full exposition of the truth of spirit return and spirit communion was never greater than today. It is not the time to sulk in the tents and question the advisability of keeping in safe quarters. In the darkest hours we need the assurance and encouragement of loyalty. Face about, friends, and never mind about the life-boats and before you know it the winds will have subsided and the sun will be shining and the air will be filled with the hymns of peace and victory.

A Pilgrim Boy.

Mtme Inness.

CHAPTER XI.

(Continued from last week.)

John liked the chosen location. It was because the weather was so fair. The open spaces allured him with sunlight. The sea which he could not help loving in spite of the rough usage it had given him, was in broad view, and the woods, which with their mighty trees and mysterious depths of darkness had just begun to mean much to him, bred as he had been in the London murky atmosphere, bore a charm by which the boy's imagination was led captive.

So it was a happy boy who curled up under the gunwale of the little shallop, when, with her company of now satisfied explorers, she shoved off for the first time from Plymouth Rock.

"How do ye like it, Jacky boy?" said Tom as the south-west breeze, with its chilling but helpful breath, was bearing them across the now submerged flats of the harbor. "Will ye like it, or will ye no?"

"Oh, Tom, I like it. Fine, indeed, it is. Much better than the Sandy Cape with its red Indians. Think ye, there be many red men here? Is it not a terrible thing to think of being surrounded by savage beasts and savage men? But it will be no care for thee, Tom, when the Mayflower is far on her way back home."

"I've been thinking, my young Jockey boy, that I'll no go back when the Mayflower sails. I like the land and John, I have a fancy for thee. The sea is a rough mother. I'm tired of her and would be glad to live on dry land. Why not here? I think I will. But we'll see, my boy, we'll see."

"Oh, Tom, I hope you will stay. All of us boys will be so glad. You can teach us to fish and swim and—"

"Ah, my buck, you want me for school-master, do ye? Well, I'll trounce ye all well, not so well as ye deserve, but just good and strong to keep you down the devil in your veins. A sorry lot ye'll all be after I have school-mastered ye."

"Ah, little do we fear ye. Ye bark but never bite."

"You wait and see, my young buck," said Tom. John chuckled, pleased that Tom thought of staying. When he waked up, it was dark and the masts of the Mayflower loomed up against the sky in the distance. The next day the anchor of the ship was raised from the yellow sands of its bed and she spread her sails for Plymouth.

She anchored in the mouth of the Harbor that afternoon.

The Pilgrims were at Newe Plimouth.

CHAPTER XII.

"Ever thicker, thicker, thicker, Froze the ice on lake and river; Ever deeper, deeper, deeper, Fell the snow o'er all the landscape, Fell the gathering snow and drifted Through the forest."

-Longfellow.

Although they had now reached their haven, yet it was many days before the women and children could leave the ship. The Mayflower could not get very near the shore. There was not water enough to float her at low tide. She anchored off the beach where she was protected somewhat from the fury of storms. Thus she lay all winter about two miles from the landing place. Unladen she had to be and to do this at that distance with the shallop and the long boat was at best a slow and laborious operation.

The weather was bad, just like the winter weather nowadays. Any out-of-door work was sure to be interrupted by snow or rain or sleet. And when the sun came out to cheer them, it often brought with its smile a cutting breath that froze the beards of the workers and was almost as dangerous to the bodies of these sojourners, weakened as they were by long months of tedious voyaging, as were the tempestuous snow storms which came out of the northeast. They were all unused to the climate, too. They knew nothing of its dangers and their clothing was poor protection against its severities.

But to work they must go, as often as it was possible to work out of doors. The ship had to be unloaded and they must do it. Their houses had to be built and they must do it. Food had to be provided and no one else was there to do that. Well or ill, these things must be done and as there was more than all could do if all were well, many were compelled by the emergency, to work and work hard when prudence required that they should have lain in bed and nursed themselves back to health.

So when the little ship anchored at last in Plymouth Harbor, boys as well as men had to put their best effort and best strength into the work. John and Francis Billington, Love and Wrestling Brewster, Johnnie Cook, Jo Rogers, Resolved White, and all the rest had to take their turns at doing something.

Many were the days they felt like crying (if they only had been girls instead of boys) with cold and hunger. Their feet and clothes were so often wet through, they hardly noticed such little things. But the food was so scarce and so poor that the boys knew they were hungry all the time and wondered if their fathers felt as badly as they did.

Poor little chaps. The scurvy which killed some of the men, made no boy sick. But colds, fevers, coughs, pneumonias, these were the enemies which stalked up and down through that little village that first winter, taking their victims almost daily. And the boys became inured to death. It was terrible. Out of the hundred souls who landed on that coast, before the summer brought back health and life, over half had been borne out to the top of the first terrace overlooking the rock where they landed and there were laid away their worn out bodies; and their graves were smoothed over unmarked and in the spring time were sown with grain to conceal from the Indians the weakness of the numbers who remained.

The horrors of the time were endured best by the young; but even the boys had to contribute to the long death roll. And yet the babies lived. Oceanus Hopkins and Peregrin White, the first who were born since they

left home, tough little chaps, pulled through although they had none of the things which fond mammas now deem absolutely essential to children.

Just think; there was not one cow nor one drop of milk; no horses to help in the hard work; no vegetables to help out the "salt junk" and bacon on which, with the results of their hunting and trapping and a few fish, they had to rely; no flour, but only meal, rye and oat meal, and long before a first supply could be got either from the ground or from England, they were reduced to counting the kernels; no fruit of any kind; no matches. Fortunately the Billington family escaped death but not sickness and John, city-bred and weakly as he was, passed safely through the most trying time. This is a sad tale and yet to see that picture as it was, it must be told. To the young it was not without its pleasures and excitements. Boys then were just like boys now. The life of adventure and ever renewed strangeness added zest to the young lives which made hardship and toil, illness and death, fall lightly off the shoulders which bore no burden of years.

The first thing to do when they arrived in Plymouth Bay was to see how many houses were required. Some of the men had no families. They were divided among those whose families came with them. In this way they reduced themselves to nineteen households.

Then they staked out their house lots. On the corner, in the centre of the little town, just at the foot of the highest terrace (on which Capt. Standish designed to plant his fort and the single cannon which they owned) was the Governor's lot. Opposite and south of this was the Common House. The other pieces were divided by lot, all being measured to a size proportional to the number of people in the family. On the opposite corner of the Governor's lot, John Billington's father drew his homestead. Between his lot and the Governor's ran a place for a street extending north, while across it, east and west, from the hilltop to the waterside, ran the other highway now called Leyden street.

The work which fell to John's lot was not as heavy as that imposed upon Francis and the larger, stronger boys. The common house, which was first built in order to shelter those who came on shore to work and to store some of the cargo which was first brought ashore, must of course be first finished. After this protecting shelter was completed, each family had its own house to build. The experience gained in building the common house was of great help in rearing the other buildings.

This Common house was first framed. To make the frame, logs were chopped down and hewn a little on the outer sides where the planks or boards were to be put on. Then all the men needed to carry each log—and being green they were always heavy—were "told off" into a log-carrying gang. When the frame was up in place, the sides were put on. These were usually riven plank, i. e., plank split or "rived" out of the log. Sometimes the planks were sawed from the log by hand. But it is scarcely probable that in the hurry of building the Common house such care, which would have made the work more practical, would have been taken.

The big fireplace and chimney were built of such stones as could be found convenient, oftenest quite rough and uncouth. They were laid in clay (which they called "mortar"). This soon dried hard when the fire was built. The roof was covered with poles on which was laid thatch. This thatch they gathered in the low marshes around the harbor and when laid on thickly and carefully and bound down securely with poles laid lengthwise, it formed a warm roof, quite water-tight. It was an unusual sight after the thatch, wet from the salt water of the last tide, had begun to feel the drying warmth from the fire, to see it smoke as the moisture turned to steam. John thought the roof was on fire when he first saw it.

And it was not long before John found that his guess was correct. For only a day or two after the Common house was completed, the first "house-on-fire" occurred in Pilgrim Plymouth. The thatch had become thoroughly dry, the day was clear and cold and the laborers were clustered around the roaring hearth at their midday meal. To get warm was everybody's first wish and everybody, when he came in, bore all the wood his arms could hold. The fire roared and crackled up the big chimney and cold feet and cold noses, too, were beginning to feel the pleasant warmth. Then it was that the danger of a thatched roof became for the first time very unpleasantly apparent. All had been clustered about the furious blaze for about ten minutes. Everyone was thinking about getting the dinner, which, although poor and meagre, would yet be so refreshing, when Francis Billington, going to the spring for fresh water, saw that the roof was smoking in several places. The sparks from that comfortable fire had fallen in the thatch and smouldering for a few minutes, burst in a half a dozen places into tiny flames.

Francis rushed back, dropping his bucket in his excitement and shouting "Fire! Fire!" in his loudest tones. He opened the door to yell "Fire" to the astonished inmates of the house and the draft thus created caused the small flames to become large ones.

In spite of their utmost efforts quickly exerted the new roof was a ruin before the few buckets could bring water enough to put out the flames.

Fortunately the burning thatch was torn from the beams before they caught, and the roof was as good as ever except that it lacked thatch. It had taken the labor of nearly a week to thatch it and in a few minutes the week's work was done.

Cheerfully, however, these tireless, sturdy men, whose courage never failed them, went again to work. More thatch was added to the big pile which had been brought up from the flats, the boys often being the carriers. The weather "held good" and five days more found the roof repaired and a lesson of care inculcated. Water in goodly quantity was kept on hand and a ladder always ready. With care in the management of the fires so serious an accident was afterward avoided, although thatched roofs and wood fires in short chimneys were never very good neighbors.

(To be continued.)

Another Case of Softness.

"Yes, my hands are soft," said young De Duddy, at a Fifth Avenue party the other night as he gazed at his useless appendages. Then he added: "Do you know how I do it? I always sleep with my gloves on!" "And do you sleep with your hat on too?" asked a pert young lady.

"Oh, no," answered the dude. And then he could not imagine what the company were smiling about.—Selected.

Mrs. C.—"Do you believe that cures can be effected by the laying on of hands?"

Mrs. A.—"Certainly. I cured my boy of smoking in that way."—Selected.

Optimism is practically applied faith and hope. Also it is energy.—Lavinia Hart.

The Holy of Holies is committed to the holy, simple, God-loving mystic man.—A. Z.

Peace, Power, Joy and Happiness come from the silent, simple mystic inner life, and can come from nowhere else.—A Mystic Adept.

SPIRIT

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM.

SHIP OF

MRS. MINNIE M. SOULE.

Report of Seance held September 21, 1904. S. E. 57.

In Explanation.

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

To Our Readers.

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

INVOCATION.

O Spirit of infinite love and tenderness whose expression is bringing the good news of life everlasting daily into our lives here, may we reach to understand something of that love and comprehend something of the tenderness and make it our own in our dealings with those about us. O, may we not grow so interested in all that is in the beautiful Beyond, in the joy and glory of the after life, that we shall forget the sorrow and pain and the need of the people round about us. So faithful we would be to every duty near at hand, so devoted to every soul that seeks help and strength from us that we may be able to walk even through the Valley of the Shadow with nothing like fear, with no sword hanging over us, but with the clear consciousness of duty well done—of service faithfully rendered, and so be happy and joyous even in the midst of distressing and distracting care. Not only to our own people who understand this law of spirit communion would we send our message, but to those who walk in the darkness, who cannot realize that their own are ever with them, but have put them away as though forever, who lay the bodies silent and cold out of sight as if it were the last. O, bless them and help them to open their eyes to the beauty that is everywhere about them. Help them to open their ears that they may hear the sweet songs of rejoicing and the glad tidings of great joy that are being borne to them by the spirits of the ones they have loved. Amen.

MESSAGES.

Ellen Gridley.

There is a spirit of a young woman who's just as full of pain as she can be. Her face is drawn, and her body is all drawn out of shape. Her name is Ellen Gridley. She says it is hard for her to speak. "Don't wonder at it. It's only because as I come I am brought into the atmosphere of my own pain that I had when I went away. It isn't always with me. When I am a little removed from the earth condition I feel none of this. I am from Kansas City, and I want to say a word to Horace. If I were to tell him what I feel it would be that there is no step that he takes that isn't of interest to me. I saw his marriage and tried to help him to be wise. He thought he knew what it was best to do, and I'm sure that he has always done the thing that he felt was the right thing. I saw the death that came about six months ago, and I have had a talk with the spirit and I feel that it is much better that that release came just when it did. I have been to the home and I know that the conditions that are there today, of upsetting and upheaval will soon be over. There won't be brightness right away. The monetary conditions will not improve immediately, but in a time the complex situation will become simplified and matters will look much better. If I were in your place I would see a doctor about Willie and about yourself. It isn't a serious matter, but it is better to have it attended to now. Don't think of me as being anywhere but in the home. There is nothing over here that is beautiful enough, or entrancing enough to keep me away from you. I could have any time gone to some more beautiful place than my home, but what would that have accomplished for me? The home was where my interest was and it is there now, and simply because there are beautiful things over here, that doesn't mean that I want them. I want to be in my place doing what I can to help you all. O yes, I have seen Richard.

Melissa Cushing.

There is a spirit of a beautiful woman now. She's a little above the medium height and stout, with beautiful white hair and dark eyes. She is just as calm and sweet as she can be. She says that it's the greatest pleasure to come, and that she is very happy to be able to send a word to her boy. Her name is Melissa Cushing, and she says, "I am from Pavtucket, R. I., and I want my Henry to know that I appreciate everything that he has done and that it gives me the greatest pleasure to see how he holds me in his memory. It's almost an ideal love that he gives me, but it was mine just the same before I came over. His father is with me and he is more reticent than I about expressing himself in this public way. You know that he would be of service to you if he could, and that his heart is full of affection and joy. We are very happy over here. We are in a home that is to our taste where we receive our friends and where we are able to make more or less of a centre for spiritual influences for those we love in the earth life. We have our little circles, and whenever we sit we centre our thought on some of you who are in the body and we send you as direct an influence as is possible without being directly in your presence. In these circles we often get communications from you very much as you get them from us, and it is rather interesting to the people who have never communicated with their own to sit with us and see how closely we are in touch with the conditions of life on earth. It's surprising what a difference of opinion there is about these things. Some spirits, as soon as they are awakened to the understanding that their body is dead, think that there is no communication and wander off to find occupations for themselves without regard for those they've left behind. Those are rare cases, though, for the average spirit is held in the earth surroundings through the grief of the people he has left, long enough to understand that they can see and perhaps communicate with their

own. Sarah and Molly are spending some time with me in our home, and they both wish to be remembered to you. I hope this will not be the last communication, but that we shall again find opportunity to talk with you. I sign myself just as you speak of me, that you may know that I am conscious of what you say. "Your blessed mother."

Harry Watson.

There is a little boy that comes here to me now. I think he's about eight years old. He's with an old lady. I think she must be a grandmother or an old aunt, anyway, somebody that he had in his family that he was fond of. He says that his name is Harry Watson, and he calls the woman who's with him Aunt Lydia. He says, "I used to live in Laconia, N. H., and my mother and father are there now and they don't know anything about this spirit life. If they did I think they'd be a good deal happier than they are today. When I came over here I didn't know that I was dead. I tried to talk to them and they didn't pay any attention, and pretty soon Aunt Lydia came and she said that I could come and stay with her, so I've been living with her ever since and every day we go to see my mother and I talk to her just as if she heard me and sometimes I can make her feel very much better, and sometimes she doesn't seem to pay any attention. I saw her this summer when she drove over to where my grave is, and she thought that she would put some blue flowers there instead of the red ones. She didn't like those so well, and I wanted to tell her that I could find the place a good deal better with the red ones. They look brighter and I see them quicker. I wish that my father could understand that I'm his little boy just the same as I ever was and that while he thinks that he has lost me he hasn't, because I shall always love him and be as near to him as I can. I'm going to do so much when I get bigger to help them. I don't care whether they know it or not, but I'm going to surprise them with a lot of nice things by and by. I wish I could talk to Lizzie, for I think that she would be glad to have me, but I don't know whether May would or not for she's a little afraid to go in a dark room or to be left alone, but I'm afraid she'd be afraid to hear me speak to her, but I would like to talk to Lizzie. I wish I could send all the love that I feel, and if I could send it in the paper I can give it to them when I come closer. I like cats just as well as I used to, and I've got the dog that they had to kill after I came away."

Jennie Rice.

There is the spirit of a woman who says she came from the South. She says, "I came from Jacksonville, and for a long time I've been trying to express myself here. I understood a good deal about these things, but one can never understand them fully until they have passed through the change. My name is Jennie Rice, and I'm glad to tell you that I've lost nothing in the way of a recollection of the things that I did and of the people with whom I was associated. I lived in Jacksonville a great many years, and I met a good many psychics. I didn't understand just why I couldn't get the same results from all as from one. I presume that I overlooked the fact of an individuality there that must express itself and that everyone must be governed more or less by the one in possession. I have a special reason for coming today, because I felt that before another month was over I must send a word to William. He often sits down and asks me to come to him. He strives to get into direct communication and I always go when he asks me, but sometimes his anxiety is so great that I cannot express to him what I feel or what I desire. I am pleased with what he has just done in making arrangements for the months to come. Some of the business is not yet finished, that is, the agreement is made but the papers are not passed. They will be, and I felt that I must tell him that he could rest easy and not be disturbed with fear. There is nothing to be disturbed over. The whole issue seems about to be made more definite and more as it should be. I am concerned that the rest of the family don't see things just as he does because I believe that he is nearer right than they, especially when he strives so hard to get the expression from us over here. My father is very much interested to produce some definite result for him, and also for Jack. Jack seems to take things in an indifferent sort of a way, but underneath that spirit is one of great care and extreme desire to have the thing right. I shall keep near to them all and I want them to understand it and I am as pleased when they make any special effort to connect with me, or when they carry out any special desire of mine, as if I were in the body. I am trying to do for them over here just what I am glad to have them do for me. We are growing together, and I find that instead of time separating us it is uniting us more closely and with a better understanding. I can't refrain from expressing my love and the hope that a time will come when face to face we may talk with each other even before they leave the body. Thank you."

A Happy Moment.

(Written especially for "The Banner.") A little babe lay asleep in its carriage, A tiny dog nestling close to her side; The mother intent on doing some shopping Had taken her treasures out for a ride.

And leaving them both asleep in the carriage She stepped in a store a purchase to make, A wan little beggar came slowly along, And ventured beside them for dear love's sake.

A smile of rare beauty lit up her wet face As her brown hand lay on the babe's dimpled cheek; And caressing them both so dainty and fair, The poor little beggar stood lowly and meek.

As she stood, absorbed in the precious treasures, A lady asked, "Are you caring for these?" "Oh, no!" said the child with gentle emotion, "I'm only loving them, ma'am, if you please."

-Laura J. Hayes.

A Mutual Mistake.

Little Willie told his mother that a lion was on the front porch, but when an investigation was made it was found to be the Newfoundland dog which had been newly shorn.

"Now, Willie," said his mother, "you have told a very naughty story, and you must go up to your room and pray for forgiveness and remain there until the Lord does forgive you."

Willie promptly obeyed, but he was gone only a few minutes before he came tripping back. "Did the Lord forgive you?" asked his mother.

"Yes," was the reply, "and he said he didn't blame me much either, 'cause when he first saw it he sorter thought it was a lion himself."—From Collier's Weekly.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—Phillips Brooks.

Music as Medicine.

Walter De Poi.

Music is a universal language, embracing in its vocabulary all possibilities of human thought, feeling or utterance, from the crudest rhythm of the natural man—the untaught savage—to the keenest analysis of the philosopher or the deepest emotions of a soul on fire with God, wrapped in the devotional bias engendered by direct contact of the soul with the divine heart of love.

In the blending of musical tones there is the possibility of unimagined and unfeared emotions and revelations. The ancient seers of India did not try to convey by written scroll the revelation of things celestial attained through exaltation of the soul senses to direct perception of eternal verities. The sublimity of truth and the glory and power of the emotions awakened in the soul of the seer while attuned to spiritual realities could only be expressed in the language of the emotions, through the modulated intonations of the human voice. The illuminated teacher intoned his revelations to his pupils, teaching them the truth in mantras, every tone of which had deep spiritual significance. When the words of the mantras were written and the tone values forgotten, their spirit was lost.

The spirit of truth contained in them no longer appealed to the pupil, because the emotional effect of the tones upon the soul was not felt; in other words, truth was something the soul might be led to feel were the tones sounded that embodied true emotions, or the emotions of truth, and the teacher who realized truth was able to awaken the same realization in his pupils by clothing his interior feelings in proper musical language.

Modern music represents in a large degree the dark side of mortal experience, the melancholy of a Chopin of the depths of darkness and sorrow felt by Beethoven. And, even when the lives of the gods are pictured, they are not the gods who have evolved to the transcendent heights of immortal love and sympathy, but common mortals cast in heroic mold, full of the petty vindictiveness, jealousy, passion and affection of beings in this mortal world.

If Chopin, Beethoven and Wagner could have lived an ideal life, apart from the petty side of mortal life with its cares and troubles, and have realized the sublime truths revealed to the seers of the ancient seers of India; if they could have heard the songs of the cherubim and seraphim, and seen the glories that the prophet Isaiah and others saw by open soul vision, or have felt the heavenly truths that John the Baptist tried to picture in symbolic language, would they not be the mightiest teachers of heavenly verities to the soul, and the most convincing that the world has known? Their musical revelations would be soul moving and soul convincing. Souls that would give themselves up to the sway of the heavenly emotions induced by their musical pictures of the joyous life of the celestials, would be awakened to the Divine Motive of existence, would be attuned to harmony with the Divine nature and purpose. Such music would compel the soul to feel and see God, and once a soul felt Godlike emotions it would forever after desire to live up to that Godlike ideal.

Music is but in its infancy. Musicians have been learning the language of the emotions—how to express in musical terms what they felt—and, as is natural, they could not express more than they felt. But as the musicians gain a deeper perception of eternal truth, which is sure to be revealed to the searching souls of mortals, they will reveal more of Divinity and less of mortality in their music, and awaken divine emotions in their hearers.

In the future the dominion of the orthodox religious beliefs of the dark ages will be cast aside, the vast processes of human evolution will be understood, the warfare and strife among nations, as well as in business life, will be done away with, and the necessity for competition and its concomitants, selfishness and hatred will no longer exist; man will rise above the savage in thought and action, and music will not only keep pace with man's spiritual evolution but it will be the most inspiring guide to that evolution. For, through the ability of inspired musicians to feel the nobler and higher sentiments or spiritual manhood—through feeling the inspiration of high ideals—musicians will make those sentiments and ideals real to their less fortunate brethren and lead them to feel and act the ideal life. Thus music will become the mightiest redeeming and transforming power in the development of character, and through character of the whole welfare of the race, that human evolution has produced.

It is now positively proven that thoughts and feeling create poisons and tonics in the flesh. Analysis of the perspiration and breath a half hour after a fit of anger, for instance, shows that anger has created a poisonous element, or vice versa, after a period of joyous emotion the blood is enriched by a tonic element. Some eighty different elements have been traced directly to the creative power of thoughts and feelings, by Prof. Elmer Gates of Washington, D. C.

The composer who understands this wonderful fact holds the key to a new healing art, the most magical and mystical that the world has ever heard of and also the most potent. In the emotion creating power of music we have in embryo, a whole science of healing which shall yet be developed for the overcoming of discord and inharmony, and the restoration of divine harmony, or health in the nature of man.

The inspired musician of the future will feel the celestial emotions of love, joy and peace, and he will weave these emotions into music like that which breathes through all the atmosphere of the heavenly spheres of eternal life. He will evolve such music as shall create health-compelling emotions in humanity. He will make the joyous brightness and health of heaven real to spirits clad in the vestments of mortality, and awaken them to the reality of their divine nature through the use of like musical emotions. With mystical minor tones he will enter into the dark recesses of their hearts, where they brood alone in "chambers of imagery," nursing their sorrow in selfish misery, and then when he has reached the secret chamber of their hearts and gained dominion over their feelings, he will lead them and compel them to follow him through the mighty magic of his music out into the brightness of a God-lit land, in green pastures and beside still waters, away from and beyond themselves into a heavenly atmosphere where joy perpetual reigns, where it is life to live, where living is a song of praise to the Eternal and everything pulsates with goodness and health. He will lead them from the bondage and darkness of their ignorant, mortal concept of life into the freedom and joy of the eternally true and real.

The time is not far distant when, through the discovery of more refined forces and more sensitive instruments, man will be convinced from the demonstrations of material science that the human spirit continues to exist as an intelligent entity after the death of its physical counterpart. Prof. Crookes, F. R. S., Prof. Alfred Russell Wallace, Camille Flammarion, and many other savants who represent the foremost achievements in exact science, have arrived at this conclusion now, through private investigation and much experimentation, but as yet a method of communication between the two degrees of life,

material and spiritual, that would be as convincing, say, as any chemical or electrical experiment, has not been evolved. But more and more are those whom the world looks to as authority in the realm of exact knowledge, giving time to investigate the occult phenomena known to exist through the different phases of human mediumship, and once the scientific world seeks, with unprejudiced mind, for truth from the spiritual world, it will draw the attention of those scientists and philosophers among the inhabitants of the lands of Spirit, who will co-operate with the seekers in this world and use their more advanced knowledge of chemistry and more developed powers of will to bring such convincing evidence of the truth of progressive immortality as will leave no room for doubt.

Then when the people in the world are convinced that there is no death, this truth will free them from the terrible burden of sorrow that they have borne for ages. When they learn from the inhabitants of heaven (as some have already learned) that there is no wrathful God sitting on a throne of judgment waiting to damn them to everlasting punishment because they were no better than they could be, and no devil to delight in their tortures, the truth will free them from fear, that fear which has enervated the manhood of the race and made humanity slaves to the authority of the priesthood.

Then through the power of truth woman will be emancipated from the slavery of ignorance-born subjection to man. She will bring all the powers of her will and imagination, of her affection and understanding, to creating a new race through a wise understanding and compliance with the laws of heredity.

Then, when the truth reveals that there is no death, no need of fear or sorrow, or pain or poverty, that all is good even in its present degree of unfolding and growing better forevermore, then the music of the present with its revelation of mortal sorrow and pain will be but a historical relic, and in its place will be a music through whose every minor strain even there will run that triumphant song of the soul victorious over sin, sickness and death, that is heard in the immortal worlds where truth reigns supreme and love inspires all hearts to do the will of the Good Father. 6027 Drexel Ave., Chicago.

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By I. K. FUNK

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