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BOSTON, SATURDAY, MAY-20, 1905.

No. 13

IF SPIRITS DIE.

William Brunton.

If spirits die—then all we have is dream,
A foolish fantasy of things that seem.
And we new shadows in deceifful light.
The prey of darkness and swift-coming night,
For vanished soon is e'en the noonday gleam:

Why then allured with any shining beam,
Why think of any hope as still supreme.
It all will come to bane and loss and blight—
If spirits die.
For such a world we needs must lose esteem
And it as barren with such prospect deem,
And turned from life with shudder of af-

And turned from hie with such appalling sight, ince nought could come from all earth's scheme,— If spirits die!

The Spiritual Bostrum.

Spiritualism Pure and Undefiled.

Jas. Robertson.

a Audress given-by Mr. James Robertson to the Members and Associates of the London Spiritualist Alliance, on April 13th, 1965, in the Salon of the Royal Soci-13th, 1965, in the Salon of the Royal Soci-Mall; Mr. H. Withall, Vice-President of the Alliance, in the chair. Reprinted from Light.

from Light.

Mr. Robertson, who was received with loud applanse, said: Buckle, in one of his posthumous essays, has said. "Belief in a fruire most of the despair," and that "the expectation of it is the prop and mainstay of life"; and yet, amilde a waning belief in the neurality of another life, every effort is made to weaken or deerly the following which could place that belief amongst those things about which we have absolute certainty: for Spiritualism lifts the question as to a life after bedig death out from any region of conjecture, and establishes it upon the firm ground of ascertained fact.

the continued of the property of the property

mored by what they heard and saw, with the result they heard and saw, with the result they heard and saw, with the result that prejudice and doubt were dissipated. The conversion of these prominent people, however, did not create the entitusia and no would naturally have expected.

These adherents of the new movement accepted, in all sincerity, the manifestations which came under Berlin notice, as to them to be considered to the sincerity of the manifestations which came under Berlin notice, as to them to be considered to the sincerity of the manifestations which came under Berlin notice, as to them to be considered to the sincerity of the sinc

peartition, had his own eyes opened; and we have the fruit of his discovery in those very valuable volumes, "Footfalls on the Boundary of Another World," and "The Debatable Land."

George Eliot thought so highly of Robert Dale Owen's rationalism, that when she heard he was an investigator, she said, "he common-sense." Common Large, the said is not an investigator, she said, "he common-sense." Common Large, the said is not she was the said that the lestrician, was extremely enthusiastic—he had received such abundant tests of spirit presence that he would not be silenced. Mr. and Mrs. S. C. Hall were alike certain that what they had heard and seen could only be accounted for by admitting the presence of their ascended friends. Mrs. Catherine Crowe, Westland Marston, and William and Mary Howitt were amongst the most processed that the words of an old provers, and an old moments! I have felt that I was about to enter upon a rich vein of be accounted for by admitting the presence of their ascended friends. Mrs. Catherine Crowe, Westland Marston, and William and Mary Howitt were amongst the most provided to the common state of the saccounted because of the common state of the saccounted because of the saccounted by the reality of the saccou Land."

And the Company of the Compa

was considered her foolish devotion to Spir-inalism. These noble adherents stood faithfully and consistently by the new truth, believing that to withhold, such knowledge from their fel-lows was an act of cowardice. They braved all opposition, because they knew the world needed the revelations of Spiritualism, and that antagonists were actuated by blind prej-ndice due to antecedent blast. Specialtive in thought in other spheres, the foundation upon altionabily to the specialtive. Specialtive in thought in other spheres, the foundation upon lationabily to the specialtive but causastif of objective realities which no arguments could undermine. Of course, their statements re-garding another life, to a man fettered by a priorf convictions, could only the claracterized as delnsfons. He could perceive nothing in the mechanism of the material Universe, or the vast awwesp and compass of selence, to which such claims could be related. It is not surprising, therefore, that Dr. Carpatter came forth with his theory of "Unconscious" Cerebration," which has about as much rela-tion to the subject as Free Trade has to bierebration," which has about as much rela-ion to the subject as Free Trade has to bi-

Cerebration," which has about as much relation to the subject as Free Trade has to bisology.

Freesear Trudall, who was no doubt quite-broot in his uposition, revoide from all ameratives of spirit manifestations with instinctive regluzanes: to him they were essentially incredible. Liberal and tolerant as he question reprinting the seems to lose the critical, impartitual methods and the most of the printing and inquiring spirit. He wrote in anything but an unbiased style as follows: "Men of science would see all that they have for a glimpse of the phenomena which are mere trilles to the Spiritualist." But dogmarism which has the subject to the phenomena which are mere trilles to the Spiritualist." But dogmarism which has the subject to the phenomena which are mere trilles to the Spiritualist." But dogmarism which has the subject to the man of science need give nothing, beyond the inquiring mind, free from prejudice, which the world credits him with possessing. The beginning of knowledge is surely the rejection of early prejudice! The onslaughts that were made upon them did not weaken the fails of the believers in the least, but only served to endear the subject to their hearts.

affected by the plethora of been offered to him; yet have been perplexed by otherwise have reached to ance. Sir David Brewst theories that have some good people them who might e plane of assur-er, when he was

otherwise have reached the plane of assertance. Sir David Benwist, when he was face to face with some sterling facts, declared that spirit was the last thing he would give in to, and there are many others likehim. Let some theory, be formulated by which he other world will be disproved, and all outsiders who have gen nothing of the subject will applied. It is sometimes said that these theoryizes are aradually coming our way; that they get closer to us generated you then they have been considered to be true, we cannot be gratiful to those who plane to be supported by the property of a civen place when there is a shorter way in sight. We are not going to lose our equilibrium, and be especially grateful, when home eminent Researcher, who faltered find stumbled along for years, is at last able to speak about the reality of the future life. Ever then be occasionally omits to state that he somedied internace arises from the fact that he has been continued by the phenomena of Spiritual sin.

or arises from the fact one of by the phenomens of Spiritualists, we ought betten in the Edmonds, and Owe and one of the we are creating to the second of the wear of the second of the

glimme it, though not the cour need something else the ties; if literary people very people very people very people very people very should be abdeal w

jeet, they some thing definite, and let it be known thing definite, and let it be known they are in our favor or against us. As a rule, the arguments used so bainnee one another as to leave them profities.

It is refreshing to turn to the pointed speech. It is refreshing to turn to the pointed speech in the profit of the profit of the matter. It is the speech in the profit of the matter and caught the spirit and meaning of Spiritualism. He has found a kell which unlocks some mysteries of, life and being, and the knowledge is so precious that he will have no misunderstanding reparading his platform. When Mr. Harrold Beelie, as reported in the Pall Mall Magazine of Spiritual matters. Dr. Researchers regarding spiritual matters. Dr. Researchers regarding spiritual matters. Dr. Wallace said, "Why are you afraid of Spiritualism? I am a Spiritualist, and an not the least frightened at the name." When Mr. Spiritualist, and an offer the further asked if we were likely to get

itualism? I am a Spiritualist, and am not the least frightened at the name." When Mr. Begbie further asked if we were likely to get from this science of Spiritualism proof of the calistence of Soul, and the persistence of consciousness beyond the grave, Dr. Wallace blundy affirmed that those points were already of the constraint of th

are immense and untrodden fields yet to explore, we are not coing to ignore and shut got those spirit people whose claired experience those spirit people whose claired experience those spirit people whose claired experience. It is true that Mr. F. W. H. Myers ended his long inquiry with an affirmation in favor of Spiritunism, but we want vatal beliefs to be strongly and clearly expressed. Only lately, in tilasgow, a popular elergyman, dening with Mr. Myers' volumes, said that he fMr. Myers' whomes, said that he fMr. Myers' whomes, said that he fMr. Myers' whomes, said that he fMr. Myers' who was too vague and qualitied in his conclusions, or the elergyman had not read the volumes intelligently. We desire, to refut the charges both that we are too credulous, and that we follow declinions. Many of us were entirely sceptical as to any other state of existence until we met with farets which were entirely sceptical as to any other state of existence until we met with farets which were entirely sceptical as to any other state of existence until we met with farets which were entirely sceptical as to any other state of existence until we met with farets which were during the met with farets which were during the met with farets which were during the form of the manufestations we hear about round of the meaning that the same sealed a higher plane of knowledge than we ourselves have traversed. Of course, there are in our ranks ill-balanced and credulency, however, has been to deny what we hear, which were the manufestation and the same plane of knowledge during the creditors, who was not being what we have been mirrepresented in being called creditors, wisconaries.

No bour ago as 1858, Theodore Tarker, the

key the world has had to the meaning of the word Inspiration. Never before did we really understand the mystery of the inflowing of thought until mediumship supplied as with the missing link, a perfect Resetta Stone. We had many peetic metaphors, but no straight and clear speech which we could grasp. Wordsworth might say

"And I have felt resence that disturbs me with the joy devated thoughts, a sense sublime omething far more deeply interfused".

was only set down as a poem of the "Instantien".

Jean Jacques Rousseau tells us in his "Consessors, how, before he entered upon his liferency extreet, he was walking along the road of Paris, when a rush of Dengalet came upon in regarding which he said.

"If over antiving resembled a solden inspantion, it was the incoment which began in me. All at once I felt in 1887 if dazzled by thousand sparking lights, crowds of vivid deas through date my mind with a roce and confusion that there me into inspeakable cutton. If off my head whitting in a goldenton of the rese, and felt, could have written out the matter of what I saw and figh, with what learness could I have brought out all the contradictions of our swild system."

The literature of the world abounds with

inarter of what I saw and 150, with what cheerness could I have beought out all the contradictions of our says! system: The literature of the world abounds with records of similar experiences, which are not understood except by the explanation Spirit-unism afforcis. John Morley may say that we have not to suppose that there was any mir-ture of the suppose that there was any mir-sure of the suppose that there was any mir-cular outside agong, and that a subscript something produced it but in saying this be-does not throw any light on Rousseaux expe-rience. It is copiess and unbiguous, and crannet satisfy those who have felt the affarts poured upon them, which pointed to some ex-ternal cause. It is to trance and inspirational mesilumship that we have to look for the real ship that we have to look for the real

Of late. I spent a long midsummer day With Tennyson; he almost felt my hands I pon his brow, and sensed my spirit breath. Wordsworth was with me, that calm, subtle

I from his brow, and seemed the third salm, sub-wind.

We sowed within that gentle poet's brain Sweet thoughts, as fragrant as the ne-mown hay.

He knew not that the infidel Rousseau Bent over bin, and wove a coronet Of truth: flowers for his intellectual brow

It has been my privilege, for over a quarter of a century, to come into the closest for the control of the control of the close the control of the control o It has been my privilege, for over a quar-

sonalities who are behind trance speakers, but no one could come into close contact with mediums for years, as I have done, without hardware the state of the sta known these spirit people so long, have come into sone close personal friendship with some of them, have received so much of real guidance and belty, that to me, without any germ of doubt, they are bunna personalities, genuine helpers, coming back to earth with their measures of hope, of counsel, and of cheer. I cannot be affected in the least by talk about "disintegrations of personality," or "sensory automatian." They are people who exist apart from the mediums, and if I did not not be a supersonal to the least by talk about "disintegrations of personality," or "least by a supersonal transmit of the least by talk about "disintegrations," and similar experiences will stand on the same platform.

I do not mean to say that all the trance speaking I have heard bears the stamp of intellectual control of the speaking in the speaking the law the speaking in the personality; but I am inclined to think, even in some cases when we are presented with what Carlyle has called "bottled meanshime," that spirits are behind the work who are either ignorant or incapable, or it may be that the receiving instrument is out of order, and the spirit cannot see that the transmission is irregular.

transmission is irregular.

I cannot forget my first association with trance meliumship, nor the many_lodesu with trance meliumship, nor the many_lodesu with whom I have kept up intercorner to this hour—the "White Stars," the "Messengers," the Backshins," each of whom has had an the Blackshins," each of whom has had an the Blackshins," each of whom has had not been an early to the state of th

furnished to the world throigh, mentality of one who has long any question of a future life in the neighborhood of the hard-headed but of around the hard-headed but of around the hard-headed but of a south the same way. Moses, Her hand wrote out remain ments purporting to be the sentime sone who had done with physical; case there was in religious his. have prempted the Appendix of the Appendix o

MOVE BACK, YE RED MI

Once your possessions were broad as the sun's gath; Gaoh winged winds there and led forth the gales. What summer as winter winds hurried. Drifting the snow-shrouds that covered your trails.

For the Great Spirit laid down in your valleys Proud flowing rivers, and bent the glad rills Through lofty forests that, towering skyward, Lifted their crowns on your uprising hills.

Heno, the Thunderer, warred o'er your moun

tains
Restless and wrathful, in voice strong and
loud
Unchained the tempest that, black-winged
and deathful,
Hurled its fire arrows afar from the cloud.

Earth, your great mother, held on her bosom
Lakes and still fountains whose raptu streams
Leaped down the hillsides, and, singing a sur songs,
Lulled your fair lowlands to shad dreams.

rise? on their death-shadows the strong har-vests grow? lakes and proud rivers? Serving the pale face. aring his burthens submissive they flow.

The tall pine, your compass that points to the satward,
Mourns in its branches-ye need not its guide:
No more the winter winds drift the great showfalls
Over your wat trails that led far and wide.

In your broad lowlands the swift humming arrow,
Quick from the bow-string no longer resounds,
Where the deer listened in winds scenting
wolf herds.
Pale faces barter and commerce abounds.

Summer winds wandering far from the south-ward.
O'er your lands searching and hushful in sighs,
super your wandering, call in soft whispers— Prom your vast silences no yoice replies!

Little time longer your last lands yet shelt Tribes, chiefs and warriors who mournfu

Draw near together, ye few who yet linger. Smother your council fire—aye, though your track Broad as this land is, your voice is unheeded. Pale faces press ye; move back, move back:

The Trans

Autobiographical.

Interesting Events in the Life of a

he following valuable biographical sketch of the carrier of a most highly respected English had provided the property of known to the editor of the "Banner" for over thirty years, has recently ap-peared in the columner of The Two Worlds, Manchester, Eng. Such personal highers are invaluable from many points of view.

Mortis, Manchester, Egg. Such personal Actives.

Griver.

Griver.

Griver.

How my infancy I was a very delicate child, so much so that the doctor advised my medite to take me from school at an early are. I can well, semember, after I had lelf school, and the school of the school o

One peculiarity of my mediumship is that to the peculiarity of my mediumship is that to the peculiarity of my mediumship is that to the peculiarity of my peculiarity of the peculiarity

VISITING IN SPIRIT

week your voice was weaker than naual, but it seemed so to me.

VINTING IN SURING.

I am not the only one who has realized this can be a sure of the control of the control

The following week, Mrs. Johnson inving gentried, paid us a visit; when Miss Record elated what she had seen, and added, "What are you done with Miss Keeves' portrait, or 1 booked all over the house and could not at "weell," said Mrs. Johnson, "I am "weell," said Mrs. Johnson, "I am exceptible everything as I bett it, and I hook he portrait with me to Peterboround;"

sure you have been to our house, for you have been the overlied reverbiling as I bett, and took described everything as I bett, and took our home circle asked Miss Record If she would try to vialt her bouse in spirit, and try, if you will give me permission." (She never tried to visit anyone in spirit without their consent). Accordingly, one Welmesday ment, and after a period of quietness said, 'I have been to Mrs, — and seen what she is preparing for dinner" (describing every described by the said of the

SEEINO AT A DISTANCE.

One evening I went to a neeting at a house situated about a mile from ours; Miss Recordways too III to accompany me. At the close of the meeting, Captain 3—, one of the gentle-the-terret, and when a sping 'Good-bye,' in-tired me to his house, desiring me to take Miss Record with me. On arriving at home your were speaking to?' Before answering her I asked if she had been out? She said, or a first the said of the

A HAUNTING SPIRIT,

to his house."

A HAUNTING SPIRIT,

On Sept. 20th, 1374, Mrs. Pritchard, of Holborn, ceime to our circle and said she had been very much disturbed by a spirit in her the view of finding out the cause of the disturbance, which we did. While sitting at the circle I was made to personate an old man, house fifty years, ago. I was also made to rise from my seat and go to the cupboard, to the bedside, and go through the actions of cutting some ones firent, let he knife fail very heavily on the floor, and with heavy had found all the said of the s

A FRENCH GENTLEMAN.

when I was engaged to anics Hall, Halifaz, I was ag down the hall, in spirit.

A FRENCH GENTLEMAN.

in London for a few days, and had been advised to pay us a wisit. During the seance a spirit friend wished to commune with him. He put all his questions in the French language, wifich nous understood but himself When leaving he expressed his thanks and delight at what he had received, and added, that all his questions (a)though asked in French) were answered quite correctly.

SPIRTY, DENTITY.

On Sept. 29th, 1872, Mr. Hay, late of Scot-land, came to our public circle. He appeared very anxions to commune with a loved one who had passed on, but the desired one did not communicate. Reving he was so anxions one on the following Sunday, hoping he would be more successful.

land, cume to our public circle. He appeared who had passed commune with a lord one out the communicate. Seeing he was a anxious we invited him and two others to come on the succession of the communication o

A PREVISION OF A VISITOR

A PHEVISION OF A VISITOR.

A PHEVISION OF A VISITOR.

In the year 1872 or 1874, one of our sitters beought a friend with lift to the circle, without previously asking nermission. He said he Miss Record came forward, and when she saw the gentleman site said, "Yes, you are welcome. I have seen you before," "I have seen you before," "I have seen you begin to the saw the gentleman site said, "Yes, you are welcome," I have seen you before, "I have not so that the said of the

A SUICIDE ENACTS HIS TRAGIC END.

A SUNDIE INVASTA HIS TRAGIC END.

On one occasion a gradienan from Plymouth called and a-skell if we would give him
a sitting, adding that he had been recommended to call on us. We promised to do so
the following week. When he had gone I remembered we had promised to be present at
a family party on the same date. Not knowcould not write to him, but as he was not to
could not write to him, but as he was not to
come until seven elcok in the evening, we
decided to go, and leave in time for the sitting.

decided to go, and leave in the evening, we decided to go, and leave in time for the sitting.

As the time dr-w near, a strange spirit excitation, and the sitting of the sitting of the sitting of the sitting series of the sitting several sitting several sitting several sitting several spirits communicated. We departed at once, and sure soungh, when we arrived at our house (which ing at the door.

During the sitting several spirits communicated, one being the gentleman's father, who had been a minister. He offered up a prayer, the sitting several spirits communicated one being the gentleman's father, who had been a minister. He offered up a prayer, characteristic of his father's style, saying it was the prayer his father was accustomed to make daily, and it filled him with emotion. It was the prayer his father was accustomed to make daily, and it filled him with emotion of the side of the side

A TEST OF SPIRIT CONTROL

A TEST OF SPULIT CONTROL.

A TRIBY (one of the silters) asked a spirit annuel "Disky", who was controlling me, if she could go to his house and see what was not controlled and the silters of the control of the contro

lady who save the comment of the com

(Ce

A Victim of Telepathy. (A Psychic Romance.)

"Editi, it seems strange to me that you are letting opportunities go by you that many girls would reach out for with both hands. Look, now, at those two men," and the strange of the stra

wo at twenty-eight me young woman, and meant to stay so. Leving made herself as comfortable as possible, ing made herself as comfortable as possible, ing made herself as comfortable as possible resumed her subject by a sudden to the young to the young the

a infectionally that Eatth was compensed with her. Said the latter, "I have beard that, but her. Said the latter, and the said latter, and the latter latt

we will be interrepred," and she pushed a screen between their chairs and the edge of the porch. "No one will see us now," she are not seen to be the porch. "No one will see us now," she are not seen to be the porch. "I may as well go over the whole ground from our first meeting." said Edith. "Although there is nothing separate in the first threat the seen that th

And her little smile and delicate color fin-ished the remark. "I felt his band on any could not missing the property of the band on any could not missing his many and the same. It did not speak my name, and that he pur-voice or felt lis thoughts or presence as the case may be. I know when he is well or little when he is prosperous or not, when he is him, show coping away; but I do not meet.

case may be. I know when he is well or illiwhen he is prosperous or not; when he is
coming here or going away; but I do not meet
here or going away; but I do not meet
"Way is that" asid Suste. "Does he not
call upon you, or do you avoid him?"
"It is a little of both," and id Edith. "He
comes here but soldon, and when he is here
"It is a little of both," and id Edith. "He
comes here but soldon, and when he is here
I have had one or two experiences in seeing
him soldenly, and I do not want many of the
kind. The first one, he was passing by and
know how anyone feels to be shot."
"And she was really paid for the moment.
"There was a flash of light across my eyes
in my beed, and a pain in my heart exactly
as if pierced by a builet. I surely do not
intend to invite another such experience.
In my head, and a pain in my heart exactly
as if pierced by a builet. I surely do not
intend to invite another such experience.
The present of the moment or
or spiritual nature. As I shook hands with
him I felt a touch on my shoulder like a
hand and slipping down my arm to the waist,
mything and nothing to keep him from noticing that I did not remove my hand from his.
It way not long, of course, and then the hand
released me, striking me lightly on wrist, el"A little later I suddenly saw his face
illumined by a most beautiful light. It was
processly like setting a kimp behind an alahim. I was simply offerwhelmed. It occurred so notherly the way to describe it.
that I was frightened. How I got sway I do
not know. But I did go, and managed to
get home. But for hour is was almost helpshe stopped, as if trying to collect her
thoughts into order, then said dryamily:

Ske stopped, as if trying to collect her thoughts into order, then said dreamily:

"One he kissed me. I can feel'tly yet." Anne he was a state of the control of the contro

speak.

"Willist" she whispered. "Something in wrong with Willis Mor. He is calling me." She shuddered visibly. "He is certainly in constitution of the constitution o

Mrs. Dalrymple stood breathless. Even ith her knowledge, the scene was marvelous

There is No Disease on Earth but what can be cured it treated in time and the proper remedy is used. Medical authorities have known for a lone time that the berry its large of the control of the contro

Abstract of a lecture by Miss Susie C. Clark, delivered on Sunday, April 9, 1905, in G. A. R. Hall, Pearl Street, Worcester, Mass., from notes supplied by courtesy of M. Ligzie Beals, corresponding secretary Worcester Association of Spiritualists.

Worcester Association of Spiritualists.

In the veilight of civilization, a belief in the existence of a personal devil was accepted by the world at large. A being responsible or the temptation, suffering, and all of the dad of the day in the light of this twentieth century e ind no trace of a belief in this being, wy-revoted him down, the door Jpa-beef was the property of the pr

devil dead when we engage in un-

holy war, in wholesale murder by shot and height deadly of envy and jaelnous yelead which is so prevalent in our ranks today when we should be thankful for the success of our brother and sister, as if it were our which it has been said come not by twins which it has been said come not by twins triplets, but come in litters, and yet we ways brims barner does any good but at-mys brims barner does any good but at-ing the law of the way of the ways the way was brims barner does not consider the way and the way the way to the way to the way been been as the way to the the way to the the way to the way

all know worty merer ones and some the lower of money dead, that prolife came of all evil?

In the lowe of money dead, that prolife came of all evil?

Alt my friend in the today, how can any intelligent Spiritunist refuse to believe in the evidence presented to our view. While I do not believe all what twe-sixtus of all the sixtuses in our land today is caused by obsession; that is a broad statement, but I open for the spirits from the spheres to return, why not those earth-bound spirits who have never left the material conditions. However, the spirits from the spirits who have never left the material conditions. I would not be the spirit is the patient of affection is so strong that the spirit still lingers in the atmosphere of the motral, until the spirit is the patient, and meets the spirit is the patient, and meets treatment. In my experience as a healer in cases of spirits in the spirite who, then indeed, the spirit is the patient, and meets treatment. In my experience as a healer in cases of spirits in the spirite who, then indeed, the spirit is the patient, and meets treatment. In my experience as a healer in cases of spirits in the spirite who, then indeed, the spirit is the patient, and they have answered. We here more thank the very large spirit, and they have answered. We have an word, because it is of the spirits in the spirit is the patient is of the spirits in the spirit is the patient is of the spirits in the spirit is the spirit is the patient is of the spirits in the spirit is the spiri

nounce the medium as a transo server the work.

We will may not the recent exposure of many mediums be accounted for in this way? Aht may friends, when you send only saints "over there," saints will return and bless you. We acknowledge and suppressible the invaste was a suppression of the saint will be a superscript the saint of the saint will be saint with the saint will be saint with the saint will be s

Rev. R. F. Austin on Evolution.

geology, astronomy and kindred natural feelings, and herriding nan beisiring his "In place and herriding herriding his properties and present water of the programment of the programmen

may describe what she required for secu-nancy the contents of a closed and scaled an according to the content of the content of the fight his own laws, and just as it is necessary fight his own laws, and just as it is necessary fight his own laws, and just as it is necessary fight his own laws, and just as it is necessary fight his own laws, and just as perfect mani-festation of the animal creation—so in spirit must the mine and so and in the content of the must the mine and and in the content of the on a true and selentific basis.

Ask-mk esternist or investory work if this be not greatest of them all, and all achievement must take its departure there.) We do not out their antiral conditions, and show to a doubting public whose curiosity seems to give them the right to give n'stand and deliver, and the content of the content of the con-tent of the content of the content of the con-tent of the content of the content of the results in their own good time.

As I said at the beginning, I am soft defend-ing any one person. I am simply considing ignored, it truth is the desired end of experi-ment, be it of the psychic-spiritual or ma-terial-lumina words.

M. E. V.

For Over Sixty Years

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

A Debate in Pawtucket, R. I.

Mr. Bradley is also willing.
Mr. Bradley is also in the first in the fi

the Spirmans, who are suffirms of the fore them the most prominent mediums of the fore them the most prominent and the sufficient of the s

For Coughs and Colds, chidren take Piscure for Consumption without objection. Thorean's Religion.

Use Allen's Foot-Enac.

A powder to be shoken into the shoes. Your feet feel swellen, nervous and damp, and considered the state of the

Campmeeting News.

Season 1905.

As the campinecting season is rapidly approaching secretaries of the various camps should report at once to this office, so that proper announcement as to dates can be made. The "Banner" list was themost complete of any last year, and it will be so again this season.

Chesterfield Camp

The official board met at Camp Chester field, April'9, to perfect arrangements for the coming camp session, be-draining July 15 and the coming camp session, be-draining July 15 and best talent and will have them well advertised. The programs will be ready for distribution in a month. Mrs. Lydia Jessup, secretary, Anderson, Ind.

Camp opens Sunday, July 30. Circulars can be obtained from Albert P. Blinn, clerk, Lake Pleasant, Mass. Mineral Park Camp, Cal.
The Spiritualists of Southerh Californ
have engaged Mineral Park, the can
grounds in the Arroys Seco, Just below Ga
June 25 to July 25. Mrs. Nettle Hewel is it
head of the executive committee. Addres
her for programs.

Who Ever Heard Of A Poor lenwo "Makes Cooking Easy"

> Leading dealers sell them everywhere as the standard range.

Mt. Pleasant Park, Clinton, Iowa

Sunapee Lake Camp, N. H.

Unity Camp, Saugus Centre, Mass The season's work at Unity Camp, Saugu-'entre, will open on Sunday, June 4 and con-inuc every Sunday until the last of Septem-

Vicksburg Camp.

Vicksburg Camp, Mich., opens July 30 and closes August 20. For full particulars address Mrs. Jeannette Fraser, Vicksburg, Mich.

A Reliable Heart Cure.

Alice A. Wetmore, Box 67, Norwich, Co
says if any sufferer from Heart Disease
write her, she will, without charge, di
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"I read your poems frequently at my Sunday lectures and think the one entitled. The Artist and the Angel' is worth the price of the book." "Geo. A. Puller, M.D.

"I will gladly do all I can to give publicity to your desirability in the price of the price of

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THIS IS WHOLLY NEW,
and files great veacety in the theory and practice,
giving their positions and aspects for 1834-1948.

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tary hours, clock hours, fixed stars, decanates, terms, etc., etc., Guide and Lessons, for Horseope Work, time, and all the necessary laws for reading the same.

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CATION OFFICE AND NO

THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston, Mass.
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To whom all Literary Contributions, News Items, Reports and Announcements must be addressed. General Manager......IRVING F. SYMONDS To whom all Business Communications in ust be directed

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

ADVERTISING RATES.

vertisements to be renewed at continued ast be left at our Office before 9 A. M rday, a week in advance of the date t they are to appear.

The BANNER OF LIGHT cannot well undertake to route for the honesty of its many advertises. Advertisements which open submerrer its mank known that face are accepted, and submerrer its mank known that face are accepted, and submerrer its mank known that dishunct or improper persons are using our advertising columns, they are at one submissions. We request partners to notly up promptly in case they discretely one of the dishumstation and retirements of parties when they have proved to be dishumstation or marriedly of conditional.

Our columns are open for the expression of imper-onal free thought, but we do not necessarily endorse all he varied mades of opinion to which correspondents may No attention is paid to anonymous communications
Name and address of writer is indispensable as a guaranty
of good faith. We cannot undertake to preserve or return

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

Banner of Bight.

BOSTON, SATURDAY, MAY 20, 1905

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

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

The N. S. A. Declaration of Principles.

The following represents the principles adopted at the 1800 national convention of the Spiritualists of America, and readiffmed at the national convention held at Washington, D. C., October, 1903.

We believe that the phenomens of nature physical and spiritual, are the approach of infinite intelligence.

Of such expressions, and living in accordance therewith, constitutes the true religion.

4. We affirm that the existence and personal identity of the destricted continues.

5. We affirm that communication with the excelled dead is a fact, scientifically proven by the phenomens of Spiritualism. The proposed of the continues of t

Brevities.

Recent udzices from the Antipodes inform us that the Canse is in good order alike in Australia and New Zealand. The Melbourne Harbinger of Light, for April, prints Charles Dawbarn's article. "An Experiment in 183-chology"—an effective, contribution from An-inal Bright. Throsophy and the New Psychol-ogy; a fine portrait and biographical sketch of Otto Waschatz, the president of the Victories Otto Waschatz, the president of the Victories Bright, the widow of a former well known free thoulds Sutribusiles Letture. A Conright, the widow of a former well known be thought Spiritualist lecturer. A Con-reazione was held, we learn, of the V. A. which was a large and successful gather-t. The Harbinger is as ably edited as ever.

ing. The Harbinger is an ably edited as ever.

The other Melhourne journal devoted to our
Cause. The Messenger, is issued every other
week, and is thus able to present more news
of the work alike in Melbourne and the
towns in other states of the Commonwealth.
In Melbourne meetings are held at Richmond,
Prahan, Carlton and in the city itself, each
being well attended and the saveral Lyceums
are fourbains. A "Spiritualistic" Union it
is announced has been formed for the state
of Victoria. Mrs. M. A. Redfern provides a
most listeresting periodical filled with many
good things, and abreast of the times as to
the work of the movement.

In another place will be found an argount.

the work of the movement.

In another place will be found an account, supplied by courtesy of editor W. C. Nation, of The Message of Life, issued in New Zealand, showing that in Wellington work is proceeding satisfactorily, and that Mrs. Prior is now in that city. A copy of the New Zealand Times, received from Mrs. Prior, contains a good notice of her first Sunday's labors.

Referring to a certain class of professional mediums, about whom American Spiritualists have learned a great deal, the Two Worlds exemarks: "Where, however, a guide is kept as a kind of shostly crimp to do any kind of dirty work for pay of for the gratification of any passion: when subconsicions tipater and clirty work for pay of rot the gratification of any passion: when subconsicions tipater and cliricy work for pay of for the gratification of the auxelf, were feel the strongest possible protest cannot be too strong; and trust the property of the control of the contro

sessions on the first Sunday in October....
We have closed the Lyceum for the summer vacaciton a filte earlier this year for the reason that the children were very tired from their various studies during the week, and other duties devolving upon them and we thought it best to close the last of April instead of the third Sunday in May as has been stopped to the third Sunday in May as has been made to the third sunday in May as has been fing what all friends of the collection with the most glad to read: "There is no reason why we should give up our Lyceum, our bills are all paid and we have a balance in the treasury."

ury."

Auria F. Hill writes that "Some Necessary Distinctions in the Banner of Light for
May 12 is along right lines. There is much
to be told without ceaching about fraud.
Teach about the truth in Spirttualism."
The Boston's Spiritual Temple Society will
remove to Jórdan Hall for the next season's
work, so Rev. F. A. Wigrin, the pastor_nainnounced at his morning service on Sunday
last.

Among the callers at the "Band York City, an old and valued subscriber to

accentron is called to the Campuset-og Announcements published in this issue of the "Bamer." Secretaries of these meetings he have not forwarded to this office the sessary information for our list are asked do so forthwith.

his command the editor finds it impossible to print the literary favors which reach him as rapidly as he desires. Will our poets be so good as to hold their hands for a while, as the poets file is filled to overflowing with effusions waiting their turn to appear in print.

the poets file is filled to overdrowing with effusions waiting toeir turn to appear in print. Position During Steen. In "U.Febo du Merceilleux" for April 15th. Colonel de Rochas refers to certain experiments that Rochas refers to certain experiments that terms the second of the sec

" Lo! The Poor Indian."

In January last the "Hanner" contained an editorial upon "The Red Man's Rights," in which the condition of the Red Man's Rights," in which the condition of the Red Man was considered from various points of view. The subject has been again brought to our notice of the subject has been again brought to our notice of the subject has been again brought to our notice of the subject has been again brought to find he leads to be subject to be subject to be subject to be subject to the sub

intendent, and the new policy is clearly set out in an interview that officer had with the reporter of the Philadelphia Ledger, in the rourse of which Capt. Mercer said:

course of which Capt. Mercer said:

"The Indian had takes with extreme readiness, to military exercises and has in him the making of a most excellent solder... It is hoped that a considerable Indian contingent may in time be drafted Indian contingent may in time be drafted Indian contingent may be a many young men who will rise quickly to any one one-commissioned officers and may be placed in command of companies of Indians enlisted at the homes of the tribes, and the summary of the properties of the properties

As still further illustrating the obnoxious

mediums, about whom American Spiritualites have learned a great deal, the Two Writies have learned a great deal, the Two Writies as kind of ghostly coinp to do any kind of dirty work for pay or for the gratification/of any passion; when subconscious tipster and private detective burgeaus are run by so-called friends of the angels, we feel the strongest possible protest cannot be too strong; and we trust that all Spiritualisms will continue to speak out plainly on this matter, put their feet upon the neck of a monster which ever threatens the fair fame of Spiritualism, and strong the complete the strongest of the common of the controlled by the common of the common o

inkiling of what he intended to say had come to the ears of the superintendent is not known. But the hand was asked to play America' as the final features of the meeting, where 2.000 sweep present without a call on the large transport of the properties of the control of the c

The speech which such effort was made to suppress could not have caused any serious offence to lovers of liberty and justice, as the following extracts will plainly show:

"A fighting tend-the Indian than it, or Irishman, or E. or Japanese; and under most dep-which surrounded compelled to fight more reason for di-respect than member of men. I regard cy no more exists in

inching tendoury no more exists in dian than it sees in the Scotchman, human, or Euclishman, or Russian, human, or Euclishman, or Russian, most depressing chrumstances and most depressing chrumstances and led to fight and did fight, is no eason for de-impulsibility him white than members of any offer race the season of the said of the said extended the season of the said of the said of the extended of the said of the said of the said of the said of the cannot art into anything higher as to eath of the said of the sai ore need of lin bureaus.

West Point idual: but by deted advisal of the instituently-five year were classed and there we at Carlisle

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paleface may
Indian never." mans were classed, ages, and there was becoming-ejvilized; a friend young arms of the property of the property

his benefactor, the Indian never.

Commenting upon Dr. Montenma's remarks our contemp-ray, whote as follows,
every word of which is true;

"This is not the whole speech, but it is an
instructive portion, slowing Dr. Montenma's
good sense and strong feeling. We warrant
that nothing truer and nothing braver was
uttered on that day by the orators who were
of vindents and human of the orators. pools sense and arouse resinus. We warrant product that day by the orators who were a control of that day by the orators who were a control of that day by the orators who were a control of the control of the control of the control of students and hundreds of eithers, made of students and hundreds of eithers and girls into their homes to learn what home means to a civilized race believing in American liberty and Christian morals. But we do not wonder that Capt Mercer was resolved to prevent the speech and he certainly deserves the speech and he certainly deserves the speech and he certainly deserves the control of the certain of the certain will have their own opinion of the action, and white men and w-one who are not under obligation to let the administration do their thanking will also have their own opinion of this gross percersion of the institution which that noble and most ferviceable friend of the Indians. Cen. If 'M. Pratt, builded so wised that noble and most ferviceable friend of the Indians. Cen. If 'M. Pratt, builded so wised that noble and most ferviceable friend of the Indians. Cen. If 'M. Pratt, builded so wised that noble and most ferviceable friend of the Indians. Cen. If 'M. Pratt, builded so wised that noble and most ferviceable friend of the Indians is simply evolling to every believes in peace and progress. If the United States meeds fighting nen surely it can find them among its native born white citizens, some needs fighting nen surely it can find them among its native born white citizens, some of whom, to judge by the stories printed in the sensational sheets, are savage and barry layous enough to make the most bloodthirsty alones the surely of the printed in the sensational sheets, are savage and barry layous enough to make the most bloodthirsty alones are control of the control of

Our Place in the Conflict.

Our Place in the Conflict.

The strong man is an individualist, insisting on "my" rights, to him all is "my," the
great "I" is all, and everything. Yet the individualists 'I oday represent the streamons
life, and nearly all the great results handed
down to us 'Irom the past were initiated by
individualists whose thoughts compelled atvarious, and dominated the conduct of others,
carried, and consider the conduct of the search
again in the conduction of the conduction of the contemporary of the conduction of the conduction of the conduction
search between the conduction of the conduction
search be described as moral, religious or
spirited individualists, shown may even consider that such individualists make a longas any are willing to follow upth leadership in
the individualistic character of the leader is
no detriment to the follower. Of course evcything may be said to rest upon the intent of the leader, who, if morally
tent of the leader, who, if morally

honest and spiritually pure, may but desire to be lead those who follow him to higher ways of life or thought. But that fact does not destroy the original fact that leadership, of any sort, is the result of individualism in active operation. The mild man is always a collectivist, who side to his strength by associative combination of the strength of the speaks of 'our' rights, he considered and sometimes, he can be as energetle, aye, as the man seem, yet it is nevertheless true that, the rank and fiel of collectivists are also individualists and can be as energetle, aye, as given us social, national and religious institutions, some of which institutions have been imposed and perpetuated by the speaks of the speaks and the continues to so exist. While admittant which it implies, let us be just, Community of interest and effort may rest upon diffusion the heart against evils under which men suffer (evils revalual to the proposing forces of individualism and collectivism. The first speaks and the continued and altrinuist the heart of the seeming opposing forces of individualism and collectivism. The first seemingly natural to hardson of an exagerated and brutan individualism when he as the proposing forces of individu

individualism and collectivism. The first seemingly natural to barbarous times when strong minds are needed: the second always being the prophecy of things to be when men reach the altruistic plane of life. These two forces are still at work in the world, one has been not been considered and rumors of wars, as between nativacy and rumors of wars, as between nativacy and rumors of wars, as between nativacy of the continuous considerable warship and the strength of the continuous considerable warship when the plane of the struggle for altruism which may be described as militant fraternalism is continually increasing in force as a power opposit the degree of the structure power of rule or rule of individualism.

slien. The receive and the superioralise in this work is the place of the Spiritualise in this worl of dendite?

Because wealth has alpays been considered the one pawer next to the power of God in this world, shall we, who say we know better than that, continue to how the gold? Because individualism as expressed in Kings. Queens. Emperers, Princes. Popes, Prelate, and Prescuers has dominated the mmd of the untilities to long shall we who long since presched the governor of the Amed worlding of the continue to how the world of the prescuers and prescuers has dominated the middle of the governor than that, continue to be the Amed worlding of the continue to the freedom and rights of men, politically and religiously? Because slavery—and the freedom and rights of men, politically and religiously? Because slavery—and the mental than the prescueration of the presc

demonstrated immortality of man, but also all the consequences which flow from that fact, which consequences we now leave for a text to be used upon another occasion.

Spiritualism Pure and Undefiled.

Spiritualism Pure and Undefiled.

(Continued from page 1.)

cism regarding any possibility of an after life.

No more starding experiences have come before the world, and yet the Psychical Research Society leaders, who could send Dr. Hodgson to India to prove Madame Blavatsky a fraud, did not resulte to get Dr. Hodgson, to cross-examine Mr. and Mrs. Understand the control of the

visitant tells his or her story, and when some of the records are compared with the writing of the alleged authors while on earth: there is found a marked similarity in the script. — "Vy friend, at one time, thought such proofs as he could offer would be readily ap-preciated by the Society for Psychical Re-search, and placed himself in communication search, and placed himself in communication proofs as he could offer would be readily ap-preciated by the Sochety for Psychical Re-search, and placed himself in communication with that body. Some time afterwards this man of clear-eyed penetration was favored with a visit from a young gentleman who duly presented his credentials as a representative of the society. The usual research methods, blowing of bubbles and splitting of hairs re-garding the cridence, were adopted, and the conceived yaugh, pidling himself on the scien-tific status of the body he represented, hinted that this gentleman of education and experi-cace was either seeking to impose on his cre-cace was either seeking to impose on his crtific status of The body he represented, hinted that this gentleman of education and experience was either seeking to impose on his credulity, or really had not the expactiy to look at excell matters in the orthodox research light. My friend had seen enough to convince him that there was little hope, that such a body would ever, by their methods, make clear the great truths of Spiritumlism. He felt that, while they professed to search for fruth, there was a strong bias to accept nothing which did not postform to a preconceived ideal.

We hear continually of the intense desire of Researchers to investigate spiritual facts, and reach the same position of assurance that many of us have attained, but our strongest eighens is somehous increde a Revention of the same position of several and Hudson Tutte. Andrew Jackson Davis and Hudson Tutte. Andrew Jackson Davis and Hudson Status and Same and the same position of superiority, and have not said. "Chemical of superiority and have not said," Chemical of superiority and have not said, "Chemical of superiority and have not said," Chemical of this their attitude has rather been desired for this their attitude has rather been desired.

and nave not said. "Come, let "s work to and nave not said. "Come, let "let work place gelier we have much in common." In place gelier we have much in common." In place let it osspirative the said of the seek to enter to, sancture way, and don't seek to enter to, sancture more proposed to grand the seek to enter to, sancture provided the said of the seek to enter to, sancture provided the said of th

(Concluded next week.)

Mass Meeting at New Bedford.

A mass necting an Aew Bedliord.

A mass necting time the supprise of the Massachusetts Shift Association will be held in Cornell's Hall 132 Pleasan. Still be held in Cornell's Hall 132 Pleasan. Still bedliord, on Thursday, May 25th, sessions 229 and 239, br. orders are cupeted: Dr. G. A. Fuller, President M. S. A.; Mrs. Cartie F. Loring, Treasurer M. S. A.; Mrs. C. Fannie Allyn, Mrs. Sarth A. Byrnes, Miss The F. Loring, Treasurer M. S. A.; Mrs. C. Fannie Allyn, Mrs. Sarth A. Byrnes, Miss The train that plott Mrs. Sarth A. Byrnes, Miss The train that plott Mrs. Sarth A. Byrnes, Miss The train that plott Mrs. Sarth A. Byrnes, Miss Sarth Mrs. S

Do not attempt to pack a Great Hope into small soul. Let your seel expand, so that great hopes shall have great room.

We are never beneath hope, while above hell; nor above hope, while beneath heaven.

hell; nor above hopes with the war above hell; nor above how when all life's lessons have been learned.

And sums and stars forwermore have set, and sums and stars forwermore have set. The thing which our weak judgments here The things see, which we grieved with will make before one to differ shark night. Will make before one to death of the will see how all frod's plans are right.

And what seemed reproof was Love most tree.

The third annual convention of the Mogris Part: Institute Association will meet June water, at 2 o'clock p. m. Members of the association and friends who are interested in its wefare, should, if possible, be present. There is much to be done and the substitute of the constitution to be amended to slive the constitution to be amended to slive the convention to be called at a more convenient, time serifier in the week.

The substitution of the convention to be called at a more convenient, and of the house, the best methods to be pursued, etc., must be considered, all of which should be matters of personal interest to the numbers of the association.

It is sincerely hoped there will be a good at-endance. Remember the date, June 2d;

Clara L. Stewart, Sec.

A Graceful Acknowledgment.

To the Officers, Professors, Teachers and Stu-dents of the Morris Pratt Institute, Whitewater, Wis.

Whitewater, Wis.

Dearly Beloved Friends: The very appreintive and fraternal article sent by you and
whilshed in the current numbers of the Spirunalistic Press has been read by me with agyoful and grateful heart; Joynful that you
yoful and grateful heart; Joynful that you
ress and lessons to the students and teachers
1 the Morris Pratt Institute manifested,
note and more, your appreciation of my
york as an instrument of the unseen one,
not and have personally made me feel that true
the properties of the pressure of

and the proposed of the control of t

that which passes as Psychology'-re-ting introduced-b but physical, or at best tal philosophy.

In the property of the property of the pro-tract Parta I mattitute of every phase of ning in higher thought is a step and ex-le in the right direction. copyrights of the higher thought is a step and ex-legial and all the workers in the Insti-legial and all the workers in the Insti-ley of the property of the president, the uniform and masselfish zeal with warch when the property of the pro-tract of the pro-tract of the property of the pro-tract of the pro-line pro-tract of the protract of the protract of the pro-tract of the protract of the pro-tra

ation.

Hoping to again be with you in form as I um ever one in the spirit of your work. I

main.
Ever sincerely and fraternally yours.
Ever sincerely and fraternally yours.
Cora L. V. Richmond.
On Ridge Boulevard. Rogers Park, Chicago,
May 9th, 1905.

An American Medium in New Zealand.

Through the courtesy of the Editor of The Message of Life, Levin. New Zealand, the "Banner" is able to present the following ac-count of a notable evening in the colony

Through the courtery of the Editor of The Message of Life, Levin, New Zealand, the "Banner" is able to present the following account of a notable evening in the colony. "By the last steamer from San Francisco, a noted medium and lectures came to New Zealand from the United States to Fulli and States to Falli and States a

been called 'Wonderland'—a land of rippling stream and monatain torresute, off side of lear in the South and subterraneon fires in the fourth and subterraneon fires in the stream and monatain torresute, off side of lear in the South and subterraneon fires in the fire of the secondary of the sec

er work in New Zeeland will produce rich "Newking of one of Mrs. Prova meetings. Wellington paper said: 'After the lecture the devoted half an hour to giving tests, most-of them remarkable. No questions, neither vere the lights turned down. Standing on the halform she described various spirits which he said were present, was impressed with he half were shown to be a support of the said were present, as impressed with a neither of the said were the said were research, as neither the said were the said which are the said were and the said which are neither than the said were said the persons for whom their messages were no re-results. In certain instances where no re-results in the said was a successfully identified the person the stage and successfully always a supprise."

The James S. Scarlett Testimonial.

The Coder Hall, Lynn, Association, Masters Joseph Culle and Charles Pope, vocal.

The First Spiritual Church of Cambridge, Mrs. Annie Banks Scott messages.

The Goopel of Spirit Return Society, Mrs. Mrs. Annie Banks Scott messages.

The Goopel of Spirit Return Society, Mrs. Mrs. Annie Banks Scott messages.

The proceeding will commence at 7:30 and the Editor of the "Banner of Light" will preside, it is confidently expected a large analyses of the occusion. The admission is only twenty-five continently expected a large analyses of the occusion. The admission is expected. A Theology of the occusion. The admission is expected. The addition to the foregoing the "Banner" has received the following sympathetic letter mended to the attentive perusal of ever reader thereof:

Somerville, Mass., May 15, 1905.

reader thereof.

Somerville, Mass, May 15, 1905.

To the Editor of the Banner of Light:
I am so glad to tell the readers of the Blanner of the there is no lass of interest in the converse of the there is no lass of interest in the worker, Mr. James S. Scarlett.

Mr. M. S. Ayer has given the nase of the lower half in the Temple, and all the talent worker of the theory of the converse of the tell of t

give messages, recitations or unuscal selecmessages.

Aside from the value of the entertainment
and really the first incentive to buy a ticket is
the knowledge that one of our people is today
bearing a load that grows inceive with each
to be selected that grows the circuit with each
Too much credit has been given me personally for this effort and it is with the greatest
pleasure that I tell you that I am indebted to
Mrs. Thoms the fort and it is with the greatest
pleasure that I tell you that I am indebted to
Mrs. Thom all trangels, or the suggestion
of a testimonial, and she and our good friend.
Mrs. M. M. Nicolos of Cambridge, are doing
nearly all the work in connection with it. We
think of all the things we would like to do
and cannot, but let each of ge see if we may
not interest someone to buy give ticket and swell
the fund.

I Tab p. m. Come sen lielp us to help our
brother.

Minnie M. Sonle.

Minnie M. Soule

Notes by the Way.

ONSET CAMPMEETING.

Notes by the rray.

Onser CAMPMENTING.

Evacything is booming at Onset this spring. Many buildings have been erected here and at Point Independence. Improvements are the foundation under the Arcade, making the foundation under the Arcade, making the building now a most desirable one for dances lectures and entertainments. Carpenters and landcange agradence, Mr. Bustrows, is very busy beautifying many lawns and grounds, and the second of the secon

DEDICATION OF NEW CHUKUR AT GREEN
WICH VILLAGE, MASS.

Her gif

On Sunday, June dither the Committee of the Committee of

Onset Mass. May 13, 196

Topic for the Progressive Lyceum:

Gem of Thought:
O tells of morning, of glory and power,
Or Off Open dOOrs.—
OppOrtunities that crowd to the hour

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

Movements of Platform Workers.

Mrs. Ida M. Pye, inspirational speaker and rance psychic, having a few open dates for the season of 1905-6, wishes to correspond tith societies desiring her services. Address Il communications to 106 Prospect Street, Valedield Mes

trance, psychic, having a few open dates for the season of 190-6, which to Correspond with societies desiring her services. Address Wakefeld, Mass. to 16 Troupert Street. On Sunday, May 7, W. J. Colville lectured to two audiences in Odd F. Hower Hall. San to two audiences in Odd F. Hower Hall. San says, May 14, 21 and 28 at 2 and 8 p. m.; also on Treadays, Wednesdays, Turusdays and Saturdays, 8 p. m., till May 21, inclusive, event Street, Alameda, Cal., where he lec-tures on Mondays and Fridays & 4.8 p. m. Taetta B. Seara, during May, will be at 60 cert Street, Alameda, Cal., where he lec-tures on Mondays and Fridays & 4.8 p. m. Taetta B. Seara, during May, will be at 60 Dr. G. C. Beckwith-Eweil, psychic, sails for England, May 26th, on the S. B. Ballet. His address in England will be "Horel Melro--The Editor of the "Banner of Light," will accept, calls for Sunday lectures anywhere in New England until further notice. Address him at this office.

Local Announcements.

Malden, Mass.—The Progressive Spiritual-ists, Louise Hall, 128 Pleakant Street. Every Sanday. Lyceum, 2p. m.; circle for healing, etc., conducted by Harvey Redding, 2.30. Freming: Song service, address and messages, 7.30. Good talent always present. Our monthly supper on Friday. May 19. Miss. Florence Morse and the Editor of the "Han-ner," will be with us.

DO YOU NEED SPECTACLES

and better Kyr Right. I can help you. I will stryour eyes with my followed MELTED FERBLE LEXES, to see a can at a distance. Write or illustrated creating the process in the state of the s

First Spirinasi Temple, corner Newberg and Exeler Streets.—Lecture avery Sanday at 120 and 7.50 p. m., through the medium-ship of Mrs. N. J. Willis. On Wednesday First Spiritual Church of Beston, Inc. Rev. Clara E. Strong, holds its services every Sunday at America Idal, 124 Weston, Inc. Rev. Clara E. Strong, holds its services every Sunday at America Idal, 124 Weston, Inc. Rev. Clara E. Strong, holds its services every Sunday at America Idal, 124 Weston, In a. m.; services with itest circles are the proposition of the p

Rev. Thos. Grimshaw No Fortune Teller.

we following research works, were made press at the Anniversor the Rev. Thomas 6 to the Rev. Man "Every mon, and Spiers Mon, and Anniel Mo

"Christianity Not Officially Recommended as the Religion of Japan."

Last winter the Secular League of Was nation, D. C., was addressed by Mr. Mid-comatz, an attache of the Japanese legath to the Sunday following a woman who are ask some questions made the assertion the officials of Janan proposed.

ors gave 1 to.
been favorable opinions duals for the adoption of general religion of Japan. As the constitution perexpress an opinion with they are free to discuss istingity or any other re-

Take your choice.—If you are a Greek you an observe Sunday on Monday; if a Persian, a Tuesday; if an Assyrian, on-Wednesday; an Egyptian, on Thursday; if a Turk on riday, and if a Jew on Saturday. Looks as men made Sabbaths, rather than Sabbaths ere guade for men.

Prof. Wm. Lockwood has been lecturing re-outly to good acceptance in Buffalo, N. Y. He being followed by J. Clegg Wright, of mella, Ohio.

MRS. STACKPOLE, Business Medium Sitt

Why Experiment? RRAM "Effer-SEMPLED vescent" Sold on merit more than 60 years.

Does neve with Constitutation and HILIOTATION and HILIOTATESH. Stope HEADACHES and HILIOTATESH. Stope HEADACHES and INIGESTION, Explor HEADACHES and STOIGESTION, Explore Assemble and Goype poisons, Relieve Marring, Scheer; in somitifying way as to make it.

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litustrated with Diagrams and Engravings of Cel Scenery, Cloth St cts., postage 5 cts.; paner, M-cts.

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On Diseases of the Erain and Nerves. Developing the Origin and Philosophy of Mahla, Insanity and Orime; with Directions and Prescriptions for their Treatment and Ours. Cloth, \$1.50, postage \$6 cts. Views of Our Heavenly Home

A Sequel to "A Stellar Key." I ste works by A. J. Dayts \$20.00. Price of con For sale by BANNER OF LIGHT PUBLISHING C

If a Man Die, Shall He Live Again

A B MARIA DISS. SIGNAL THE AUTO AGRAIN.
Locative Delivered by Paron, A.P.ERDE B. WALLACER, M.S.
Sinning Fevening, Jones Sto., 1877.
The Parablest analysis of the Story of the

CANCER GURED DR. BYE, Cor. 9th & Kansas City, Mo.

Our Some Circle.

MINNIE MEGERVE SOULE.

In Common Things.

Seek not afar for beauty. Lo! it glows
In dew wet grasses all about thy feet;
In birds, in sunshine, childish faces sweet,
In stars, and mountain summits topped with
snows.

Go not abroad for happiness. For see! It is a flower that blossoms by thy door. Bring love and justice home; and then no more Thou'll wonder in what dwelling joy may be.

Dream not of noble services elsewhere wronght.

The simple duty that awaits thy hand is God's voice uttering a divine command: Life's the service would be a service when the service with the service with the service when the service we will be serviced built all that exists have though.

In wonder workings, or some bush affame, Men book for God, and fancy Him con-cealed: But in earth's common things He stands revealed. While grass and flowers and stars spell out His name.

The paradise men seek, the city bright
That gleams beyond the stars for longing
syes.
Is only numan goodness in the skies.
Earth's deeds, well done, glow into heavenly
light. Minot J. Savage.

A Link in Our Golden Chain.

LIFE'S COMMON DEEDS BUILD ALL THAT SAINTS HAVE THOUGHT.—

THAT Sasses.

Minot J. Savage.

In a little city about fifty miles from Boston a small society of earnest Spiritualists have for a number of years kept the altar fires through the darkiness to light the path of the would-be inquirer. In that society was a woman who had been for a long time an incommendation of a medium whom she considered she had been restored to health. She was very grateful, not only when she found herself growing the state of the same should be such as the same should be same should

I when they could interest a visiting memor to help them they did so and when thus me to help them they did so and when they did so were also as the solution of the solution o

with a Spiritualist church. Everything hattathome is arranged for the better presentation of our loved Truth and, the very atmosphere of the place is pregnant with the subsequence of the place is pregnant with the present the subject to the world and help in the furtherness of Kuntum is taken and an unjuff, given whenever possible. On Wednesday evening, April 26, we were-javied to take part. In the meeting and interest the Human Spiritualists' Union. It was a most graceous thing, for these people to extend such an invitation and most generous for them to ask for particularly interested. A goodly sum was raised and we came away froin the home of Mr. and Mrs. Ball light of heart and strong particularly interested. A goodly sum was raised and we came away froin the home of Mr. and Mrs. Ball light of heart and strong while it rests in the hands of such brave and carnest workers. We workers in any particularly integration of the property the workers in any particularly integrated to the control of the sum of the property in the property of the property in the

of a grass-blade as it is of the children of men. It is quite one thing to be willing to be quartered for a Truth and another to be able to let a Truth shine-out of the eyes and sing through the lips and breathe through the life in a thousand little ways that bless the

life in a thousand fittle ways that bless the Mall service is equal when it is done in a spirit of consecration and the pubble on the seasoner singing its story of the sen is an seasoner singing its story of the sen is an pushes up through the briny waters and leading to the push of the push of leading to the push of the push of leading to the push of leading to the push of cases to fight for a special place to do our understanding of service and we will do as perfectly the small things that are left to us as if the fast of a nation depended on the proper per-formance of them.

Immortality.

The following poem, by our much loved Joseph Jefferson, was printed in n western paper and sent us by a friend from Cincinnati. It is the very essence of sermons preached by the hopeful who have no knowledge but great faith.

received by the board, research as serious esteps that rear faith.

Two cuterpillars crawling on a beaf, I some strains excident in contact came; Their conversation, passing all bellef, Was that same argument, the very some, That are proved and connect from man to man.

The man proved and connect from man to man, I shall be the same provided and connect from man to man.

The undy creatures, and blind, Develop of restures.

That adorn mankind,
Were vain enough, in util and wordy strife, To been at our features in the same provided and the same p

living."
"Come, bonn, cheer up," the jovial worm replied,
"Let's take a look upon the other side;
Suppose we cannot fly like moths of millers,
Are we to blame for being cut-cpillars?
Will that same God that doomed us crawl the

Will that same God that doomed us crawl the earth.

Porcise our captor as he cats and since, And on the poor us, because we have not wings?

If we can't skim the air like owd or bat, A worm will turn for a' that.''

They argued through, the soumer, autunin

They argued through the summer, autumn night.
The unty things composed themselves to die: And so, to make their timeral quite complete, and so, to make their timeral quite complete.

The tangled web encompassed them full soon, Each for his cost made him a cocool.
All through the winters chilling blast they bead to the word, are, dead as human clay, Lo's spring came forth, with all her warmth and lover.

She brings were inside from the realms She brings were justice from the realms. She brings the charge were proposed to the dead;

She breaks the chrysalis, she resurrects the dead;

The summer complete she will be dead;

As sign of immortality.

Children's Day as the Warceley Home.
The Directors of The Veren Spiritualists Union take pleasure in extending an invitation to the Spiritualist children to spend a district of the Spiritualist children to spend a spiritualist children to Children's Day at the Waverley Home

M. M. o., Where They Get It.

Where They Get it.
Goorge Ade, not long ago, was speaking of
the curious ideas some children have of the
most ordinary things. Ade then said the
story he was about to tell actually occurred
in Indiana, his native state. There was a
freshly drawn milk, inquired where the cows
got their milk.
"Where do you get your tears?" was the
report.
"Goer chained the youngerier," do you
have to spank the cows?"—Selected.

One of the pittful tulings in life is the many nice things said about a man who has just diled, and the miserliness with which nice things are said to him when he was living. If you know some one is good, and kind, and patient, and sincerely admire him, bunt him up within a week, and tell him so. Approval is a great big help, and so few get it.—Selected.

Music Hath Charms.

Music Bath Charms.

We were surrounded by a large, flock of sheep, which were leaving the fold to go to their pastures. One of our party, who was no their pastures. One of our party, who was no carried bis instrument along with bim, took it out of his pocket. "I'm going," said he, "it's sheep will recomine their pastor." He began to the pastor of the

the agreeable instruments.-From Letters on Haydn and Mesart.

Hards and hardware productions of the property of the property

Scientists and the Future Life.

Scientists and the Future Life.
The following juter was recently profilable
in the Baffinare. (Md.) American, and the
editor of that wiely circulated jummal is to
be concartulated upon his fairness in presenting it to his residers. Through containing
the control of the control of the control of the
valuable to them when discussing our subject with outsiders. Addressing the Editor
of The American the writer goes on to say:
can of today anear Dr. Goldwin Smith's doubt
of the future life you have laid all your readces under a deep ided of grattined by pointreligion. In the higher morality of the massea, as well as in the abundant evidence of the
growth of that cractical charity, which is
clearful assurances that religion is not dead
or dring, even if skepticism and neglect of
church ordinances due prevails. The next-blee in your hos-m of today anear a f the future life yo su under a deep di ag out the hosp-fut eligion. In the his eligion, In the his growth of that is the final test of a cheerful assurance or dying, even if church ordinances. You have also year to materially valis as to the fut statements in this were friend.

all true set that religion is used to skepticism and neglect or skepticism and neglect or skepticism and the psychic at of today a possible ancem and the dount that presure life. Upon one of your true life. Upon one of your youngers, it is this. 'Annuished scientists have retain there appears to be sumertion between the life.' The properties of the pro

rivial after death, summarizes the results the psychic research movement, and who the psychic research movement, and who defents of spiritual phenomena in the world, is the ground that telepathy was an essawhed scientific fact, that it exists besulted a second of the for the reality or sponsor. In the word, as well as his recent statement rethe word, as well as his recent statement reformerly of Piladelphia, J. H. Zollner, late
professor of physics at Leipsic, each wrote a book detailing their marvelous scientific exprofessor Eliot tones, Camille Planmarron,
Professor Eliot Cones, Camille Planmarron,
their adoption of the spiritual view,
Professor Eliot Cones, Camille Planmarron,
their adoption of the reality of the
phenomena and their acceptance of the spirittific men have affirmed the reality of the
phenomena and their acceptance of the spiritphenomena on their acceptance of the spiritmarket Tallaction thereof.

and their acceptance of the spiritlodge, of the Birmingham Unilodge, of the Birmingham Uninuly interviewed, as reported in
all Magazine, on being asked,
are know that the individuality
of death? replied: 'Some of as
on that head which are as cercean be.'

and the spirit and the spir ual interpreta "Sir Oliver I versity, recent the Pall Mai 'Shall we ever persists after have proofs a tain as proofs "Dr. Richar Personal Proposesion of Pro

tain as proofs can be."

The Richard Hodgess' declares: '1 am in

"The Richard Hodgess' declares: '1 am in

"The Richard Hodgess' declares: '1 am in

"You deplore,' as all must, that ridicule and

represeds have been thrown upon the govern
term of the properties of the properties of the control of the c

pose.
rely,
"B, F, Austin, B. A., D. D.
Spiritual Church, Baltimore." Pastor First Spiri

Pastor First Spiritual Church, Baliffore."

A Notre Daine Lady's Appeal.

To all knowing sufferers of rhematics, whether muscular or of the joints, election, whether muscular or of the joints, election, neutralize holes, to write to her for a hone treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FiRE. You cure yourself of climate being necessary. This simple discovery banishes uric add from the blood, locens the siftened joints, purfies the blood, and brightens the eyes, giving elasticity and streets you, for proof address Mrs. M. Summers, Box 337, Notre Dame, Ind.

Ob, how few, how name, no.

Ob, how few, how name are those mode corest. Am I such of them, O Lord? Am I quite content to be overelooked in the day when Thou distributest honors on the earth? Am I willing to be made of no account? In my chief ambition to be useful, eminently but not outerably useful? And if I get this print one day, does it able with me LD stances where my mean estate troubles me? And through some insidious suggestion does there arise impatience of God' depressing providence. Thou Who art meek and jowly, of least, teach me to be meek, give me and the control of least, teach me to be meek, give me and the control of least, teach me to be meek, give me and the control of least, teach me to be meek, give me and the control of least, teach me to be meek, give me and the control of least, teach me to be meek, give me and the control of least, teach me to be meek, give me and the control of least, teach me to be meek, give me and the control of least, teach me to be meek, give me and the control of least, teach me to be meek, give me and the control of least, teach me to be meek, give me and the control of least, teach me to be meek and power.

SPIRIT Message Bepartment.

MRS. MINNIE M. SOULE.

ert of Seance held May 9, 1905 S. E. 57.

In Explanation

The following communications are given by Mrx. Soule while under the control of her warn guides for the good of the form guides for the good of the following seaking to reach their friends on earth. The messages are reported stemographically by a representative of the "Ban-graphically by a representative of the Ban-graphically by a representative of the "Ban-graphically by a representative of the Ban-graphically by a re

These circles are not public.

We extractly request control to rerify such communications are proposed to the such communications are proposed to the such communications are proposed to the reading but and to much for the benefit of the "Banner of Light" as it is for the good of the reading burdens wherever lift and will bear its own burdens wherever lift and will bear its own world. In the exists of truth, kindly assist us to find those whom you believe many rerify them. Manny of them are not Sphritmalists or the such as the su

INVOCATION.

Once again is slience and serene peace we come to offer all that we have for the service was a series of the service of the service of the service of the service who have been serviced by the service of the service of

MESSAGES.

Charlie Briggs, Buffale, N. Y.

phir that comes to me tuns many phir that comes to me tuns. The fleman about 5 ft. 11 in tall. The fleman about 5 ft. 12 in tall. The pleman at being it is speaked for the present at being it is not very stong. I should think he was stong. I should think he was stong. I should think he was the property of the propert I brows and I very dark bro inge to me to ome before, as oday I feel as nine denly, no one was booking, for the refer suddidenly, no one was booking, for the refer suddiman idea that my life was so near its end. My
mother was very much shocked and she fias
is setting of how and one that is the
is setting by herself, she fancies that she
is sitting by herself, she fancies that she
if she herself she she fancies that she
is still she fancies that she fancies
dit. She lives in Bufalo, N. Y. and she
is firm believer in Universalism, so she has
a firm believer in Universalism, so she has
been to the she fancies of the she fancies of the she fancies
and joy in the one she grown and It
wanted to tell mother a sound of the she fancies
that I had to get acquainted with him. I
mother that there is no need of stiff to sell
what will be done when she has gone, as she
what will be done when she has gone and she has be
preas a local as Martie does."

love as I do and as Martie does.

Arthur Thompson, Celumbus, O.
There, is the spirit of a young man who comes here now, about 20, with half like sunjections of the spirit of a young man who comes here now, about 20, with half like sunjections of the spirit of a spirit of the spirit of a spirit of the spirit of a spirit of the mother's boy. He says that his name is arthur Thompson and that he lived in Common and I felt that it years since I come away and I felt that it years since I come away and yet for me there has been no separation. If any and yet for me there has been no separation, and yet for me there has been no separation, and yet for me there has been no separation. If all the spirit of the spirit

MAY 20, 1906.

There is the spirit of a young girl here now about 18 or 20 years, eld, but the is rather young looking even for, that age. She tells me that her name is Ida Bassett, and she has send bird-like in her more is 1 had a spirit as quick and bird-like in her more is 1 had 10 had

Elmira Hopkins, Concord, N. H.

Eintra Hopkins, Cencerd, N. B.

There is a woman now who looks about 5c of 70 years idd. She is short, rather thin, with a long face and a very quite, easy manner. She says her name is Eintre Hopkins, and where she lived and filled and was furied. She says, "I cannot say that this subject is pluighfurt came I was interested and made some investigations. But in some say there was so much talk about it and so many example was some and the sound that I had better let it alone. You, know after a lot of people rell you you have been fooled, guilled and dend you are wrong. So I dropped the which this and went about my work and did not mistake for use the sound of th

BEAUTIFUL TROUGHTS

Think beautiful thoughts and set them adrift On eternity's boundless sea! Let their burden be pure, let their white sails lift, lift, or away from you the comforting gift Of your heartfelt sympathy.

For a beautiful thought is a beautiful thing,
And out on the infinite tide
May meet, and touch, and tenderly bring.
To the sick, and the weary, and sorrowing
A solace so long denied.

And the soul which hath buffeted every wave Adversity's see hath known, So weak, so worn, so despairing, grows brave With that beautiful thought, to succor and save.

The thought, it has made its own.

And the dull earth-senses shall hear its cry.
And the dull eyes see it gleam,
And the shipwrecked hearts as they wander
by Shall gatch at its promise, and straightway
To wake from their dismal dream.

And radiant, now, as a heavenly star, It glows with its added good, Till over the waters the light gleams far To where the desolate places are, And its lesson is understood.

And sind are the eyes that behold the ray.
And sind are the ears that behold the ray.
And sind are the ears that hear
The message your sweet thought has to say
To the sorrowing souls along the way.
Who needed its words of cheer.
So think seed.

So think, good thoughts, and set them adrift On eisenity's boundless sea; Let their burden be pure, let the white sails lift, 'And bear away from you the comforting gift Of your hearfelt sympathy!

Ideal Review.

Prof. Angell and Christian Science.

Profesor James Rowland Angell, Professor James Rowland Angell, Professor James Rowland Angell, Professor of Psychology in the University of the Control of Psychology in the Con

to considering the second factor of the silor the professor strikes a note that de-silor the professor strikes a note that de-dead attention for, in spite of all neserions the contrary the "religious" element in the professor of the professor of the con-ception, the dominance of fear or what choose, for agnosticism, materialism and else mar waning forces and can never be reversal and permanent forms of thought— note in question is sounded in the chain mote in question is sounded in the chain

ing ur iexed.

see, chorea, certain forms of epilepsy, brichardin, hysteria, neurasthenia, alcohal-chondrin, byteria, neurasthenia, alcohal-chondrin, hysteria, neurasthenia, alcohal-chondrin, hysteria, alcohal-chondrin, hysteria, and have been desired a second of the temperarily or permanently. The second is a second of the second of the

due primarily to attacks from outsiders. He cancindes: Sets are quite as likely as my to cancindes: Sets are quite as likely as my to receive the control of the control of

A TRIBUTE TO THE "BANNER OF LIGHT."

Mary F. Lovering

Circulate the "Banner" o'er the land and o'er the sea, the sea, Let it float before our nation, country of the On its pages written, sweetest messages of love.

Wafted us by spirits from the brighter sphere above.

With joy we praise our maker, our father, and our God, For dear ones we remember, whose forms lie 'neath the sod.' Io return as zuardian angels from the sum-merland of light. And give us strength to battle for freedom and for right.

Oh let us tell the story, let us sp around,
That heaven is so near us, and we the truth
have found;
For the Hibbe is more glowing when its spirit
we can see
No longer veiled in darkness, no more a mystery.

We know that as we s

We know that as we reap.

And diligence is needed, when for the truth we seek,

For genus of priceless value, and pearls of leastly mre.

Which fall in showers upon us with others we will share.

The flowers of hope are blooming, they are sentered in our way.

And lift our thoughts to heaven, like the
Though they speak of death with sighing, we know we shall appear.

Where loving ones will greet us, with words
of peace and cheer.

God bless the dear old "Banner," may it ever be the friend.

Of the defend the lewly, and the rights of the defend the lewly, and the rights of Oh, hasten on the morning when all stell be made free.

When love shall crown one happiness and every soul be free.

The Occidental Mystic

Spirt allsm and the Occult Sciences Clear, bright, and filled from cover to cover with original matter from while contributors. Laund on the 18th of each month. St. Way year. Sungle copy if cents.

ARTHUR S. HOWE. Editor and Publisher.

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of "Story of Derimon Huydas." As

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In the World Celestial

DR. T. A. BLAND.

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I am somewhat familiar with the tendency in modert thought to give primary place to feeling—with James "Will to Believe," with Ward's social pillocophy, "the Shelieple and Browning's philocophy. "The Windom of Passion," fine with Left contributions. The main thesis of can ascribe to—Prof. Uscar Lovell Triggs, University

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The following headings of the thirty-to

Banner of Wight.

BOSTON, SATURDAY, MAY 20, 1905.

SPIRITUALIST MEETINGS IN BOSTON:

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Societary Achts.

Correspondence for this department should be ad-dressed to the Editor, and must reach this office by the first small delivery on Monday morning, to ensure inser-tion the same week. He wish to assist all, but our space is limited. Use ink and write valuity.

Boston and New England.

Appleton Hall, 9 Appleton Street, May 12.

—The First Spiritualist Ladies' Ald Society met as usual with our president May 12.

in the chair. May president met appearing of the control of the chair of

incollimits and friends are all invited—Annie J. Haynes, See. 24 Trenor Street—The L. Dwight Hall. Haller president, bela a very street of the proposed of the proposed of the proposed of the street of the proposed of the proposed of the proposed of the street of the proposed of t

Blanchard and Mrs. Whittenner. Resultangs, Mr. Starkey, Indian Peace Charles, Tro. Machanel.—Reporter. The Control of the Cont

who so kindly contributed toward it. We are not clearly in numbers, but work in harmony dinancial success—Jane S. Ward' corresponding secretary.

It is a supplied to the supplied of the supp

day evening, May 9th, at 97 Marion Street. Important business was transacted, one new member voted in, making the present membership of the Society fifteen—Louise E. Pickburg, Mass., May 14th—The First Spiritual Society had a good attendance at both services Sunday, Rev. Juliette Yeav jeet at the morning service, "How I became a Spiritualist," was very interesting, and held the closest attention of all present, The Medium's Circle was world, and held the closest attention of all present the services of th

The Field at Large.

The Field at Large.

Chicago, Ill., May 11th—The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, held its annual meeting last Sunday moraling. The treasure, on making his annual recent made by the church. The following officers were elected for the ensuing year. President, Mr. Waldo Dennis, Vice-President, Mr. Waldo Dennis, Vice-President, Mrs. 21. Ashton, Secretary, Mr. A. W. Austin, Treasure, and when the board of trustees. The Sunday services will be held in the same hall, 309 Masonic Temple, the coming year. The Sunday services will be continued during the month of May, becluming and the third Sunday in September.—Reporter.

The following advertisement appeared re-cently in a London paper. "A lady in delicate health wishes to meet with a useful com-panion. She must be domestic musical, an early riser, amiable. of good appearance, and have some experience in uursina. A total as-stainer preferred. Comfortable home. No

have some experience in numerical stainer preferred. Comfortable home. No salary, stainer preferred. Comfortable home. No salary, we do not not seen to be considered to be salary and the salary and the constant of the cons

some benefits benefit up a large family. I need scarcely add that she is a total abstainer As salary is no object to her she will serve you faithfully in return for a comfortable home. "Josth's Companion.

In a lecture recently delivered though Mrs. Cora L. V. Richmond, the controlling Spirit in the far East: "The time will come when out of the shadow of this Eastern war will spring two new minions: The new republic of Rhesia, of Count Tobsol's a new Japan that will realize many of the old deals that you. have missed. Then a new Austrahysis that will not only set the example of the will set the fashion to Great British of being the best acquilled. The time will come when America, swept through and tillough by this great reaction that is to ut Caesar offers, that Manimonf-offers but will protect the humblest of these lives, and the humblest of these paties.

of the earth.

The will of the late J. T. Crumbusuh. a rich banker of Bill., protides for an enrich banker of Bender of the Robert of State of Stat

The next convention of the Ohio Spiritual-ist Association will be held at Ashtabula, Ohio, on May 26, and not at Dayton, Ohio, as originally arranged.

originally arranged.
The Bibboy of Carlisle pesseking on Palm Sunday, says the Carlisle (Eng.) Journal, said "he would have brought to mind the analycearies of the days of the death of however, and the departed that death is not be departed that death is not the great conductor that men think it is, that death is but the thin well between the visible and has been departed to the said that the said the said the said the said the said

emoble, to dignify, and to exait numan me.

If you were not an eternal part of God's
universe you would not be able to know spiritual your moment of blessedness you may be
sure that you have become a clizica of an
everlesting Kingdong, and will yet attain
again to all your soul desires.

Freeville, N. Y.

The Central New York Spiritualist Association will hold its tenth annual composering at Freeville, N. Y., commencing July 26th
loops to make this year, which marks the
completion of the first decade, a banner year.
The programs will soon be ready for distribution.—Miss Veteria C. Moore, Dryden, N.
Y., sec.

Ashley, O. The Ashley, Ohio. Campmeeting will open on August 6 and continue in session until August 27.—Will Randolph, cor. sec.

August 27.—Will Itandolph, cor. sec.

Tracous, Wash.

The Annual Campmeeting of the Spirituallets of the State of Washington will be held
at the Edgwood Camp Grounds on Surprise
at the Edgwood Camp Grounds on Surprise
Berger of the State Association and can be reached
either from Tacoma or Seattle by the Interurban Electric Cars. The Annual State
place on August 21st and, 22d. Spiritualists
from the East who intend to visit the Lewis
& Clark Fair at Portland should time their
visit so as to stop over for a day or two atvisit so as to stop over for a day or two atvisit so as to stop over for a day or two
welcome from their Western coworkers. All
railroads circ stop over pfrisipes at the different Sound circs—Geo. E. Knowden, sec.

Mattie Hull says that "in the early days of modern Spiritualism the manifestation of its phenomena was recarded as too sacred to bring before the public gaze and the senace via strictly a family affair. Such a shing as commercial meliminship outproved to the strenous money-cocking spirit of the world. Commercial meliminship catered to the mere physical senses, so hile Spiritualism was the study of spiritual things, with the end in view of man coming into full realization that he is described by the study of spiritual things are spiritual things are spiritually discerned.

things are spiritually discerned.

So long, as b. Socialist party says the
Truth Seeder, N. V., fights shy of the practical parts of its real program, and deals in
man and pity for the poor-, it will have amiable listeners and sympathicist; but whencer it shall decire that its real purpose is
with the manaponent of all industries and
the distribution of all products, it will be left
without follows:-enough to give it decent

Dr. B. F. Austin is affording the Baltimore Spiritualists main time discourses during his pastorate. The arch possesses a fine pipe organ.

THE CHOIR AT DAYBREAK.

I sat by the window at daybreak, As the wild binds saroled the hour, And watched it is shades of the night-time Droop neath the morning's power. And as the bamers of sunrise Flung their colors above the trees The burst of high charmed the bird notes Into sweeter melodies.

The wren, the limits and robin,
The oriole, cubird and jay,
The oriole, cubird and jay,
The oriole, subject and propose
Spiritedly-sung, and gay
And with notes unknown to mortals,
With harmonies grandly fair
As the soul's musticed music,
They piped on the morning air.

The daybreak's freshness and grandeur, and the sours of the happy birds, and the sours of the happy birds, and the factor beauty. The cannot be told in words; And a gladoss settled over me. That lifted me out of the cares That yesterday, bore upon me. In the burden of affairs.

Homer P. Branch, in Our Dumb Animals.

PASSED TO SPIRIT LIFE.

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

MRS. JENNIE STILES, BROCKTON, MASS

MRS. JENNIE STILLS, BROCKTON, MASS.

Mrs. Jennie Stilks, of El Market Street,
Campello, Mosc., passed to spirit life from
the effects of 18 explosion at the R. B. Grover
shoe factory. She leaves an aced unit, so
many years, sho a very dear friend who has
many years, sho a very dear friend who has
ment the past fer pears of her life with her
limeredy regrated and properties. She was of a
loving and samp disposition, blind, generous
and always trying to do good and make sometime the state of the state of the state of the
limited was duty carried, into effect, Mrs. Nettel Holt Harding, (a favorite speaker, giving
of confort and consolation to the saddened
learts, Shewfield the Rev. S. E. Bell, who
was assisted by the Rev. S. E. Bella, who
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The Daily Oklahoman of April 18 gives full details or the appearance of God Almighty in proper, or improper, person on the streets of Oklahoma City. The delty had and he had with hun, in prariading the town, Mr. and Mr. James Sharp, whom he called Adam and Eve, and their Doy on, destined to he crucified and raised on the third day. All of them had discarded their clothing-and to the crucified and raised on the third day. All of them had discarded their clothing-and the control of t

Then art spring with its wintry days go Thou art summer without its scorching It is a beauteous fashion to be gla Joy is the gratitude we give to Go

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By Professor Henry.

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

1.— March 21 to April 20. 4.— June 21 to July 22. 7.— Sept. 22 to Oct. 23. 10.— Dec. 22 to Jan. 2.— April 26 to May 20. 5.— July 22 to Aug. 23. 5.— Oct. 22 to Nov. 22. 11.— Jan. 21 to Feb. 3.— May 26 to June 21. 6.— Aug. 22 to Sept. 25. 8.— Nov. 21 to Dec. 22. 112.— Feb. 20 to Mar.

above, as give then find that of Figures ma owing Table. your Birth Nu other, unless y amns. Look d Letters are M your favorable ine of the lett	dy your Birth Number in the for the above dates of Birth, Birth Number in the Top line sted "birth Nos." in the Foi-The Column of letters under the sted "birth Nos." in the Foi-The Column, and no rou have a Key for other Column and see what arked in it. The letter means days, Carry your eye on the er over to the left and there you ate of your favorable days durate favorable days days days durate favorable days durate favorable days days days days days days days days	conditions are Easy. If G, it means they are Good. If F, the influences are Kindred. Good. If F, the influences are Kindred. For the third of Equalities. If K, the influences are Kindred. These are help yet Mottal of Equalities. Good of the third of third of third of the third of the third of the third of the third
Birth Nos.	1 2 3 4 5 6 7 8 9 10 11 12	on these favorable days and in the long rui the other matters will come your way, as sur-
May=22-	- G - M - E - K - B - F	as the rising of the Sun.
* 23-24-25-	F - G - M - E - K - B -	During the dates in this Table, Birth No. :
26-27-	F - G - M - E - K - B	has an Especial Ruling over the whole world
28-29-30-	B - F - G - M - E - K -	This makes Birth Numbers 5, 7, 10 and 1 more favored than others during these dates
31-June 1- June 2-3-4-	- B - F - G - M - E	in the Table, and Birth Numbers 6, 2 and 13
June 2-3-4-	K - B - F - G - M - E -	less favored than others even on the E. G. F.
7-8-	F - K - B - F - G - M -	K and M.
9-10-	- F - K - B - F - G - M	For other matters such as Finance, Love
11-12-	M - F - K - B - F - G -	Real Estate, Literary, Occult, Law, etc. 1
13-14-	- M - F - K - R - F - G	Key will be sent for 10 cts., by which such
	G - M - F - K - B - F -	matters may be guided by the same Table
16-16-17-		
16-16-17-	- G - M - F - K - B - F	These Tables will continue indefinitely, and the Key holds good for life. State which

'The Professor and the Doctor. No. 6.

(Continued from last week.)

(Continued from last week.)

"But the Sabbath" said the doctor.

"True," answered the professor. "Now that we have prefaced the matter by such a host of evidence, which is but a slight pertion of of evidence, which is but a slight pertion of the same state of the Movement of the Moon. Tiken, if we are good at figuring, we have only to compare her, movement with the movement of all hath—or Seventh day, or the secently electrically denoted, wherever they form their square or opposition, from any starting point in the same starting point of sabbaths, in the world are let quarter, the full, and the last world are let quarter, the full and the last world are let quarter, the full and the last world are let quarter, the full and the last world are let quarter, the full and the last world having departed from Ancient Luderstandings of the Divine and the Divining laws of the heavens.

"We may break we may shatter the vase."

"We may break, we may shatter the vase, if we will. But the scent of the roses will hang 'round it still."

"Why should there be one Sabbath for the Jew, another for the Christian; then a Sabbath for the Jew, another for the Christian; then a Sabbath for the Astronomic world, and then victual?" asked the doctor.

"And why," asked the doctor.

"And why," asked the professor, "should there he veem, askin vegetables grown out of God's own time. In hot houses. There is but One Law for All Mankind, but Man, not sought out many inventions. The farther we ware removed from the One Divine Law, the weaker Mankind becomes in his Soul Power, which we have a supported to commercially and the sabbath of the Man and the sabbath of Man, hence we are compelled to commercially and has a support of the San for Earth), which is 80 years of the Man has usarped the throne of the Soul of Man, hence we are compelled to commercially period of the San for Earth), which is 80 years, to any great extent the Septembial period of the San for Earth), which is 80 years of the San for Earth, which is 80 years of the San for Earth, which is 80 years of the San for Earth, which is 80 years of the San for Earth, which is 80 years of the San for Earth, which is 80 years of the San for Earth, which is 80 years of the San for Earth, which is 80 years of the San for Earth, which is 80 years of the San for Earth, which is 80 years of the San for Earth, which is 80 years of the San for Earth, which is 80 years of the San for Earth, which is 80 years of the Berwen, Falling to the form of further weaken. So called 'death' is but our declaration of failure to observe the 10 years of the Berwen, Falling to the 10 years of the Berwen, San is modern to further weaken. So called 'death' is but our declaration of failure to observe the 10 years of the 10 years o

away from the noise, the bustle, or eyen the thought of city disburbances: do you know, and the such is the uncommon life of today?"

Such a condition I have long to again enough a consequent of the control of the co

Goodness is the only mystery.