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THE SALUTE.

Richard Burton, in the July Century.

We, about to die, salute you kindly—
We, the very old, hail you, the young.
Though the shows of earth we see but blindly,
And a leaden weight is on our tongue.

But our wan old hearts expand in pleasure,
Watching how your spirits kindle bright;
And we dream us back to springtime treasure,
Old, dim ardors, ghosts of gone delight.

We relive in you the chances splendid,
All the buffeting and all the gains;
O, the sense of time and time unended,
Ere the hope dies, ere the wonder wanes!

How you love and fight and taste of rapture,
How your sweet restores you to the sun,
How the sweep of every hour you capture
Haughtily, as heroes e'er have done!

We have lived and loved, as you are doing;
We are glad to see you run the race;
Half you seem ourselves—your work, your doing,
Your high stakes of glory or disgrace.

Hail! Farewell! nor blame us if in sadness
Clutches at our throat the while we gaze
Brokenly through tears, upon that gladness
Once was ours in exquisite old days.

Not one bliss nor belief would we dispute you;
Once for us as well the whole earth sung.
We, about to die, again salute you—
We, the elders, hail our brothers young!

Historical Phenomena.

Psychic Phenomena of the Ancients.

Prof. Charles Richet, President of the British Society for Psychical Research.

(Translated by Mime Inness from "Annales Des Sciences Psychiques.")

I think I ought to give here an account which is both naive and instructive of unusual phenomena which were produced under rather unfavorable conditions almost two hundred and sixty years ago.

This strange account has been preserved to us by a wise theologian (although his name may not be that of a dazzling celebrity) Gisbert Voeltius, who in a collection of theological dissertations, now very rare, has reproduced this account of miracles worked by a spirit.

I will give the entire translation of the Latin original, reserving the opportunity to comment upon certain of the reported facts.

Account of a wonderful thing done at Presbourg by a spirit from the 24th of July, 1641, to the 25th June, 1646, coming from purgatory to speak to a maiden, talking, asking aid and at length set free, according to sworn testimony and published acts preserved in the archives of the ancient Chapter house at Pesth, published with the authority and by order of the reverend Monsignor George Lippai, archbishop elect of Strigons from the copy printed at Pesth.

A TRUE AND SUCCEINT ACCOUNT OF THIS WHOLE STORY.

I.

The principal location of the apparition. Who was this spirit? Whence did it come? This is the very foundation of the whole story and this is what the reader at once asks. (Where? Who? Whence?)

Presbourg is a well known town of Hungary, on the Danube, ten miles from Vienna. In this town lived a certain person of German nationality, called Jean Clement, to whom had been applied the jocular sobriquet of Zwespenspauser. He was an honorable citizen whose official duty it was to act as magistrate over those people who belonged to the citadel outside of the town and indeed he himself lived in a suburb. At about the age of forty-four he became a follower of the heresies of Martin Luther and led a questionable life. But seven years before his death (which was Christian and conformed to the Catholic faith which had been his) he changed his habits so that he was often seen at church weeping and wailing, living the life of a worthy Christian to the age of over sixty years.

It is of this person that the question here arises. For he has appeared and has told who he was and has shown himself with the form, the language and the voice which he had while living, so the question in point is proven, as it is well established upon all the evidence by the mark of his hand which he made upon cloth as we recount farther on. Although he has appeared more than a hundred times and different people have seen and heard him, yet it was especially to one person, Regina Fischerin, that he has shown himself with the aid and by the will of God whose designs are so mysterious.

This young girl was the daughter of honorable citizens of Halstadt, six miles from Gmünd, an Austrian town. Her father Sebastian, and her mother, Madaline, lived a comfortable sort of life. It was at the time when Ferdinand II. the pious emperor, was bringing back the rebels to the Catholic faith,

At this time, the parents of this young lady embraced the Catholic religion which they have since piously maintained; and they brought up their daughter in this holy religion as well as her sister who was a little younger. She was about nineteen when she began to be tormented by the spirit. She is now over twenty. She has in spite of her sex and her youth remarkably good sense; her appearance is modest as is her soul, and she has all the qualities which not only Catholics but also non-believers commend. Her servants and others as well bear witness to her piety; besides, the facts which we are about to reveal abundantly prove the sincerity of her faith.

II.

WHEN THE SPIRIT BEGAN TO HARASS REGINA: TO APPEAR, TO SPEAK, AND WHY.

It was hardly a month after Jean Clement had ceased to live among mortals that, on the 29th day of July, 1644, he began his attack upon the young Regina, at Halstadt, in the town of Halstadt itself, in the home of this young girl, between 11 o'clock and midnight. At first he struck three times upon her bed; then he showed himself to her. He wore a little white robe which fell clear to his heels and had every appearance of an old man. He remained before her some time in silence and then disappeared.

In the meantime the young lady's aunt, a Lutheran, wished her niece Regina to come from Halstadt, where she was living with her parents, to Presbourg, where her sister already was, pretending that she needed her for family reasons; but in reality, as was proved later, to convert her to her Lutheran errors. Regina went to Presbourg, following her sister down the Danube. But when the boat arrived at Stein, at the moment it touched the shore, the spirit appeared again with the same appearance and at the same hour as before.

Often enough already had these spectres terrified the soul of Regina, and she tried for a long time in every way to rid herself of them. Also, imploring divine aid, she had made a vow to the Holy Virgin to consecrate herself henceforth to her, fasting every Saturday and abstaining from warm foods; at the same time every night before she slept she would engage in special prayers. Nevertheless, the spirit would not let her rest; for hardly had she arrived at Presbourg before he began anew to harass her twice each week.

The house she lived in was very fine, in the suburbs, not far from the citadel. It was built by the Count Paul Palfi d' Erdod. Then, for several months, she was troubled by these apparitions, which lasted up to Christmas and which became still more oppressive later. One day, indeed, as she was about to open the dining room door, the spirit threw himself upon her with violence, as if to embrace her, which caused such emotion that she was compelled to go to bed, and was very ill for three weeks. Not knowing what to do, she went to ask the advice of a very pious priest of the order of St. Francis, who was very strict in his observance of duty. He told her she ought to speak to the spirit and give him those lines from the Psalm: "Every soul should praise the Lord." She obeyed, and when, the following night, the spirit returned, Regina said these words to him. Immediately the spirit replied, "Very well; yes, I will praise the Lord." Such was the beginning of the conversations between Regina and the spirit. Regina, becoming bolder, in the hope of an early liberation, asked the spirit what he wished of her, telling him she would do what he required if he would let her know what his desire was.

Then the spirit assumed a caressing voice and spoke these words very distinctly: "Then, young lady, for the love of God, I beseech you to find my wife, for she will give you two hundred florins, for this is the price of my blood." He added that when he was among the living he had promised God an image of the Holy Virgin of Grief holding upon her knees her son, taken from the cross, to be placed at the entrance of the church, with some tapers and some alms for the poor. It was for this reason that he could not rest. But Regina, fearing she would be struck by the spirit, or not wishing to be charged with this difficult mission, replied to him: "Go, rather, thyself, to find thy wife, for this is no affair of mine." He made no reply, but as soon as he had given the name of his wife he vanished.

Now, the next day, as Regina had not accomplished this mission, he returned, and begged her in the name of God to do the thing, which she still refused, saying: "I do not know who you are. What is your name?" "I am called Clement Zwespenspauser."

Now, as she had not known either Clement nor his house nor his wife, she still did nothing. Some hours after, at the usual time, in the night, Clement returned and begged her to go and find his wife. Then, at last, Regina promised she would go.

The next day, after she had said her prayers, she went to town and inquired for the

house of Clement. It was shown to her. She entered and, addressing the widow of the departed, made every excuse for troubling her thus, but that necessity compelled her, because Clement had appeared to her all these weeks, and that he demanded two hundred florins.

The widow was astonished and said she had never heard of this money; that she did not doubt but that it might be true; for his mother, after her death, had gone over the whole house and terrified the domestics with her spectre; that it was necessary to consult the church people upon this matter. Regina then said that Clement had promised a statue of the Virgin. The widow said she would attend to it, but Regina said that this would not be, that the money was needed. The widow replied that she would not give it, so the two women separated without an understanding. Now, Regina's uncle, a Lutheran, like his wife, took hold of the thing and refused to permit his niece to have anything further to do with the affair.

Nevertheless, Regina asked the advice of her confessor, a Jesuit, and told him amid her tears this whole story. The confessor tried to console her, and, to reassure her, promised to find Clement's widow; which, indeed, he did do. But, although he explained to her the miserable condition of the soul of her deceased husband, the widow was still inexorable. In the meantime, the spirit came again to Regina, and when she begged him to let her rest, said: "I will not leave you until you have done this thing, and I will follow you everywhere; everywhere you go I will follow you." She continued to beg him to leave her for a time, but the spirit did not cease to abuse her. Besides, men were as cruel to her as the spirit, especially the non-Catholics, who took all she said to be fables and wild fancies. Yet there were some who advised her to try as a means of ridding herself of this spirit to tell him she would curse him if he returned. This she did, ardently desiring to be at last freed from him, so that, when he came back, she said: "Go, thou miserable and unendurable old man, by a hundred thousand sacraments, return from whence you came; you have nothing to do with me."

This address touched the spirit, who disappeared, much saddened. But he came back the next day. And then he did something horrible. When that evening Regina was going to her room and was about to close her door, suddenly the spirit came and gave her such a hard blow that she thought her head was broken. And that no one should suppose this to be a matter of her imagination, the marks of the blow remained, for from her nose and mouth such a great quantity of blood flowed that not only her face and hands but her entire clothing was covered with blood, as the servants saw a little while after; and three of them have sworn upon the strength of an oath that this blood exhaled an infectious odor, like the blood from a corpse. One of these witnesses affirms even that after this blood had touched her fingers the fetid odor remained for two days. Note always that there was no trace of a wound upon the body of Regina.

The blow was so violent and Regina felt it so hard that she immediately came down from her chamber and told her friends what had happened, and all that night and the following day she continued unconscious and beside herself. Then the apparitions returned more frequently. By and by the spirit told her she had nothing to fear; then he begged her to go ahead; then he threatened her, telling her she must aid him.

(Continued next week.)

A Tale of Cosmic Multiplication.

Charles Daubarn.

I have rarely been so interested—almost thrilled—by a thought new to me as by an article in the North American Review for May by Sir Oliver Lodge, the well-known English scientist. The article is headed, "What is Life?" but the title is a clear misnomer, almost a joke, for he makes no pretense at an answer to his own query. The reader will know no more about "life" after he has finished the article than he did before. But, all the same, the article rings with a truth for me that has evidently been one of Nature's dearest secrets in her wondrous creative processes. Sir Oliver might appropriately have headed his article, "A Tale of Cosmic Multiplication," but as that did not occur to him, I will pre-empt it for my present use. Of course the learned ex-president of the Society for Psychical Research is not responsible for anything more than the text for this sermon, but for that text he should receive the thanks of every student of Nature.

Every schoolboy of the eighth grade knows that matter—which is Nature's fig leaf to hide her nakedness, is composed of molecules. And a molecule is, in its turn, a friendly gathering of certain units that have a liking

for each other. The learned scientist may know all about units and atoms, but the rest of us mingle only with molecules as we walk through life. And everything we know, and even think, is just a gathering and blending of these molecules. And at this point we face the great truth I find in my text. When units enter into married life and become one molecule they don't settle down into a silly young couple that thinks all the world of itself, and almost nothing of its neighbors, but, on the contrary, they are anxious to make friends with as many as possible willing to row hard and pull together in the same direction.

The school boy knows that Nature has some very singular methods of manufacturing the various articles she produces in her factories. For instance, here is a unit of hydrogen posing as a most worthy and respectable cosmic citizen, and admired by all her acquaintances. Her next door neighbor is an estimable unit of oxygen. They make eyes at each other, but nothing comes of it, and nothing could come of it through all eternity except when a second hydrogen dangles begins to flirt with the same young oxygen. The result is not exactly bigamy or Mormonism, for all three of them immediately disappear, and nothing is left but a drop of water, though the scientist can coax them apart again if he so choose.

This, so far, is but the old and well-known truth of the composition of matter by the blending of units in different proportions into molecules. But after this blending there is something left which did not blend, and this is the tale which the learned professor has to tell us, and which I am now taking for my text. We know that the atom of hydrogen had within itself, all ready for use, the power to blend with an atom of oxygen, just as the atom of oxygen had the power to blend with two atoms of hydrogen. The point we had not noticed, and which the professor now points out, is that there is a further power possessed by those atoms after they had seemed, and been believed to be entirely satisfied with their union. That water molecule has the power to tear apart atoms which have blended into other forms, such, for instance, as sugar and salt, and everything else which can be dissolved by its action. In other words, as you added molecules to each other, forming what the scientist calls "mass," you were discovering or uncovering a power entirely latent in the atom though active in the molecule. The mere increase in the size of your mass thus evolves powers that are of tremendous import in the process of creation. This addition and multiplication of the atoms—this celestial arithmetic—unlocks one of the greatest mysteries of life itself, as we shall presently see, although it by no means tells us what life is.

Now, instead of talking about hydrogen, oxygen and so forth, let us keep in mind that back of the blended molecule is the great fact that intelligence, energy and substance are always present, inhering in every unit, but exhibiting themselves in proportion to mass. For instance, every blending, whether of liquid, solid or gas, contains all three, and their manifestation will depend not only on the first attraction of atoms to each other, but will differ as more and more molecules aggregate into a larger and larger mass. We don't even perceive in the first mating of atoms the separation into solids, liquids and gasses. There must be a great collection of those units and atoms before even our most sensitive instruments can tell us of any change that is taking place. To illustrate. Here is a ball of matter we can handle. It is composed of atoms and molecules we call "lodestone." Those most compressed we call "solids." Those least so we recognize as exhibiting attractive force, and actually whirling round that solid core, and out into space. These finer particles would constitute what we call an atmosphere, but the mass of that ball cannot hold them from rushing right out and away from the centre. Here is where we first discern the importance of mass. Add more and more of that so-called solid matter and we have at last bodies large enough to fly through space with orbits of their own. We notice that meteorites and asteroids are such bodies, but we soon perceive their limitations. None of them has enough mass to hold these finer particles, as an atmosphere for its own use, and consequently its intelligence, substance and energy could not manifest as life, for life can only appear amidst the less solid particles of mass which we call atmosphere. Retain them and you might possibly have life, but to retain them you must have the attraction of gravitation which depends upon mass. And there is not enough of mass in meteors and asteroids to permit and hold any such family gathering of intelligent forms.

Even our earth had a narrow escape, as its hydrogen atoms are constantly breaking the shackles of gravitation, and traveling out into space. So the first great truth we find embedded in mass is that a vast collection of molecules must assemble before any manifestation of what we call "life" could take

place. Of course other conditions than mere mass may be necessary, for we know that life such as ours would still be impossible on some planets with more mass than our little earth. But, all the same, the mere accumulation of mass renders what we call "life" a possibility, and without that quality of matter there will be no expression of intelligence such as we know and manifest.

So much seems reasonable and clear, based on a natural fact. It is the next step which the writer would present as a new thought. The effect of mass doesn't cease with the production of "life." If the mass be increased till it would make a million of our earths, then there are new conditions that must and will produce new effects, for mass has been added to mass until the collective molecular energy seems transformed into a radio-activity so vast that a whirl in the ether is created which outreaches the furthestmost planet. There, for the first time, the scientist discovers energy at work without exhaustion, which is an impossibility in any less accumulation of mass. Watch the mere vibrations of that molecular mass, note their vast range, and you presently discover not only the heat, light, electricity, etc., which we now register and use, but the student now perceives that life itself is but a product of sufficient mass under certain conditions, in other words, that it is just an effect, like all the rest.

Intelligence and energy act upon and through substance in proportion to mass. There is the mass vibration we call "zero" because it is our limit of perception in that direction. In the other direction we have radio-activity which destroys even when we attempt to study it. Both alike are effects of mass. It becomes only a question of a sufficient aggregation of molecules, and any effect possible between zero and the fearful output of radium might be marked on Nature's thermometer. Somewhere between those limits, at a point we score as, say, ten degrees on that thermometer, "life" appears, just as heat, electricity, magnetism, and every other effect of mass movement appears when its points in vibration are reached.

Science has long noted that certain very unexpected effects appear in mass as you increase or lower its vibration. Ice, water, steam, gas, are a mere matter of changes of vibration of the same mass. And the particular vibration at which the change takes place is called "a critical point" by the scientist. And I am now urging as an idea that I believe is new to the world, that life itself is also an effect reached at a certain definite "critical point."

If we choose to speak of the appearance and action of intelligence from molecule to mass—from crystal to cell as "life," we may outreach humanity by a few degrees more or less, but at each stage there will be these wonderful "critical points" to mark these changes wrought by the mere vibration of sufficient mass. Given intelligence, energy and substance, their manifestation will be in proportion to vibration; and the vibratory movement will be in proportion to mass.

We now can begin to realize what Nature is evolving in her planetary systems. We see that the mere energetic movement of the particles of any sized aggregation of molecules produces or evolves certain effects that no man—without experience—would deem possible. That is a natural fact to be ever remembered. A still more important fact is that as the size of the lump of molecules increases—as its mass becomes greater—very different manifestations become possible, so that the mere size of the mass is really of vast importance.

(Concluded next week.)

MATERNAL LOVE.

Henry M. Edmiston.

Who can fathom a mother's love,
To know how far its ray's extend,
Measureless as the sky above,
Beyond man's mind to apprehend;
Its subtle influence men feel
Surpassing glory of the sun;
The shrine of shrines at which men kneel,
Of great ideals the perfect one.

Its magnetism attracts the soul
Beyond man's power to resist;
It lifts man to a higher goal
Above the veil of earthly mist.
It is to life the bright sunshine,
It gleams beyond the gate ajar;
Its sweetness is of the divine,
It is to man a guiding star.

From birth to death her love illumines
The path on earth our feet should tread;
Her atmosphere, like sweet perfume,
Survives the form when it is dead.
We sense it when her spirit's near,
To comfort us when in distress;
Altho' she lives in spirit spheres,
She oft returns our lives to bless.

Set the current of your being toward anger
and worry; come into port with a heavy cargo
of physical ills.

HOPES FOR AFTER DEATH.

No when Time's veil shall fall asunder,
The soul may know
No fearful change, or sudden wonder,
Nor sink the weight of mystery under,
But with the upward rise, and with the
vastness grow.

And all we shrink from now, may seem
No new revealing—
Familiar as our childhood's theme,
Or pleasant memory of a dream.
The loved and cherished Past upon the new
life stealing.

Serene and mild, the untried light
May have its dawning;
And, as in Summer's northern night,
The evening and the dawn unite,
The sunset hues of Time blend with the
soul's new morning.

John G. Whitier.

Life and Love: The Inner Kingdom

John P. Cooke.

The Life of God is illimitable Love, and the life of man is only found in true union with God, in union with self-forgetful Love. Whatever is loveless is against God and against man, and is shadowed by death.

Without Love we are nothing. The mystery of existence reveals to man the nobility and worth of his inner Nature, as it creates for him the worlds of the spirit, the domains of poetry, art and Religion.

About this latter I have a word to say. It is Religion, the inner attraction of pure spirit, that hints, suggests and bodies forth what is too transcendent and too wonderful, too near the Primal Reality of the Inner Life, too full of life, love, beauty and joy for any detailed, analytic exposition, or for the comprehension of the understanding.

It aims to realize man's longing after the Eternal One—the Perfection, and the Perfect of his own Finite Little.

It suggests the possibility of man's seeing the truth that "The Father and I are one." That is, that the Inner Life of the All is also, essentially, the inner life of each one. We are, or ought to be, when fully born, "Rooted and grounded in God."

It shows the sense of that deep inner mystery of Being and voices the heart's longing. We become

"One in whom persuasion and belief
Have ripened into faith, and faith becomes
A passionate intuition."

The true teacher is thus inspired and glorified by the Natural world in which he lives. While the analytic mind looks at the cosmos as a problem to be solved, the quickened spirit discovers it to be the endless outpouring of a beautiful and bountiful life. To such Nature is a poem of God. An epic of the Changeless Love.

It was the beloved Channing who truly said:

"We must start in religion from our own souls. In these is the fountain of all divine truth. An outward revelation is only possible and intelligible on the ground of conceptions and principles previously furnished by the soul. Here is our primitive teacher and living Light. Let us not disparage it. . . . The grand Ideas of Power, Reason, Wisdom, Love, Rectitude, Holiness, Blessedness, that is, of all God's attributes, come from within, from the action of our own spiritual nature."

An attribute by becoming perfect does not part with its essence. . . . The Idea of God sublime and awful as it is, is the idea of our own spiritual nature purified and enlarged to Infinity. In ourselves are the elements of the Divinity."

The Law of Centrality, the law of life, by which every living thing lives from its solar plexus, its Central spiritual condition, whether it be the Cosmos as a whole or its humble creature.

THE LOVELINESS OF GOD.

Is it superfluous to dwell on the loveliness that everybody sees before him every day, or rather would see if it were less universal and less common—the air which keeps all animated creatures alive—the natural light without which we should shrivel and die; the regenerating elements that conspire to produce fertility and increase life—the sun at whose rising and setting, if we saw it but once in a year we should bow down in mute adoration;—the moon and stars.

Forever singing as they shine,
The hand that made us is divine.

Go behind this gorgeous scenery—lift the starry curtain, penetrate into the secrets of creation. Take kindly nature by the hand and let her lead you through her as yet almost untrodden byways.

Let her take you down into the abyss of the sea where the fishes great and small play in the laughing water. Let her conduct you through the worlds within worlds of insect Life, creeping, crawling, suttering and spreading forth wings of a myriad hues; each kind having home, mates friendship society, prosperity; each ministered to by a Providence so generous and so delicate that each particular beetle, ant, butterfly and spider seems to be the centre and final cause of the whole creation.

Follow her among the winged inhabitants of the air who seldom want a shelter and seldom miss a meal, nor are ever out of voice, when their little bodies overflow with God's praise. Go by her side boldly, and visit the cold reptile which instinct bids us avoid; the shining snake stretched out on his warm stone in the sun—the speckled toad peacefully musing in his cell, harmless, and homely as any hermit, thankful for his solitude, asking little and receiving what he asks for. Wander through the vegetable kingdom where flowers of every species from the queenly lily to the modest forget-me-not, without tilling or spinning, sewing or reaping, are dressed in garments more gorgeous than ever superb Solomon wore, and sip their cup of nectar each night and morning from their Father's hand. See the beneficent plants which we call poisons discharging their duty as caterers and physicians to animals of every grade from quadrupeds to man. Explore the mysteries of the human frame so fearfully and wonderfully made, with its mighty brotherhood of members and serviceable powers making every man's body a temple and kingdom on earth. Or mount the chariot of Light and speed over the trackless realms of the Empyrean into the thick of the "Milky Way," or to the distant outskirts of creation, where the last made star has just been launched into space to gladden mortal vision with its beams some ages hence. Wherever nature carries you, listen with an attentive ear to the voices that address you, pause and listen, and from every point in the universe, from every spot where creatures animate or inanimate have room to live, from the atom that floats in the sunbeam and from the planet that rolls in the remotest confines of the Ether blue to the angels from God's spheres of Light beyond, the great chorus will come surging.

LOVE IS GOD AND GOD IS LOVE!

How shall we measure that divine love?
Shall we judge it by the sum of pleasant men-

nations bestowed on us, by our average of animal delight, exemption from pain, sickness, want or sorrow? Then certainly we shall never get at its secret. They who envy the butterfly or the bird, who wish to be loved like the beetle or the bee, have no notion whatever of the needs of a man. These tiny creatures are satisfied with their rose leaf and dew drop. They never question or complain. They do not know what higher creatures require. The thought that human creatures are loved, not as the lilies are, or as the grass that is today in the field and tomorrow is cast into the oven, but as moral beings whose food is truth, whose drink is goodness, whose garments are purity, whose happiness and splendor consist in the qualities they possess, the thought that God loves us all as children, furnishes the only key to the mystery of the divine benignity. This thought breaks the blow of calamity, spreads lines of beauty over many a ghastly spot of existence, discloses friendly intents in untoward circumstances, and drops healing ingredients into the bitterest cup.

God loves us as children, not as pets, loves us as a tender but wise and true mother loves her child; not so fondly that she must give him every toy he asks for, and cannot refuse the sweetmeats for which the baby's mouth is watering; but with a deep, earnest and anxious affection full of gentle reproofs and sweet corrections, and saving austerities, an affection which the child is far enough from comprehending, which indeed he takes to be something the very reverse of affection, but which if he grows up to be a man, he will bless as the care that educated and reformed his soul. The Supreme love is simply pledged to make men and women. When we discover that, and begin to become men and women under its discipline, then we shall be prepared to say, "God is love."

From the summit of this high conviction that the human creature is the consummate yet ever progressive flower of creation, we see that God, through conditions, is ever bringing the created mind into deeper and closer rapport with His eternal spirit, with His Inner Light. From this point one looks down in triumph on the writhing world. Evil is no longer a thing to be apologized for; it is a necessity in creation—an educative condition. There could be no God's world without it. The whole creation groans and travaileth in pain, waiting for the manifestation of the sons of God, and if they arrive, the groaning is prophecy, and the travail is joy.

The ages of development are justified that lead from the savage man to the civilized, and from the civilized up to the spiritualized. A single human quality is worth thousands of abortive experiments. The Hebrew History found its adequate meaning in Jesus.

The thoroughly inspired mediums and religious teachers do not speak what they will, but what they must.

There is the voice of immeasurable powers which rest above. Attracted by the Inner life from above—they are commanded to speak. They are loved of mankind because they reveal the thoughts and spiritual longings of many hearts. Because they can say in words of living force and of luminous beauty, what many hearts experience but cannot utter, yet what unspeakable joy the utterance brings!

While feeling in all its lights and shades is awakened in man by life's joy and sorrow, the ardors of love or the dark forebodings of fate, religion will continue to attract men and women since it answers to the deepest need of their lives.

Vox Populi, Vox Dei.

T. A. Bland, M. D.

In the light of revelation, whether through seers, poets or scientists, one truth is clear—man is yet but a prophecy of what he will be, an imperfectly developed creature, an adolescent child of the perfect being we call God.

The development of man varies, being promoted or retarded by heredity and environment. Some are in the infantile stage, some are children of different sizes and some approaching the full stature of adults. The untutored savage is an infant; the barbarian has progressed out of the infantile stage, but has not reached manhood, while the semi-civilized man approaches more nearly the ideal, but none are yet perfect. There are individuals both in history and modern society who tower above their fellowmen as mountains tower above the foothills. These God-like men are venerated by their fellows. Some of them are even worshipped as gods, their word being accepted by many as divine truth.

They are right in this belief if it is modified by the idea of the imperfection of the human instrument through which the infinite God has yet spoken. My text is true. "The voice of the people is the voice of God." The All-wise Spirit which bullded this universe and lives in it as we live in our physical bodies, speaks to us through Nature, the highest product and crowning glory of which is man. The perfection of speech depends upon the instrument through which it is uttered, and one's ability to understand it depends upon the degree of perfection of his mental powers.

Men differ in their mental development—hence they differ in their ability to catch the voice of God and perfectly interpret it to their fellowmen. Some men are so selfish as to be able to hear the voice of God through their selfish faculties only. To others, God speaks through their unselfish faculties. The first hears God say: "Your first duty is to yourself," the other hears Him say: "The good of all is the good of each." The selfish man seeks personal gain, with little care as to how it is to be attained; the other seeks to provide himself with things necessary to his earthly life by honestly endeavoring to render useful service to his fellows and receives from them equal service or its equivalent in the common medium of exchange.

The selfish man gets as much as possible for any service he renders to others, and gets the service of others at the lowest possible price. The unselfish man never asks for his services more than he would be willing to pay for services of equal value.

The selfish man magnifies his own services and minimizes those of others. The selfish man is a monopolist. As a merchant he desires to corner the market. If he cannot do so alone he unites with others of like character in the formation of a trust for the purpose of crushing competition. As a physician he joins a medical society organized for the purpose of securing a monopoly of the practice of medicine, getting large pay for his services, protection against charges of incompetence, etc., and for the purpose of ostracizing those who do not belong to the same society.

A chief means in these days by which the medical monopolists plan to gain their ends is to secure the passage of special statutes in their favor and limiting the right to practice the healing art to themselves and those whom they may grant the special privilege of curing the sick, and also making it a misdemeanor, punishable by fine and imprisonment for those not in the medical trust to cure a sick person, however earnestly they may be implored to do so.

This strikes directly at the liberty of the people at large in the interest of a very limited class.

The American Medical Association stands boldly as the originator and champion of that system.

The American Medical Union stands boldly as the champion of unselfish medical liberty for the physicians and the people. The inalienable right of the people to choose their own physicians, and of the physicians to serve those who wish them to do so.

This being the principle for which the American Medical Union stands, it appeals to the people at large as well as physicians of every school. It does not limit the most sacred right of all human rights—the right of life and its preservation—by any means which to them may seem best. The constitution of the American Medical Union not only opens its doors to physicians of all schools, but to all the people. We ask both to become members of this great unselfish organization and aid in the repeal of oppressive class legislation, and the overthrow of monopolistic despotism in this land of the nominally free, this nation which was the first to recognize and openly proclaim the doctrine that the voice of the people is the voice of God.

It May Be Depended Upon.

E. Adeline Heath-Williams.

"Phenomena I care nothing for," exclaims the ultra Advanced Thought practitioner, or as different representatives of the new cult have told me. "Phenomena fills a niche, to be sure," remarked a well-known New Thought-demonstrator, "but I don't believe it is worth while to pay much attention to the phase of healing. It cannot always be depended upon."

"I do," I stoutly replied. And, staunch as I then was in my opinion, I since have had further assurance of the reliability of this little understood law.

We all are being led, and it is the duty of every practitioner to know by what his patients are being ruled. Were they capable of choosing for themselves, they would not be seeking the aid of a demonstrator.

Through my experience as healer and teacher I have found that illness is not always as described by the scientific diagnosis.

To the many, spirit and soul are mere words, and the smile of ridicule is exchanged with the nearest sympathizer whenever a truth is discovered in their presence. Nevertheless, I am overcoming my earlier feeling of reticence, and whenever Truth is presented to me, I no longer hesitate about speaking of it.

Today I happened to be in the rooms of one of the largest Electro-Therapeutic Institutes in the country, and the best equipped for the treatment of every kind of disease known to the medical profession. The head of this establishment is a very good friend of mine, although inclined to be humorous whenever we touch upon the psychic in any form.

This morning he was treating a patient by the violet rays, and he invited me to watch the process. The patient was a very attractive young woman, a consumptive. From the first I was deeply interested in the method. The colors played about her neck and shoulders at the back, coming out again in beautiful violet tints directly opposite, at the top of the left lung. It was the most wonderful sight I ever witnessed.

But suddenly I saw something more wonderful yet, something I might not mention until the patient was well out of hearing.

As soon as the opportunity came I asked permission to examine the apparatus the doctor had used at the patient's back. It was an innocent-looking little affair, glass, I took it to be.

"Doctor," said I, turning it round and round, "I am going to tell you something. This patient of yours lost her mother a year or so ago. She died of consumption, and the daughter believes she has got to suffer the same excruciating pain her mother endured; be confined to her bed, and go in exactly the same slow, tedious way she watched her parent pass through years of torture; such as only those who have seen a dear one undergo this long, lingering disease can appreciate."

"Just a moment, please," I added, the smile that at first played across his face having given place to a look of serious inquiry. "There is a lover in this affair, too. He is afraid of consumption. Does not wish to perpetuate it, so has broken his engagement with this girl. He promised her mother he would sacredly protect and care for her, and the knowledge of this will not let the mother rest in her present state of existence."

"How do you know all that?" demanded the doctor.

"The mother showed me her face on that little contrivance that showered the violet rays all over that sensitive spot at the back of her daughter, letting them filter through the delicate left lung, and come out again in beautiful violet tints, right beneath her eyes," I replied.

"Her face appeared as soon as I came into the room. Presently she showed me the picture of the young man. Then she withdrew it, and brought the face into view a second time."

"Well," added the doctor, who evidently was impressed by what I was saying, "this young woman's mother did die of consumption, just as you say; and so I have been told. But what is a love affair such as you describe. There was to be done about it?"

"Talk to the mother as you would if she were visible, and in your presence, as she truly is whenever her daughter comes to you. Tell her, as you tell that other mother a few blocks away, that she is over-solicitous for her daughter. Each one has her own life to live, and that she is bequeathing her disease to her daughter. By remaining in her atmosphere, when she should be advancing in the change she so recently has passed through, she is leading her daughter the same way she has gone; and the daughter's way lies in another direction. It is wrong, all wrong. And as soon as she is shown her error, for her daughter's sake, she will gladly forsake it. The daughter will then be free—at ease."

"You saw all that in this little thing?" mused the doctor, examining the inoffensive little object that had recorded what he himself acknowledged was correct.

"I did, doctor," I replied, "and I know phenomena may be depended upon."

But the doctor would not tell me that he thought so too.

1806 South Logan Square, Philadelphia, Pa., June 12, 1906.

The Dream of a Star.

Lillian Goddard.

Swinging ever and forever in space, surrounded by other luminaries with their attendant train of lesser lights about them, I turn from the contemplation of Mars and other planets in my orbit and gaze upon the far away planet "Earth."

Like a pearl with a glimmer of green light shimmering through its lustrous beauty, Earth revolves far beneath me. I, the planet "Venus," away this little earth at various seasons of the year and new souls born when I reign highest in the heavens are recipients of my best gifts, "Love and Beauty."

But Earth betrays none of its secrets at

this far distance and I would know more of my beautiful sister so far away.

So, from Earth in the progress and search for purification pass from Star to Star in their journey upward, but none wish to take the downward course. Could I find a spirit in my Kingdom who would be willing to leave the realm of beauty and dwell for a time in the fundamental land, in that crude sphere of Earth; the beginning of all things material? The first step in the great and never ending ladder of Eternity that reaches from Star to Star and leaves us with the light of all worlds.

I wait the bidding to descend.
I wander in green and woody intervals. I climb the mountains famed in story; I revel among the flowers of Earth; I see the stretch of blue waters, and all that God has made is beautiful, but the material alone reaches perfection. The soul is not as evident as in our Planet, nor is it intended to be. For Materialism is adverse always to the spirit and believes the senses to be paramount. Little wonder is it then that Earth's children trope dimly for the light which shines so brilliantly on the fortunate children who have risen above the material. I perceive that Earth fulfills her duties as the Powers above demand.

This world of physical perfection and we require the material in the fullest degree. But so far my sojourn has been among and with Nature, far away from the strife and turmoil of men. I find myself in the great cities of this green planet Earth, where the sunlight shimmers fitfully through the grimy atmosphere. There are grand and noble souls here who are giving their lives for the material and spiritual welfare of their fellow mortals. I can see this army of faithful workers shedding light on the darkened pathway as they march onward, carrying always the banner of our Lord.

The material of Earth's little while has fallen from this little band of Soldiers of the Cross, and Materialism falling lets the light of the soul shine out like a beacon to the shipwrecked mariner of Earth, and I find so many who have strayed after false lights which have failed them; Mammon worshippers who set their God even within the Churches and call upon the people to worship the material world which they represent.

I see the pale and weary-worn toilers of earth, whose lives are filled with privation and sorrow. How I longed to thrill them with a touch and put them in rapport with the beautiful future, when the world and they would part, and the material would fall away from them like a cast off garment, and they would stand in the rosy glow of immortality with the divine light and hope about them.

Not yet can it be. The husk must shed itself by material means before the light of Heaven shines in.

Nearly all these people have the love and hope of the Christ in their hearts, but it is not intended for mortals of this earth to understand fully the glory which awaits them in the future when they take their place in the glorious march onward and the limitations of earth fall away and they are born children of the world at its center.

This is our Father's promise to his children on that day when they stand free from the physical life with spiritual promise before them.

I found many people of genius in this world who lived above their nature; but a world of agony and suffering dwelt in this earthly kingdom. Materialism and physical suffering go hand and hand. How I wished to tell these pallid sufferers of the hope in store for them, but I was withheld; so far I had visited nature and God's poor children who lived for the moment. I turned my thoughts toward the so-called fortunate ones of earth; fortunate in all this earth demands, but unless the light of the soul dwells within them, none were so unlucky as these envied mortals with the wealth of the world at their command.

What an awful responsibility was theirs if they passed by on the other side and left their fallen brethren in the dust. Many beautiful souls I found among these people who strove daily to elevate in every way their fellow men. Others in the world of Mammon seemed to be principally husk and when they stand in the hereafter without the material which they idolize about them would be obliged to start from small beginnings.

My time on Earth is limited; I feel my material self slipping away like beads from a string, but before I leave you, my children of Earth, I wish to impress upon you that while materialism is right, as our earthly condition requires, we must ever look upward to the light and fit ourselves for the time when Earth's green curtain rolls away and we stand in the light of eternity with the spiritual armor upon us, which we have made for ourselves in this earthly sojourn.

Hon. George T. Angell, the Great American Humanitarian, Like the Great Hebrew Prophet Nathan, Arraigns a Ruler.

It is stated that some belated persons in Washington object to the criticisms of that peerless humanitarian, Hon. George T. Angell, which appeared in Our Dumb Animals, relative to President Roosevelt's hunt in the West. Mr. Angell is "The Great American"—a great soul like Lincoln; a Buddha—embodying the divine dictum—"Thou shalt not kill."

Forerunner of Angell was Nathan, the Judean prophet who courageously arraigned King David for his misdeeds. When a president of this nation squanders much time in killing animals when his most vigorous efforts should be in accomplishing the resolution of Congress, which empowered and requested the National Executive to endeavor to adjust all international disputes by arbitration and not war, it seems that Mr. Roosevelt deserves to be criticized, as was the Judean King. If a president is entitled to a "policy," it should be for peace—that was great Jefferson's. Gov. Black, in presenting Roosevelt's name to the Republican convention said: "Men may prophesy and women pray, but peace will come to abide here forever only when the dreams of childhood are the accepted charts to guide the destinies of men." Evidently Mr. Roosevelt has no use for courts of arbitration. Did the "Dreams of Childhood" impel him to the "killing," in the great West? Infinitely better is the dictum of a great prophet, who declared: "The Creator commands peace; Peace to him that is afar off, and to him that is near." Humanitarian.

Notes from My Note-Book.

Alexander Wilder, M. D.

THE SABBATH.

In the paper "The Professor and the Doctor, No. 5," I observe a discussion about the Sabbath. I trust that I will not be regarded as intrusive if I also "show forth mine opinion." Being myself of Puritan descent it is no wonder that veneration for Sunday was early grafted into my convictions. Nevertheless, it was one of the first of such things that I was able to eliminate.

The difference of reasons given in Exodus xx, 8, and Deuteronomy v, 13, exhibited a

diverse "inspiration" in the two versions of the Ten Commandments. One tells us that the Lord rested on the seventh day and hallowed it; the other, that having been in bondage in Egypt and brought thence by "a high hand and outstretched arm," therefore, the Lord commanded to keep the Sabbath Day.

But even though we admit that the narrative is substantially historic truth, the fact exists that the institution known as the Sabbath was older by an indefinite number of centuries. I find that it was established in ancient Assyria with a rigidity that would make a Scotch Covenanter protest. The monarch could not ride or drive, take medicine for illness, put on clean clothes, eat boiled flesh or cooked food, or perform any official duty.

I am hardly prepared to think that the institution originated with the Egyptians. Mr. Sayce finds it among the Akkadians or pre-Chaldeans. If we are to suppose the Biblical assigning of nations possibly correct, so that the Kushites of the Euphrates and Arabia, the Mirmalmites of Egypt and Kanaamites of Palestine were of the race of "Ham," it may be that they all had this custom alike. The Assyrians had lunar months divided by the phases of the moon and a "woful day" in each of the seasons was set apart.

Perhaps Dr. Dittliff Nielson throws some light on the subject in his treatise "The Arabian Moon-Worship and the Mosaic Narrative." He shows that the Moon-god Sin was a god of law and wisdom. Mount Sinai, where Moses is reputed to have had a fast of forty days and to have received the law instituting the Sabbath, is named from the Moon-god. The seventh day of the week was assigned to the God of the Dead, and hence was a day of cessation from exertion, a dire and woful day. Dr. Nielson considers both the institution of the week and of the Sabbath as of human origin. In very early times Shamash, the Sun-god, was of only minor consequence in the East.

I have never pushed philologic research so far, but it may be questioned whether the worship of Bacchus-Sabazios was not a part of the same cult and custom. It related to a god who died, passed to the region of the dead, was mourned by devoted women and emasculate priests, and finally after many enthusiastic and orgiastic performances, came forth again to the light of day. The term Sabazios is evidently a form of the word Sabbath.

There does not appear to be much evidence that the Hebrews of Palestine paid much attention to Sabbath-day till the Persians planted them in Judea as a colony. Even then, not till the priest Ezra came from Babylonia and Nehemiah after him as Governor, established "the law of Moses" in its strictness, is there any record that is conclusive that the day was strenuously observed.

We read that some years afterward, when Persia had fallen and Palestine was a Graeco-Syrian country governed by the High Priest as viceroy, Ptolemy-Soter came into Jerusalem on a Sabbath-day and took possession without resistance. One Joseph was employed afterward to farm the revenues and to represent the King of Egypt. This is suggestive of some late history.

Some Cogitations.

Edwin Wilder.

Children, whether old or young, like to receive words of commendation and encouragement. I like very much some of your recent editorials, April 29, 1906, "Facts." The phenomena of life or spirit as expressed, made manifest in each and every form of life, whether called animate or inanimate is a fact—and we as students should be able to recognize them as such—as such give them our full endorsement and our most careful study. Philosophy and speculation are but secondary considerations, the after-math.

May 13, "Some Necessary Distinctions" are well worthy of thoughtful consideration. "Fraud" and "counterfeit" imitations of genuine phenomena—and people counterfeit only the genuine—has been sounded so loud and so often I am bored of the use of those words. I do not doubt but what fraudulent doings have entered into many of the sciences held, but in each and every such case it is but an imitation of a genuine phenomena. Why not remember it?

In the much disputed and doubted question of genuine materialization, why not remember Prof. Crookes' long and patient, his careful and scientific trials and proving of that particular phase of spirit phenomena and give him credit for it, and credence in the fact? Why not? Such testimony as his would have weight with any impartial jury. "Spiritualism Pure and Undeified" by Jas. Robertson is worth the careful and serious consideration of every thoughtful person caring to know the processes of nature as made manifest through the physical faculties inhering in man. Scientist, those interested in the study of the heavens. The planets in their courses. The earth, in its structure and process of formation. The ocean and its tidal courses. The growth of forest and plant. The floral kingdom. The fauna of bird and beast. Why not observe and carefully study the psychological possibilities inhering in man as one of the sciences?

I have been more or less of a student in such phenomena for 55 years, and out of them all, with all the hue and cry against them, I give my endorsement to the reality, the genuineness of all I have witnessed. I have not seen all, but have seen many of the most important phases. I recall all that has been said about scientific investigation, and I place myself on record in saying that in so far as made known.

The Psychological Research Society has simply at this late date vindicated no more than had been well known and established as "facts" years ago by the unscientific, the men and women belonging to the common herd.

Mr. Editor, hold your patience, stick to your text and let the good word go on. There are thousands of artificial, counterfeit flowers on the market. Who doubts the genuine?

"With Perry in Japan."

John S. Sewall was captain's clerk on the Mississippi, the steam frigate that carried Commodore Matthew Calbraith Perry, in 1853, when he was the bearer of a letter from our government to the Mikado asking for a treaty. The demands of this treaty, its signing and its influence, are matters of history, of course; but personal recollections of such an expedition are especially interesting reading just now, and the July Century will contain Mr. Sewall's story "With Perry in Japan," in which history will be pleasantly enlivened with anecdote and reminiscence.

Do that which is assigned you, and you cannot hope too much or dare too much. There is at this moment for you an utterance brave and grand as that of the colossal chisel of Phidias, or trowel of the Egyptians, or the pen of Moses or Dante, but different from all these.—Emerson.

The Question Bureau.

CONDUCTED BY THE EDITOR.

This department of the "Banner of Light" is not intended for personal answers, nor can the editor undertake to answer questions in answer questions by mail. It is intended to deal with matters of general interest, and to be the means, in the hands of promoting the good to the common mind.

Questions and Answers.

De L. W. Danielson, Conn. Q.—Do thoughts, actions and occurrences that occur in the physical world previously occur in the spirit world, and if so, how long before, and could they be determined by a spirit? In which case isn't that an explanation of "prophecy"?

A.—While some of our thoughts and acts, and some of the occurrences in our lives, may come about because of the thoughts and desires of our spirit friends who exercise their minds upon us and our affairs, it by no means follows that every thought, action or occurrence transpiring in this world, or in our lives, is directly the result of such intervention by the people on the other side. In cases where spirits who are working to produce results that, being able to judge approximately how long a period will be required to accomplish their end, may assist us by "prophecy" a certain thing without disclosing how they are aware of the coming of the event, a prophecy, as it seems to mortals, is but the stating of possibilities that the spirits see actually coming as a result of their own planning. To assume that all "thoughts, actions and occurrences" in this life are the direct result of spirit direction, would deprive us of our individuality and imply that we were merely automata in the hands of the spirits. Men are inspired, impressed and guided, but in all cases there is a margin to be allowed for in the personal abilities of us all.

Same Enquirer. Q.—It was W. J. Colville. I think, who once stated that space is filled with soul matter, in pairs, in the male and female element, and that at a certain time these elements separate to become individualized, and that some time during eternity they will be reunited. Is this theory correct?

A.—A spiritualist Monism teaches that all is spirit—i. e., God. Therefore God, as the universal soul, is all and all is God—or soul. Sex is a matter of organization, and due to the conditions under which man exists in this world. There is no evidence that sex entities exist latently in the universal soul condition, therefore we should say that the churning of each other through any portion of eternity is a pretty fancy and nothing more.

Arthur L. Creston, British Columbia. Q.—Are the first causes of every effect of human being (physically, intellectually, spiritually, etc.), objective?

A.—As a philosophical proposition it may be laid down that there is but one first cause, God. Consequently all other causes, of whatsoever character, must be secondary causes. There are innumerable primary—not primary—causes at work, but even so the so-called primary, and even primal, causes, as men understand, often prove to be secondary as a result of an increased knowledge or further discoveries in a particular connection. As relative to the individual we do not think that all effects are due to objective causes. The influence of our objective environment undoubtedly exercises a tremendous influence upon us physically, intellectually and spiritually; but the inner powers of our self consciousness, our spiritual powers, also exercise tremendous influence upon our actions. It has been truly said man stands between two eternities, the past and the future; it may also be said that he is either the sport or the master of the objective and subjective (material and spiritual) forces to which he is related.

Questions unsolicited for this Department have been received from W. H. Philadelphia, Pa.; E. N. T., Providence, R. I., and J. F. G., Corry, Pa. Will the foregoing and other friends kindly read the standing notice which appears at the head of this Department.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in 10 minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the samples, postage, etc. Francis Casey, St. Louis, Mo.

Annual Convention of the New York State Association.

(Concluded from last week.)

REPORT OF THE COMMITTEE ON RESOLUTIONS.

To the Convention in assembly, greeting, good will, peace born of contentment and happiness resulting from useful activity.

Be it resolved, that as Spiritualists it is our duty to openly advocate the truths of Spiritualism and so regulate our daily lives that all just criticism shall be of the type commanding the respect and admiration of the world at large; that our words shall but reiterate our lives, never proving a travesty on our acts. Claiming Spiritualism as a religion, be it

Resolved, that we would strongly recommend every society to distribute among their members and followers the declaration of principles adopted by the New York State Association, also that the declaration shall be read from the rostrum at one meeting each month of the yearly session.

Resolved, that we extend our heartfelt sympathy to the President of the National Spiritualists' Association in his double bereavement; praying that every consolation may be afforded him.

Be it further resolved, that we extend sympathy to all in our ranks who have been bereft of the earthly presence of their beloved. In loving gratitude, we acknowledge the presence, guidance and aid of our arisen co-laborers, and hold them in hallowed memory.

As the results manifested in some of the students of the Morris Pratt Institute show the marvelous effect of education,

Therefore, be it resolved, that we emphasize the need of education—both rudimentary and along the lines of psychic and advanced thought principles. The crying sin of child labor as practiced all through our land—but more especially in the southern states—calls for more determined effort to crush out the monster evil. Resolved it is the duty of Spiritualists to work more earnestly and judiciously in the lines of legislation to bring about

the desired reform in this broad field of duty. The day has dawned when the standard of moral purity for man should be as severe as that exacted of women.

Resolved, that we recommend strenuous effort to make the degree of requirement the same in both sexes. We deplore the elevation of man steeped in drugs or immorality—while woman is shunned and condemned for the same conditions. Let us face the facts and do all in our power to make the standard of judgment impartial and just.

Woman Suffrage.—As equal rights for men and women is a subject of vital importance too often treated flippantly—rarely accorded fair consideration:

Resolved, that it is the duty of Spiritualists to inform themselves definitely upon this question, that they may act intelligently and speed the time when the ballot shall be given to all regardless of sex. Resolved that it is the sense of this convention that woman is not only entitled to a voice in making the laws which she must obey, but that she is qualified to stand side by side with man in every avenue of life. To bear her share of labor, distinction or ignominy as the case may be.

Resolved that an intelligent body of representative Spiritualists to meet with a view to the increasing tide of intemperance affecting almost every degree of like habit. We should earnestly endeavor to awaken those addicted to forms of intemperance, whether pertaining to beverage, food, speech or undue indulgence of any kind whatsoever: to the danger in their pathway and by every available judicious measure strive to win to reform all thus endangered.

War.—Resolved that we place on record our continued sentiment against war and in favor of arbitration. It is the duty of every true Spiritualist to use all his or her influence to bring about peace in all lands and in the hearts of all individuals—beginning at home.

Resolved that we commend the bravery of Admiral Togo and other high officials in the army and navy of Japan, for openly advocating their sacred belief in the direct aid of their spirit ancestors; avowing that their success is due to the protection of spirits, all this in the face of the fact that their words are to be read by the entire world of civilization, and knowing that the masses will thoughtlessly fear or ignorantly criticize.

We deplore the manner of the many who, having become convinced of the truth of immortality, who know that their loved ones have passed from mortal life still live, become selfishly satisfied and hold themselves aloof from the Cause, so far as acting goes. Therefore, be it resolved, that we strongly emphasize the need of all who know the truth to encourage the beginners in holding aloft the Banner of Truth, that the outside world may learn that the benefits accruing of such knowledge—all Spiritualists should give the right hand of fellowship to honest means as well as their financial support. Also show interest in our society not only by attendance but in material aid to the extent of their ability.

Resolved, that we will unite in efforts to repeal the tyrannical laws of our state enacted in the interest of the medical profession. Also with alert vigilance we will, so far as possible, prevent the further enactment of such laws. Furthermore, we pledge our loyalty, protection and support to all genuine mediums who may fall victims to the unjust laws now upon our statute books, or hereinafter to be thus recorded.

Building for the future through Lyceum work, it is among the most important factors for the consideration of this convention.

Therefore, be it resolved, that as much depends upon the attitude of prominent workers towards the establishment and maintenance of Lyceums throughout our state, that it shall be the bounden duty of all public advocates of our grand Cause to bring before their followers the importance of the correct guidance of the young, while their minds are plastic, during the period when impressions are made so strong that many of them last forever. It is well said by the Catholic Church, "Give me the child the first seven years, and you may have the rest of his life."

Resolved, that by this act we gratefully acknowledge the courtesy and fairness of the press, both spiritual and secular, giving us so much space in their popularly crowded columns.

Resolved that the thanks of this convention are due and are hereby tendered to the officers and trustees of the New York State Association of Spiritualists for their earnest efforts towards the success of the Association. Also to all who have so kindly assisted in making this convention a success and a red letter day in memory. We now tender thanks to Miss Victoria C. Moore for her efficient service in making our convention so attractive and entertaining. For comfortable accommodations, efficient service and genial courtesy, we thank Messrs. Hickok & Smith of the Empire House. To Professor Marsh we tender our grateful acknowledgment for the delightful music—carefully selected and artistically rendered.

For the advancement made during the year, for the unanimity of thoughtful desire in carrying forward the good work, for all our blessings, some of them in disguise, we are truly thankful, and hereby resolve, that we will carry from the convention only good will, earnest purpose and unprejudiced judgment.—Harriet M. Rathbun, chairwoman; Tillie U. Reynolds, Laura A. Holt.

THE REPORT OF THE COMMITTEE ON THE PRESIDENT'S MESSAGE.

Missionary Work.—Your committee heartily concur with the president's estimate of our sister, Mrs. Reynolds, in her missionary work, and feel that we cannot appreciate too much her self-denying and arduous work; and we also quite agree with him that missionary work should be extended as rapidly as our finances will warrant.

Mass Meetings.—We feel that every society should consider it their duty to do all that is possible to assist the Committee on Mass Meetings to make it possible for many more to be held in the state, as they are of much value in disseminating the truths of our religion, and also to use their influence in having State Days at our camp.

Children's Lyceums.—We fully concur with our president in his report on Lyceum work, and also with Mrs. Reynolds' efforts that she has put forth to create a greater interest in the work.

Local Societies.—We fully agree with our president in the need of being awakened to such a degree of enthusiasm that the pocket-books may be pinched more readily and our religion not languish for financial support, and also that the growth of our societies may not be retarded because of friction and discord that tears down the work of years. The recommendation to devote one or two meetings per month, where the local workers and members take charge of the exercises and discuss topics of interest is something in the way of growth which is sadly needed, and your committee fully agree with the recommendation.

Christian Science.—The president's idea of making our religion so plain and full of old thoughts and new thoughts, that our members will not feel like being gathered into other folds, seem to be an imperative duty of all interested. The recommendation to remember that Spiritualism is a broad gauge religion and that phenomena is a stepping stone to the broader fields of spiritual unfoldment, should awaken the desire in our minds to live the real life spiritually and in all ways.

Report of Mrs. T. U. Reynolds regarding Missionary Work and Lyceum Work during the Past Year.

Lyceum Work.—Regarding Lyceum work but little has been done that tells during the past year. The Lyceum Day at Lily Dale was last August under the auspices of the New York State Association, and it was a success, although late in the camp season.

I was with the Buffalo Lyceum a part of January and all of March. The conductor and teachers were earnest, faithful and capable. The scholars interested.

The last Sunday in March I gave each scholar and teacher one of the Fox Homestead Buttons, which pleased them very much.

Only one Lyceum was organized this year. I came to Syracuse and with the able and energetic help of Mrs. Gertrude Mudge a Lyceum was organized and is growing finely, and is and will be a great help to the church. No efforts too great can be made in that direction. Respectfully submitted, Tillie U. Reynolds, State Superintendent of Lyceums.

REPORT OF MISSIONARY WORK DURING THE YEAR.

I devoted fifteen weeks exclusively and much time incidentally to the work.

During June I spent three weeks with Rochester Society, receiving \$30.00. One lecture at East Aurora, receiving \$5.00. July I went to West Potsdam, held two meetings Sunday. A Fourth of July oration, for which no collection was taken, but great enthusiasm prevailed. July 5th, 6th and 9th, circles and services, six meetings, receiving \$12.00. Went to Potsdam July 12th and 13th, to 20th, including a picnic, receiving \$11.31. Went from Potsdam to Prescott, Canada, and held two meetings receiving, after all expenses were paid, \$3.59, which helped pay expenses in New York State. Went from there to Hamilton and held two meetings, July 24th and 25th, receiving \$5.59. That ended the week of June and July. I have not here mentioned expenses, as this is simply a general report. I held twenty-seven meetings, beside home talks, without pay. Began September 4th at Niagara Falls to assist the meetings there, expenses alone were met. Three meetings at East Aurora. Two at Colden, a small place, and through the earnest efforts of Mrs. Woodruff the meetings were held, receiving \$3.96. Paid \$3.84 in railroad fares, still consider the meetings a success. September 13th, at Holland, another at Akron and again at Niagara Falls, where Mrs. A. G. Atchinson is bravely working under difficulties, but gaining all the while. October was called to Elmira to reorganize a society, which was done. A Ladies' Aid was organized and everything seemingly in good working order, receiving there \$30.00. Came to Syracuse, held a meeting at Larned Hall, receiving \$4.00. Went from there to Watertown, arranged for a meeting to follow the earnest efforts of Mrs. Woodruff the meetings were held, receiving \$3.96. Paid \$3.84 in railroad fares, still consider the meetings a success. September 13th, at Holland, another at Akron and again at Niagara Falls, where Mrs. A. G. Atchinson is bravely working under difficulties, but gaining all the while. October was called to Elmira to reorganize a society, which was done. A Ladies' Aid was organized and everything seemingly in good working order, receiving there \$30.00. Came to Syracuse, held a meeting at Larned Hall, receiving \$4.00. Went from there to Watertown, arranged for a meeting to follow the earnest efforts of Mrs. Woodruff the meetings were held, receiving \$3.96. Paid \$3.84 in railroad fares, still consider the meetings a success.

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J. S. and Anna L. Gillette. Mr. Gillette is the very efficient president of the California State Spiritualists' Association, and Mrs. Gillette is the regular speaker at the People's Church, at San Francisco. We visited Mrs. Gillette in the services at the People's Church on the first Sunday in March, and the First Spiritualist Aid Society arranged for our work during the week days following. We feel sure we were successful in convincing our audiences of the fact that thorough organization is the only means by which the general public, the Spiritualists, and the mediums, may be protected, and the Cause properly advanced. There are many Spiritualist meetings being held in San Francisco and Oakland and both cities have reason to be proud of their many excellent speakers and mediums. The "Philosophical Journal," with that veteran Spiritualist, W. T. Jones, as editor, and the "Occidental Mystic," a new, neat and new Spiritualist magazine edited by Mr. and Mrs. Arthur S. Howe, are deserving of the support of all Spiritualists. Our Cause in San Francisco needs only this: Concentration of the forces I have named and united action. In other words, thorough organization. While in San Francisco we were invited to take dinner with our old-time friend, Henry Harrison Brown, in the new home of the "Now." The "Now," I believe, is the official organ of the "New Thought" movement; at any rate, Mr. Brown is the president of the "New Thought" organization. They are developing an excellent "psychic" in this "New Thought" home. New Thoughtists develop "psychics." Theosophists and other cults develop "mystics" and "independent clairvoyants." Spiritualists develop just plain "mediums." It is somewhat a matter of taste, that's all. Brother Brown is doing a good work for humanity and we are perfectly willing and insist that he do it in his own way, though it would be nice if he would come back to his old way. We enjoyed the visit with our old friend and the "Now" family very much.

We spent one week in San Francisco and then moved on to San Jose, where we found a small, struggling society, Mrs. Bigelow, the president, did all in her power to make the two Sunday meetings a success. It rained all day and the audiences were consequently small. We were told that this society owns a valuable property, the rent of which will soon free it from debt. There was formerly a good, strong society in San Jose, and as nearly every society has its "ups and downs," no doubt but this one will soon be strong again. The few earnest workers who now have it in charge were hopeful and the encouragement brought by the missionaries was highly appreciated, as the good words of officers and members testified. Regrets at the shortness of our visit and invitations to return soon were plentiful. Mr. Allen Franklin Brown drove from Los Gatos (12 miles) in a terrible rain to attend our meetings. On his return home he disposed of his ranch, secured the appointment of State Missionary for California, and has again entered the field. His former success as a missionary is good evidence of his ability in that field of labor.

We visited Mrs. Elizabeth Lowe Watson in her home, Sunny Brae, Cupertino, where we also met Mr. and Mrs. Grant Taylor. Mrs. Taylor is Mrs. Watson's daughter Lucretia, and Grant Taylor (her husband) is the second son of the well-known Spiritualist workers, Mr. and Mrs. George W. Taylor of Lawton, N. Y. We enjoyed our brief stay in this lovely home more than words can express. Mrs. Watson's home is one of California's loveliest. It is surrounded by orchards of pines and they extend for scores of miles. The trees were full of beautiful and fragrant white blossoms and when viewed from an eminence presented a picture, a Paradise that would defy the powers of imagination to describe.

(Continued on page 7.)

A Notre Dame Lady.

I will send free with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feelings up the Spine, Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of

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

Representative at Large,
Dr. GEORGE A. FULLER

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Full particulars furnished upon application.

Advertisements to be renewed at continued rates must be left at our office before 5 P. M. on Saturday, a week in advance of the date when they are to appear.

The BANNER OF LIGHT cannot well undertake to reach for the benefit of its many advertisers. Advertisements which appear for a long time and are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns as a means of obtaining money, we will not be responsible for the same. We cannot undertake to preserve or return unsolicited articles.

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

No attention is paid to anonymous communications. Names and addresses of writers is indispensable as a guarantee of good faith. We cannot undertake to preserve or return unsolicited articles.

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

Banner of Light.

BOSTON, SATURDAY, JULY 1, 1905.

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

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

The N. S. A. Declaration of Principles.

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

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

The Nation's Birthday.

Tuesday next, July 4, being the One Hundred and Twenty-ninth Anniversary of the Birthday of these United States, and a legal holiday throughout the nation, the offices of the "Banner of Light" will be entirely closed upon that date. Friends and patrons will therefore take notice and govern themselves accordingly.

Brevities.

The Fourth.

The Glorious Fourth.

The Blustering, Noisy, Firecrackery Fourth.

Patriotism, Pyrotechnics, happy small boys and busy doctors.

A quiet Fourth? Perish the thought! Noise, plenty of it, too, and as nerve-racking and ear-splitting as possible. We were all boys once, and as foolish as boys, and the habit clings to us, eh?

But, seriously, do the men of today really think that it is not possible to celebrate the birthday of the nation in any other and less noisy fashion? The maimed hands, the blinded eyes, the scorched features, and the many deaths which each year mark the celebration of the Fourth call for serious consideration at the hands of preachers, teachers and publicists in general.

By all means celebrate, never allow the memories of the past history of the country to die out. But let it all be done without the barbaric din of the cracker, the gun cotton torpedo, the toy pistol, and the other robustions aids to patriotic stimulation. Fling wide Old Glory, deck with flags and flowers, picnic and orate in woods and groves, indulge in sports of all manly sports, feast and enjoy, and at night let ornamental pyrotechnics show forth in beauteous devices the patriotic sentiments proper to the day. Young America must be taught to celebrate with dignity and self-restraint.

A widely known worker writes as follows to the Editor: "The 'Banner' gets better week by week. I greatly appreciated the manner and ability shown in the literary and mechanical style in which you presented my lecture to your readers. Sincerely yours, J. Clegg Wright."

Mormonism is not a pleasant topic either in its social or theological aspects. It is difficult for the gentle to obtain accurate data regarding polygamy, which, though said to be discontinued now, yet appears to be still in operation in secret. The issue of The Housekeeper for July contains the opening of a series of articles by Miss Ron-

nell, who writes upon "The Tragedy of the Mormon Woman," and well-worth the reading in the matter presented. Miss Ronnell is evidently an fair with her people, and the disclosures made, and promised, will make her work celebrated. In the interests of virtuous living, worthy motherhood, and pure homes, it is well the story is being unfolded so, that, being published broadcast, it may help to counteract the insidious mormon missionaries in their efforts to recruit their church from the ignorant and innocent womenkind of continental Europe. The Housekeeper is a well printed magazine issued monthly at Minneapolis, Minn., at the small price of ten cents per copy.

Wm. T. Utton, Hon. Sec. of the Durban, S. A., Spiritualist Society writes: "We have started a fund for the purpose of getting a good medium out to Durban, and should esteem it a favor if you would insert a short paragraph in your paper to this effect." Mr. Utton can be addressed at P. O. Box 534, Durban, Natal, South Africa.

Attention is again requested to the following item which appeared in the issue of the "Banner of Light" under date of June 3: "To readers in Springfield, Ohio: An English Spiritualist is desirous of obtaining the certificate of the death of Robert Page, who left Clapham, London, Eng., for Boston, in November, 1885. He bought land in Ohio and was arranging with a Mr. Wells of Springfield about building a house. Thinks he passed away 16 years ago, had a fever, was in a hospital, either cottage or bungalow; went out walking, felt giddy and fell down. If any of our readers can supply the information which will enable the enquirer to procure the document, will they kindly send it to this office?"

As to systems of healing people there is, apparently, no end. One school claims drugs are all that is required, the next one denounces drugs and swears by herbs. Another claims surgery, and the next abuses the knife. One claims the influence of colors, another magnetism, others spirit power, suggestion, mental power, and one school boldly denies death and disease altogether. Now, at least within the past two or three years, music is claimed as a therapeutic agency. In New York city there is a National Society of Musical Therapeutics, the founders and president being Miss Eva Augustus Vescelius, with a "D. D.," a "M. D., LL. D.," a "A. M. M. D.," a "Mus. B.," a "F. S. S. L. A.," and an "M. D.," on the Board of Directors. The founders paid a visit to the editorial rooms this week and we learned that "The object of this Society is the study and advancement of music in its relation to health, and to promote the intelligent employment of music in homes of the sick and in hospitals and asylums." The Society is located in New York City.

An article regarding the Morris Pratt Institute, written by Clara Stewart, secretary, will appear next week.

City of Light Assembly, Lily Dale, N. H. June 29: "I enclose herewith draft Program of our Summer School (please do not put this under the heading of Camps); our Assembly is not a Camp—the name is misleading and we are still receiving letters asking if tents are for rent or can be erected. Our Program is not quite complete but will mail you full Program as soon as received from printers.—Yours truly, E. E. Vespall, sec." [As soon as the completed printed Program reaches this office it shall duly appear. Ed.]

Constructive Work.

No church is a worldly success which is not run on practical lines. No religious organization ever accomplishes its ends unless common sense rules the methods adopted. In nature, in trades, businesses and governments, the organization of means towards ends is imperative if success is to be realized. The human body is a triumph of organization and the Universe is the acme of organized relationships and interdependence. Spiritualists must accept the teachings of proved experience and apply them to their Cause if their movement is to become a distinctive success, if not diffusion, dissipation and final disappearance, will mark the decline and departure from the stage of Spiritualism as a distinctive movement.

Let us have more constructive work. By this is not meant more "platforms" of sounding platitudes, more branches and subdivisions of thought, or schools for "practical" work, all of which may have use and value in themselves, but which also tend to divide our forces and dissipate our energies. The constructive work you are desired to consider is the work of inner consolidation which the movement needs as badly today as at any past period of its history. Societies spring up, live their little day and vanish. National and State Associations come into existence and succeed more or less in keeping alive and alert. Our mediums and speakers draw salaries which are diminishing in amounts almost every year. There are not a dozen societies in the United States today paying salaries which would attract an ordinary minister to a very ordinary church in any large city, or to a moderate sized country community. Our speaker is still largely itinerant, and the system is as extravagant to the societies as it is wasteful of energy and power to the speakers.

The foregoing facts are well enough known, but no one publicly refers to them. Our workers dislike to appear to grumble, our journalists do not wish to hurt the susceptibilities of societies, so all round we suffer and endure conditions which a little healthy discussion might easily change. Putting aside all questions as to what shall be presented upon the platform, let the important question be asked, What is the root cause of the difficulties which so often beset our societies? Is it not, in a sentence, the almost entire lack of business methods? A man who started a business which he knew would demand an

expenditure of, say \$1000, and to meet which he had no money of his own, nor any assurance that he could secure customers for his goods, would soon find his affairs involved, and himself out of business. Yet how many societies lightly enter into the business of meeting running, under almost identical circumstances to those named above. Every society to be financially sound must either have capital in hand, or guaranteed to be forthcoming if required. Another point to be considered is the itinerant system. What church could stand the drain upon its resources by paying heavy railroad fares and hotel bills for its minister, in addition to his stipend? Very few, if any. But if such methods are financially disastrous, what is to be said of the utility of a speaker if it means a new man or woman every Sunday, or at least a dozen fresh teachers every year? The settlement of speaker-mediums is the way out. Economically it has much to recommend it, as it is educationally, as well. Constructive society work for the benefit of Spiritualists will never be possible until settlement supplants itinerancy, and the wasteful leakage for railroad fares and board bills becomes a thing of the past.

A word here, however, upon another point which needs attention. A settled teacher need not mean an ordained pastor. Qualified people, if you please, men and women of sound morals, clean lives, cultured and mentally and educationally trained. But the perpetuation of the worn out figure of a "divine" calling to a pastorate is entirely out of place in the liberal and progressive gospel we present to the world. Let us have the settled teacher of our philosophy and demonstrator of our phenomena. One who is there to devote his time and abilities to building up the local work, to see to the needs of our members, and help build up Lyceums. To be a living exemplification of the value of our teachings. To minister consolations, give advice, and create a local work that will win respect for us as a body.

But for such results we must organize along practical business lines. A society will no more run itself than will a business. Funds must be secured by business methods, not by way of fairs, begging, and the various little arts employed to coax the elusive dollar from the unwilling pocket-book. Chartered local societies, healthy state associations, and a virile and progressive national body, are each necessities. A settled speaker, wherever practicable, with classes, Lyceums, guilds for social amusements, these are a few of the needs that we must put into operation if we desire the results of practical constructive work; work that when done shall lead to enduring results, and so surely build up an ever expanding cause, which at last, some day, may stand alone and be the peer of any other in the world.

Scientific Enquiry.

Many persons attach great importance to what is called the scientific method of investigating the phenomena of mediumship. We are frequently assured by them that if the scientific method is pursued we shall be able to eliminate the pretenders to mediumship, and expose their trickery and counterfeiting of the genuine phenomena, and also that we shall obtain accurate knowledge as to the conditions under which mediumship operates, so as to bring the production of phenomena within the area of practical and reasonable certitude. Some amongst our people consider that the lack of the scientific spirit in Spiritualism accounts for the presence of fraudulent tricksters in our midst, and the predominance of the emotional over the intellectual in those who accept our facts.

Like most general assertions the foregoing contain a certain amount of truth, just sufficient, let it be said, to hold the assertions together, but a very tenuous thread nevertheless. As a species of glittering generality, these assertions may pass muster, but whether they indicate a keen appreciation of all the elements in the problem, or a deep understanding of the general questions pertaining to the phenomena of mediumship, may be open to question. Accuracy of observation and the intelligent recording and tabulation of results will help to establish a body of verified facts in connection with Spiritualism, or any other form of enquiry into the phenomena of Nature. The knowledge of conditions which carefully conducted enquiry will build up is undoubtedly useful for guidance on the one hand and for suggestion upon the other. Guidance as to the conditions necessary to be observed, and suggestions as to further development to be reached.

If the phenomena of mediumship were analogous to those of chemistry, electricity, or any department of physics, the application of the rigid scientific method would doubtless work out as successfully in the one case as in the other, but ours is a case which calls for not only the rigid mechanical method of the scientist, but also for the logical method of the philosopher, while further, though the phenomena dealt with by men of science depend upon the forces in Nature, those forces are not affected by the personality of the medium on the one side and the operating spirit on the other side. In scientific enquiry, the physical conditions and mechanical instruments involved are not affected as to the phenomena they determine by unseen entities, or the metaphysical conditions of the experimentalists. This involves a highly important distinction. Oxygen and hydrogen can always be depended upon to produce water under certain relativities. Equally true is it that other elements and forces, when brought under known conditions, can always be counted upon to produce the same results. The intelligent personal equation is absent from material elements, but it plays an important part in the phenomena of mediumship.

Those who plead, and we are not opposing the plea, for the scientific form of investigation, must bear in mind that mediumistic phenomena present a wide range of variety. To narrow that range within the two small-

est limits, the phenomena of mediumship are practically physical or objective, and psychological or subjective. That is to say, phenomena occurring externally to the personality of the medium, who takes no active part in the manifestations, and phenomena which occur within the personality of the medium and depend upon his physical, nervous, psychical and spiritual forces. While it is quite possible to scientifically determine that a materialization is not the medium, that a musical instrument can be played apart from the mortal contact, that a table or other article may be lifted, pace the experiments of Hare, Edmonds and other investigators in this country, Sir William Crookes, Prof. A. R. Wallace, and other investigators in Great Britain and Europe, the methods depended upon to secure such evidence would be entirely different to those required to prove the clairvoyant and trance mediumship of a Piper, a Foster, a D. D. Home, a Stainton Moses or a Mrs. Richmond, for it will be seen that at least two kinds of special adaptability would be called for to carry out this method of scientific enquiry, and that at least two separate methods of procedure, with all their various details, would be called for if success was to be achieved.

Now let us ask an important question. The most famous representatives of the scientific method may, without doubt, be claimed as Sir William Crookes, Sir Oliver Lodge, Professor Zeolner and the active investigators of the Society for Psychical Research. The result of the labors of these investigators has established the reality of certain facts, which the Spiritualists had previously established to the satisfaction of all honest, if critical investigators. The materializations witnessed by Sir William Crookes occurred under undeniable fraud proof conditions. The records are extant and easily referred to, but they do not advance us in regard to a knowledge of the laws of materialization, though they scientifically testify to the fact. The experiments conducted by Zeolner were possibly among the most remarkable carried out by any scientific man. Here, again, we have a splendid record of the method of enquiry, minute details of the circumstances under which the experiments were conducted, but no attempt is made to explain the modus operandi, save by a theory that has never gained any considerable amount of credence, and is virtually forgotten today—the hypothesis of the fourth dimension of space. Voluminous as are the records of the S. P. R., with regard to their minute and painstaking experiments, they add nothing to our knowledge of the laws. They present a wonderful collection of facts, but, somehow, the skeleton lacks life. It is needless to enlarge upon this aspect of the case. What has been said is sufficient to set intelligent people thinking. As a writer recently remarked, in effect, "the scientific enquirer is so busy securing the accuracy of his instruments of observation, that the eclipse is passed before he is ready to view it," a moral not without application in the present case.

By all means let us have accurate observation, also careful tabulation; let us bring reason as well as emotion to bear upon the phenomena of mediumship, but do not let us fall into the error of supposing that the scientific methods of material science, and purely laboratory psychology, are the means by which we can arrive at a knowledge of the actual laws and conditions under which the mediumistic phenomena are producible. The human element in the problem must never be ignored. The personal equation will always exercise a determining influence; and, when we remember that the spirits produce the phenomena, it may be that they can tell us more about the laws and conditions they are dependent upon than we have imagined.

Finally, this much may be said. That an educated mind and an intelligent judgment, in a medium subject to spirit control, will enable a clearer explanation of the conditions under which spirits manifest to be presented by the spirits to the world. Such types of mind will not attract to them unintelligent spirits, but such types of medium will not be forthcoming until we relegate the fortune telling, stock and share dabbling, and other puerilities which have been allowed, barnacle like, to cling to our beautiful philosophy, to a much needed oblivion.

Review of Passing Events.

Hudson Tuttle, Editor at Large, N. S. A.

SARDON.

It is worthy of record that Victorien Sardou, the great French dramatist, is allowed in the exclusive Grand Magazine to fully and freely express his belief in Spiritualism. The following quotation shows how strongly grounded he is in his convictions and his unreserved acceptance of the spiritual origin of the manifestations.

"I was one of the first to declare myself a believer in Spiritualism, and that was some half a century ago, when there was some merit in doing so, for it usually entailed being stigmatized a fool, a knave or a charlatan. Nowadays, with so many scientific men of the world on the same side, there would be nothing heroic about such a course. In fact the day is much nearer at hand than is commonly supposed, when to scoff will be the hall mark of ignorance."

"The incident I have to relate caused me no surprise whatever, for I had witnessed much that was far more singular. I had been a medium for more than six months. In my possession was a round table which could walk across the room and turn round and round at my bidding, exactly as if it was a well trained dog."

"On several occasions roses had fallen from the ceiling on my desk, and I had seen the keys of my piano rise and fall as if under invisible fingers, to play sweet, unknown airs to me. So familiarized had I become with these phenomena of which I was both investigator and witness, that I viewed them without the least emotion, and I can positively declare, without any trace of auto-suggestion, that I was merely an attentive observer, skeptical at first, then won over by the unimpeachable evidence of facts. Extremely cool, absolutely calm and self-possessed, I looked upon such incidents as unconcerned as on any of the ordinary acts of my daily existence, the routine of which was then the most regular it is possible to conceive. I used to draw in pen and ink with surprising rapidity extraordinary designs in which my

own individual imagination and will had no part."

PROF. CHAR. RICHTER.

The Annals of Psychic Science for May has an interesting article from a scientific viewpoint in which Prof. Richter attempts to prove that the personality manifesting through the trance medium is not of independent spiritual origin, as sometimes claimed, but a part of the medium's own consciousness which is not normally exercised, but by some unknown means brought into activity.

His theory is a reflection of the assertive, all-explaining "sub-conscious self." It is supposed that beneath the conscious is the unfathomable deep of the unconscious, where not only the most elusive thoughts are stored, but also those of all ancestors. Out of this infinite store nobody knows what may come. As its limits are indefinite and its existence and qualities a guess, all things may be attributed to it. It is the universal solvent and any obscure problem is easily passed by its ready to hand solution. As all mysteries the scientist meets, the theologian refers to God, so all psychic mysteries are referred to this "sub-conscious self," which is imagined for the purpose of explanation.

But trance is not what Prof. Richter understands it to be. There are almost as many forms of trance as there are subjects to it. When a subject by organic failure becomes unconscious, and by almost the cessation of the circulation puts on the appearance of death, it is called a "dead trance." Really this is no more trance than normal wakefulness. The mind may be more or less active—that is, not perfectly unconscious—and the thoughts vague and often grotesque, but usually following on the lines of the training and belief of the subject. When consciousness is restored these thoughts take on objective form. Thus it is that the subject having deep religious convictions on resurrection claims to have visited heaven or hell, seen Jesus Christ and approached the white throne. They always see according to their belief. In other words, what they think they see is only a reflection or partial revival of memory of their own thoughts.

This is one extreme. The other is the passing of the spirit so far beyond the limitations of the body as to become subject to the laws and conditions of discarnate spirits. It will from this be clearly seen that the use of the word "trance" as meaning a definite spiritual state, yet covering all this diverse field, vitiates the conclusions reached and makes them valueless.

Again trance may be a state of intense exaltation of the spirit in which it has the capabilities of the spiritual senses freed from the limitations of the physical body and in this it may also be intensely sensitive to the thoughts of spiritual beings. It is thus an inextricable blending of the thoughts of the recipient as independent and having nearly all the endowments of the freed spirit and spiritual beings on support.

The voluminous records of the Psychic Society contain numerous instances of true trance and clairvoyance, which having the sanction of his co-laborers, Prof. Richter should receive with favor, and these are sufficient to show that his theory is untenable.

To these I will add the Seersess of Prevorst, and Swedenborg.

If the "Sub-Conscious Self" will meet the requirements by explaining all the facts, and not become befogged with generalities, then it may take the place of the spiritual theory.

It would not be just to dismiss the case of Prof. Richter without informing the reader of his character. He possesses the office of the Psychic Society. It would have been presumed that a man elected to this high office by a body devoted to purely spiritual research, would have a record for fitness and sympathy for spiritual investigation.

Who is he? One of the practitioners of vivisection, whose horrible cruelty in dissecting living animals has called into existence the anti-vivisection societies that are attempting to restrain this cruelty by law.

If all the tortures of the inquisition were multiplied a thousand fold, it would not compare with that inflicted in the laboratories of these "Scientists" on helpless dumb creatures. For what purpose? The most eminent physicians and biologists have repeatedly declared that the results were not only useless but misleading and harmful. The vivisectionists bind the dog, horse and other domestic animals—even importing apes and monkeys to have creatures as nearly approaching the human as possible—to the iron racks on their dissecting tables and cut them fibre from fibre. They lay bare the nerves and brain and turn on the electric current. They inject infectious matter, solutions of disease germs, putrid blood, and toxins, and watch the progress of the agonizing diseases engendered. To study the effects of pain they open the abdominal cavity and pour in boiling water or molten metal; they break the bones, dislocate the joints and irritate with poisons. They place live dogs and cats in heated ovens, roasting them to a crisp to observe the effects of heat. In short, nothing a devil trained for ages in devising schemes of torture, could devise would compare with their practice. It is in the name of science, but they have neither scientific aim nor method. It is carried on for lust for cruelty. It is because these men delight in pain and are human beings only in name, having degenerated into fiends.

And of this brood it is said Prof. Richter is an acknowledged leader. His cruelty makes even his confederates stand aghast. Has he made any discovery in the secrets of life? Has he added one idea to science? Not one. It has all been to gratify his love of pain, and gain notoriety by crimes against helpless, dumb creatures which would make an apache blush for shame.

Such is the man who is at the head of the Psychic Society, which has for its object the investigation of the most subtle laws of spirit.

Spiritualists have been repeatedly told that when men of science deigned to investigate for them, the matter which mystified them would be solved. At last the scientific man has come, reeking from the shambles, malodorous with infective toxins from fermenting blood; whose life has been spent in gloating over writhing victims of his lust, and exploiting their agony before gaping classes. He comes posing as a spiritual teacher! What can we expect?

RESPONSIBILITY OF MEDIUMSHIP.

The position of the medium is one of great responsibility. As the clearest mountain stream is contaminated by passing through fens and sloughs on its way to the sea, so the purest spiritual truths are distorted in transmission through an impure and imperfect medium. It is a terrible force with which he deals. He should not venture to play with the lightning unless he understands its laws. If he is not conscientious and honestly desirous of knowledge, it is better for him to stand aloof. Reflection, thought, is the gateway to intuition. The gods love the worker.

"Pray for the best gift, and improve such as are given you, in the gentle spirit of humility, with earnest strivings for improvement. It is not well to scorn mundane means; for so far as their knowledge extends, men are more practical teachers than are spirits, and it is not to finish a royal road to knowledge for indolence that communication is held. If mediumship does not enable you, you are the worse for its possession."

Do not suppose the spiritual agency will elevate you without effort on your own part. The

Banner of Light.

BOSTON, SATURDAY, JULY 1, 1905.

Society's Actos.

Correspondence for this department should be addressed to the Editor, and must reach this office by the first mail delivery on Monday morning, to ensure insertion the same week. We wish to assist all, but our space is limited. Use ink and write plainly.

Boston, City and District.

First Spiritual Church of Boston, Inc. Rev. Clara E. Strong, Sunday, June 24.—"God is Love" was the subject that "George" dwelt upon, after which communications were given by different ones present. Mr. Brewer spoke with power. "Lessons from the Weather," by "George," were well drawn, after which the pastor spoke earnestly upon the relation of the life of Jesus to us. Mrs. Fogg then spoke, giving communications, after which the circles were formed for an hour's test giving. "Life's Trials" formed the subject of the evening and many words of encouragement and cheer were given by the controlling spirit "George." Mr. Tuttle spoke in his usual manner, after which he gave many communications. Mrs. Fogg then spoke upon the need of spiritual growth. Experiences were then given by that mother of the pastor, after which the meeting was closed.—A. M. S., clerk.

First Spiritual Science Church, Boston, Mrs. M. A. Wilkinson, pastor, Sunday, June 24.—Morning circle very fine. Messages given and cheering thoughts. Afternoon, a memorial to our friend and sister, Mrs. Carrie Bishop, who has recently gone to spirit life. Evening, a regular spiritual service. Mediums of the day: Mrs. Privoe, Mr. Newhall, Mr. Jackson, Mr. Barker, Mr. Hardy, Mrs. Branch, Mrs. Reed, Frank Wheeler, Mrs. Robertson, Mrs. Carbee, Mrs. Fox. Meetings all summer. Tuesday, Indian healing circle. Thursday, meeting for psychometry.—Mrs. Nellie Carleton Grover, clerk.

Waverly Home, Sunday, June 18.—Said a speaker today: "One of the greatest blessings upon mankind by the Almighty is the power and the intelligence to understand our relations between this world and the great world of spirit; through spiritual phenomena and the science and philosophy of Spiritualism, man has been enabled to solve many problems concerning the destiny of the human race that hitherto have mystified and confused him. Oh, so grandly natural, so simple, so beautiful, are the plans of the Deity concerning human welfare; are being gradually brought to the understanding of man; God grows more wondrously glorious to us each day as we understand and contemplate His creation of worlds and author and preserver of all life; and to realize that we are in the care of a Supreme Being like this, confers upon us an honor and a dignity that we should uphold and respect with all our strength, to be kind and helpful to our fellows, and to so live that we may have no regrets when we put on our robes of light and glory." Sunday was a notably hot day, but the spacious rooms at the Home were cool and airy, and all who came were made comfortable throughout the day and evening, despite the intense heat. Mrs. M. A. Bemis conducted the meeting and also gave us words of comfort and messages from loved ones, as did also Mrs. Towle and Mr. Berry. Remarks were made by Mr. Lewis and Mr. Marston. Mrs. Towle presided at the piano and gave some sweet songs.—J. H. Lewis.

Malden, Mass., Malden Progressive Spiritual Society, Sunday, June 25.—Afternoon circle opened at 3.30, with our new president, Mrs. Alice M. Whall, in the chair. The largest circle for many Sundays greeted her. Never has a more harmonious circle entered our hall. The many test mediums and spiritual speakers all did beautiful work, all messages being recognized. The invocation was given by Mrs. Morton, followed by fine remarks by Mr. Higgins. Dinah, Mrs. Carter's little guide, gave several beautiful messages. Golden Hair was present with her pleasant smiles and voiced her thoughts. Mr. Milton, Mrs. Stevens and others responded when called on. Our circle closed at 5.30. Evening service at 7.45. Song service, Scripture reading by our new president, invocation by Miss Morton. Twilight, the beautiful little guide of Mrs. Whall, came and gave many interesting messages. All were readily recognized. Prairie Flower, in her sweet way, then followed, and with the large audience she had to work for, left but very few without a message of love. Truly a beautiful commencement for our new president. We wish her the best of prosperity. Mrs. Morton finished the evening with messages, and the benediction, closing at 9.30.—Mrs. Mattie J. Eaton, cor. sec. pro tem.

New England States.

Portland, Me., Sunday, June 25.—We had a very interesting meeting tonight when we had the privilege of listening to Mr. H. G. Cole of Boston, formerly of Portland, who lectured upon the opium and liquor habit and how he was saved from the same by spirit power. He gave his own personal experiences, also those of his father, the famous Harry Cole of Neal Dow time, who also was prevented from selling liquor by a vision that came to him from spirit. He was a very fine speaker and one that was a pleasure to listen to. Congregational singing and instrumental music added to our enjoyment. Next Sunday Mr. Lynch, vocalist, will be with us. And June 30th will hold a strawberry festival. The society will hold its regular business meeting July 10th at 10 Quincy St.—Francis W. Vaughan, clerk.

Worcester, Mass., G. A. R. Hall, 35 Pearl Street, Sunday, June 18th. Miss Elizabeth Harlow of Haydensville occupied our platform of the Worcester Association of Spiritualists. We were again privileged to listen to two able and eloquent lectures, delivered in her own earnest and forceful manner. I enclose abstract of evening lecture for publication, subject, "The Church of the Future" (an abstract report of which will appear at an early date. Ed.) Our meetings are now closed for the summer vacation. Services resumed Sunday, Sept. 17th, with Edgar W. Emerson, of Manchester, N. H., as our speaker.—M. Lizzie Beals, cor. sec.

Who Dare Do More!

I am pleased to inform the friends that, with the permission of the "City Board," we have been permitted to use a small part of "Harvard Public Park" for Sunday meetings at 3 p. m. In this way we are able to reach the people and be sure of an audience this hot weather. So far I have distributed nearly 100 spiritual leaflets and many copies of our spiritual journal. This work is important and will result in much good.

We should all feel, as Spiritualists, that we have gained a small victory in being allowed this privilege from our city officials. Let every city and town continue the good work in the open parks if they can do so with respect and dignity. I have named these meetings the "Flag Service," and indicate the place by a flag.

Who will be next to follow me in this new move. The meeting consists of singing, poem and Bible history readings, invocation and a discourse upon our philosophy and a collection from those around us.

Let us have more "Flag Services." I for one will open these meetings—and grove—at reasonable terms if you will write me in due time.

I would also say that, not being able to donate to the "Mediums' Fund" I make this offer: I will send, free, a copy of my song, the "Katydid" (words French and English), to anyone who will inform me of their donation to that "Fund," or send me whatever they can, together with two one-cent stamps. In this way I may add a little to aid our disabled workers; yet, because of having seen and heard Lyman G. Howe, and so often having read to my audience the beautiful poems of sister Bell Bush, and which feeling of sympathy was aroused both to me, because of all in need, can I not be permitted to mail a copy of song to everyone who reads this? My little song is as free to you as the breath of angels.

One more request I ask of the friends. I have placed two books in the City Library of South Bend, Ind., namely: "Philosophy of Death," and "Wanderer in Spirit Life," also one in the Indianapolis Library; Tuttle's "Arcana of Religion." I can place a few more books in this library and elsewhere so that anyone who desires to donate books, if they send them to me I will donate them in the giver's name if desired. Also, this library will accept a yearly subscription of one or more of our spiritual journals.

This city is very pretty, but church ridden, and any step forward means a gain in that way. Surely whoever reads of these efforts on my part will be brave, unselfish and spiritual enough to aid and do one of these duties. Please address me as below.

Virginia Barrett,
333 W. Colfax Ave., South Bend, Ind.

CAMPMEETINGS.

Season 1905.

Ashley, O.—August 6 to 27. Will Randolph. Camp Progress, Up. Swampscott, Mass.—June 4 to September 24. E. P. Colley, 205 Elliot Street, Boston, Mass.

Chesterfield, Ind.—July 15 to August 27. Mrs. L. Jessup, Anderson, Ind.

Clinton, Ia.—July 30 to August 27. Mrs. M. B. Anderson, Clarksville, Mo.

Freeville, N. Y.—July 24 to August 20. Miss V. C. Moore, Dryden, N. Y.

Forest Home, Mich.—July 30 to August 29. Mrs. R. Eastman, P. O. Box 69, Mancelona, Mich.

Grand Lodge, Mich.—July 30 to August 28. J. W. Ewing, Grand Lodge, Mich.

Harmony Grove, Escandido, Cal.—August 6 to 20. T. J. McFeron, 528 Fir Street, San Diego, Cal.

Island Lake, Mich.—July 30 to August 28. H. R. LaGrange, 185 Montcalm Street, Detroit, Mich.

Lake Pleasant, Mass.—July 30 to August 27. Albert P. Blinn.

Lake Brady, O.—A. J. Keck, Akron, O. (No dates supplied yet.)

Madison, Me.—September 1 to 10.

Mineral Park, Cal.—June 25 to July 25.

Mount Pleasant, Clinton, Ia.—July 30 to August 27. Mrs. M. B. Anderson, Clarksville, Mo.

Mantua, O.—July 6 to August 27. F. H. Sherwood, Mantua Station, O.

New Hope, Oregon.—July 9 to 30. Rev. G. C. Love, 254 College Street, Portland, Ore.

Niantic, Conn.—June 12 to September 11. G. Hatch, South Windham, Conn.

Onset, Mass.—July 23 to August 27. Dr. Geo. A. Fuller.

Ocean Grove, Harwich, Mass.—July 9 to 23.

Onset Wigwam, Onset, Mass.—July 15 to September 15.

Parkland, Pa.—(No dates supplied yet.)

Queen City Park, Va.—(No dates supplied yet.) Dr. E. A. Smith.

Sunapee Lake, N. H.—July 30 to August 27. Lorenzo Worthen, Hillsboro, N. H.

Tacoma, Wash.—July 30 to August 20. Geo. E. Gnowden.

Unity Camp, Lynn, Mass.—June 4 to September 24.

Verona Park, Me.—August 13 to 27. F. W. Smith, Rockland, Me.

Vicksburg, Mich.—July 30 to August 20. Mrs. Jennette Fraser, Vicksburg, Mich.

Winfield, Kansas.—July 15 to 25. Mrs. M. K. Gates, 807 N. Manning Street, Winfield, Kans.

Wonewoc, Wis.—August 5 to 27. M. M. Blash, Wonewoc, Wis.

Names and addresses of secretaries inserted when sent.

Letter from Portland, Ore.

To the Editor of the Banner of Light:

As the weeks go by the Lewis & Clark exposition continues to draw ever-increasing multitudes. During the past few days many important additions have been made to the numerous fine exhibits, and the fair grounds are now in excellent condition. People from all over America, and many visitors from Europe, are taking full advantage of the remarkably low excursion rates and making Oregon the Mecca of their travel this summer. Portland is manifesting wonderful elasticity and is providing for an immense influx of visitors without much apparent effort. Hotel rates have increased, and all boarding and lodging houses are doing a thriving business. I can especially recommend Manhattan Court, 311 Stark street (close to 6th street), close to the general postoffice, and accessible to all car lines and points of interest in and around the city. Mrs. Bueckhofer, the proprietress, is an active worker in the First Spiritualist Association, and I am sure that readers of the "Banner" who contemplate a trip to Portland will be glad to know of a first-class, thoroughly appointed rooming house in the heart of the city where charges are strictly moderate and attendance is all that could be desired.

Two great conferences are just about to take place. The Unitarian convention, which will meet in the Unitarian church, 7th and Yamhill streets, and the Women's Suffrage convention, which will occupy the spacious First Congregational church, which is a very commodious and imposing edifice. The convention of the Episcopal church is now in session. Great mental activity is the order of the day; vital questions are being everywhere discussed, and though the standpoints of the various speakers may be different, there is a widespread, palpable tendency both within and without restricted organizations, to consider all topics in a broad, humanitarian aspect.

The Spiritualists of the district are keeping well to the front, and with so extremely flourishing a population as now inhabits Port-

land it is difficult to count on large stationary membership. Meetings are very well attended and the spirit of inquiry is rife. Hudson's theory of "two minds" is being discussed perpetually among inquirers into psychic mysteries. I had much confusion of thought prevailing regarding spirit communion and telepathy. My contention is that one phase of genuine mental phenomena can never disprove another; it is, therefore, unscientific to endeavor to disprove spirit communion because telepathy can be upheld. Some recent editorial remarks in the "Banner" relative to closing meeting places for four summer months are extremely timely as applied to districts where so regrettable a practice is in vogue, but happily they do not apply to the great West. It seems, therefore, almost permissible to paraphrase Horace Greeley's celebrated advice, "Go West, young man," and after reading your issue dated June 3, exclaim, "Come West, Good Spirits!" I am booked for Seattle during the early portion of July, then I hope to pay a flying visit to Victoria, then across the continent via the Canadian Pacific Railway to Montreal, from which city I can easily pounce down on Boston and meet my engagement at Onset, which has been so fully heralded on the attractive programs which the campmeeting officers have produced. Friends from all parts are writing and speaking in highly appreciative terms of the ever faithful "Banner," which still sheds light on the mental path of multitudes who are in search of truth. Yours sincerely, W. J. Colville.

Among the Lyceums.

The Lyceum in Buffalo, N. Y., has closed for the summer months. Many of the members will attend the Lyceum at Lily Dale.

Next Sunday, first Sunday in August, is Sunflower Day. We will have a special program. A good way to observe the day is to order a Sunflower badge, see ad. in another column.

The Lyceum in Los Angeles, Cal., is a live one. Ye Editor has enjoyed a most pleasant stay in their midst.

San Diego, Cal., has a Spiritualist Temple, and a corps of faithful workers. Their Lyceum is a representative one.

Mrs. A. L. Gillespie has worked up a great interest in Lyceum work in San Francisco, Cal.

Grand Junction, Colo., has resumed their efforts in the Lyceum work. May success attend.

The Lyceum in St. Paul, Minn., has closed for the summer months, but assures us that they will "need" "The Progressive Lyceum" as soon as they resume their sessions. Minneapolis, Minn., sustains two Lyceums and "go ahead" with the work continuously.

The Lyceum in Defiance, Ohio, is a prosperous one.

The Bower of Beauty Lyceum, Monson, Maine, feels encouraged and declares "The Progressive Lyceum" in every way helpful.

Miss Jessie E. Berg, secretary of the Golden Star of Hope Lyceum, Philadelphia, Pa., sends a most interesting report of the work done during the past year. If every Lyceum would send frequent statements concerning the work being done it would be very interesting and helpful.

Mr. Geo. W. Kates gave books and medals for attendance and recitation, to the following: Miss Nellie Hitchens, Miss Jessie E. Berg, and the following boys: Edward Todd, Arthur Todd, Alfred Hitchens and Charles Albrecht. Several successful entertainments were given and Miss Berg declares it the most successful year since the history of that Lyceum began. They are now taking their vacation and we hope that when sessions are resumed that all will come with new energy and inspiration and make the coming year even better.—The Progressive Lyceum.

Victim's Spirit Said to Have Revealed Assassin.

(Special Dispatch to the Globe-Democrat.)

Kokomo, Ind., May 20.—At a spiritual seance at a Kokomo residence this week, it is claimed that the spirit of Louis Yeager talked to his father, D. S. Yeager, and gave the particulars of his murder two years ago, when he and Francis Sutton were assassinated in the Oakford neighborhood, eight miles south of Kokomo, an affair that still remains a mystery.

The murderers were never found. The young men were found dead in their buggies with bullets in their brains late Sunday night, after spending the evening with their brides to be, Misses Stella Peters and Myrtle Finley, of the adjoining neighborhood. Rewards aggregating \$3,000 were offered for the arrest of the midnight assassins, but officers and detectives worked for months on the case without result.

At the seance here this week the fathers of the murdered young men were present and Edward Winans of Seymour, Ind., was the medium. After extended silence in the circle, Winans asked for a manifestation from the spirit of Louis Yeager, and the response was direct to the murdered man's father, and described the appearance of the assassin and the manner of the attack. The name of the man was revealed. He was a large, portly man, formerly a Kokomo business man, but ago was a resident of Sharpsville, four miles from the scene of the murders. He was a "fat bachelor," the spirit said, and the killing was done at the instance of a girl of the Oakford neighborhood who was in love with Yeager, but engaged to marry another man.

The spirit's alleged description of the murderer tallies closely with one of those suspected in the time, who, shortly after the murder, went South, and whose present whereabouts are unknown. The courts of inquiry and inquests found no evidence on which to base an arrest in his case, and nothing came of it.

The father of young Yeager was greatly interested in the spirit's story, and thinks it will lead to the arrest of the alleged fugitive criminal and clear up the great mystery. Yeager was killed one Sunday night and Sutton the Sunday night previous. The two were chums, as were also their sweethearts, Misses Finley and Peters. Both the bereft brides-to-be declare they will never marry.

The seance was held on the second anniversary of the tragedy. A year ago the county commissioners renewed the reward offered and will be asked to continue it in force another year, in the hope that the murderers may yet be run down. The officers have the name of the murderer mentioned by the spirit, but will not take any immediate action unless some evidence that will be corroborated by the spirit's testimony. Medium Winans resides in a distant part of the state and never saw the scene of the double assassination, so accurately described by the spirit of the murdered Yeager. The father of Francis Sutton, who is postmaster at Oakford, also has faith that the slayers of his son and Yeager will yet be apprehended.

Much of the progress we might attain is hindered by the talk of those who have seen the light but have not learned to say what they mean.

WONDER WHEEL SCIENCE.

(July 25, Copyrighted, 1904, by C. E. Webster.)

Daily Guidance for All, by Birth Numbers.

By Professor Henry.

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

1.—March 21 to April 30.	4.—June 31 to July 22.	7.—Sept. 23 to Oct. 22.	10.—Dec. 23 to Jan. 22.
2.—April 30 to May 20.	5.—July 22 to Aug. 23.	8.—Oct. 22 to Nov. 22.	11.—Jan. 21 to Feb. 22.
3.—May 20 to June 21.	6.—Aug. 23 to Sept. 22.	9.—Nov. 22 to Dec. 22.	12.—Feb. 20 to Mar. 21.

(These Birth Numbers are otherwise explained in my books as elsewhere advertised.)

Having found your Birth Number in the above, as given for the above dates of Birth, then find that Birth Number in the Top line of Figures marked "Birth Nos." in the following Table. The Column of letters under your Birth Number is YOUR Column, and no other, unless you have a Key for other Columns. Look down your Column and see what Letters are Marked in it. The letter means your favorable days. Carry your eye on the line of the letter over to the left and there you will find the Date of your favorable days during the days of the month.

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

ing the days for which the Table is made. It may be one or both of these days. Take advantage of both, anyway, as best you can. The letter B shows where the Moon is each day. If the letter is E, it means that your

Chats With the Professor—No. 10.

HUMANITY'S BETTERMENT.

Educated judgment of cause and effect is therefore necessary to make an astrologer and not specific thumb rules. It is the foolish attempt to depend upon thumb rules that has degraded the science of astrology. Early marriage does not always come to one born with Venus in Libra or the Seventh House, but early marriage conditions of mind and tastes do, invariably, come, no matter what other influences offset, unless it be an influence of death itself. Good aspects make things more easily on the lines of life which they are governing, and at such times we should exercise our will to secure at such times the greatest amount of gratification, but, to exercise our will at times when the aspects are not favorable, and we exhibit not only a perverse will, but, unless there may be some unseen favorable modification of the evil, we get out labor for our pains.

"How about the saying, 'If at first you don't succeed, try, try again?'" asked the doctor.

"What is all right for ignorant people, or people ignorant of the divine laws," replied the professor, "for, by continually trying, they are apt to finally make an effort on a favorable aspect. It is like fishing with a stick for a lost ring in a muddy brook. By continually poking one might in a favorable moment catch the ring on the end of the stick, but to dam more easily on the lines of life which they are governing, and at such times we should exercise our will to secure at such times the greatest amount of gratification, but, to exercise our will at times when the aspects are not favorable, and we exhibit not only a perverse will, but, unless there may be some unseen favorable modification of the evil, we get out labor for our pains."

"See here, doctor," cried the professor, as the doctor made his weekly visit to the professor's den, (out in the country the professor calls his den "the Hermitage"), "see here, somebody—of course I know you, although no name is signed to it—has sent me several sheets of manuscript, and a handbill of a Socialist picnic, to be held in Roxbury on July 4."

"What has that to do with Wonder Wheel Science? Are you a Socialist?" asked the doctor.

"How in the world can a recluse be a Socialist?" asked the professor. "Have the words of the English language lost their meaning or is it necessary to create a new meaning for words in order to further confuse the minds of the people?"

"What do you understand to be the meaning of Socialism?" asked the doctor.

"Well," hemmed the professor, "as I hear it discussed, commented upon, denounced and applauded, I should be compelled to understand it as anything and everything, from a seashore clam-bake to a chili-chat between the Czar of Russia and the Mikado of Japan; a sort of a hishy-hashy deuce of a mess, and no crust, in some cases, and nothing but crust, with no stuffing in it, in other cases. From a scholastic view it would mean, as Webster defines it, 'Doctrine or theory of a better arrangement of the social relations of mankind than that which has hitherto prevailed.' A Socialist would be one who would advocate such a condition. Modern Socialism is of European origin."

"Why can you not advocate such a condition?" asked the doctor.

"My dear doctor," replied the professor, "am I not advocating astrology, under the new title of Wonder Wheel Science? My studies of over half a century into the mysteries of religion, sociology, jurisprudence, universal economy and hygiene, have taught me that no better arrangement of any of the relations or the personal conditions of mankind can be arrived at than those conditions established by the laws of the Great Divine and written for our understanding in the Scriptures of the starry heavens above our heads, and so plain that he who runs may read. All through the ages of mankind the wisest of the wise, in all nations, have been calling the mind of the people to these laws, but mankind is, in general, very much like the ground hog, and will not look above its head for anything unless it be to see what the monkeys are doing in the trees. Forgetting, then, that there is a difference between

conditions are Easy. If G, it means they are Good. If F, the influences about you are Friendly. If K, the influences are Kindred, or Kindly. If M, they are Mutual or Equalized. These are Spirit Forces in the Unseen World about you, and if you do not oppose them, but act with them, they help you more than anything else can. They are the Higher Spirits. Other days have other Spirit Guides about you, but they are not so favorable to your highest interests in the long run of your life. Let wisdom be your intellectual effort on these favorable days and in the long run the other matters will come your way, as sure as the rising of the Sun.

During the dates in this Table, Birth No. 4 has an Especial Ruling over the whole world.

This makes Birth Numbers 6, 8, 11 and 2 more favored than others during these dates in the Table, and Birth Numbers 7, 10 and 1 less favored than others even on the E, G, F, K and M.

For other matters such as Finance, Love, Real Estate, Literary, Occult, Law, etc., a Key will be sent for 10 cts., by which such matters may be guided by the same Table. These Tables will continue indefinitely, and the Key holds good for life. State which Matter you desire the Key for. Send full date of Birth with request, to Prof. Henry, Boylston Centre, Mass. Subscribers to the "Banner" receive the Key free. Nativities, or other Astrologic work, promptly attended to. Lessons by correspondence, or any information furnished.

For list of Prof. Henry's books on Astrology see advertisement on other page. For sale by "Banner."

the nature of hogs and monkeys, mankind makes itself miserable because the hog cannot climb a tree, or we wear our soul and bodies out in trying to hug the trunk of the tree. Go through the history of the human family, from the days when the unchanging laws of the Medes and the Persians were the superior laws of the world, and we find that every organized departure from Divine laws ended in corruptions, of which the day of Nero in Rome, Belshazzar in Babylon, the Inquisition in Spain and Siberia in Russia are notable examples. Our own state of Massachusetts, or the colonization of its territory, was entered upon with a praying desire for a better condition of social relationship, but the Scriptures of the heavens above the rocky shores of Marblehead were totally ignored. Cotton Mather was looked up to as the monkey in the tree; hence my ancestors were persecuted by such assumptions dogmatism and my blood cries out against this insane continuance of the blind leading the blind like a rattle-brained sheep over a precipice. I have found, learned and for years have proven to myself and to all who have likewise looked with a proper spirit in the same direction, that the heavens do rule, and that these rulings of the heavens when properly understood and observed do give to each and every being an earth all the conditions of betterment, in social or any other relationship, that is, in any way possible for any one man, or any association of men, to attain. The philosophy and the science of this Divine ruling are not popularly understood, and never can be so understood so long as social, religious or scientific teachers are leading the popular mind into delusive paths and creating a confusion of tongues, words, principles and understandings such as the ancients have allegorically described in the building of the Tower of Babel. No one man, nor any one body of men, is responsible for this. We are all parts of the great One Whole of the world, and each one in the world, whether it be the Pope of Rome or Jesse Pomeroy, is an influential factor in the molding of ideas or opinions towards a betterment or a detriment to the conditions of the human race. We do not suffer from the Divine order of things in this world. The sun rises and sets; the night and the days, the seasons and the years, they come and never varying so much as a hair from the Divine law; the flowers bloom, the crops mature, the rains and the dews fall, the heat and the cold chase each other from equator to pole; we see, we feel, we taste, we hear and we smell, we breathe, we sleep, we dream, by Divine law. We meet and we part from the other creatures in the Divine environments into which Divinity has placed us. We have our affluities and our antipathies strictly in accordance with a Divine law from which there is no possibility of escaping. We have our days to enjoy and days in which the Divine law commands rest. All of these are infallible laws, recognized and approved by the ancient laws of the Medes and the Persians, with many secondary laws founded strictly upon a minimum correspondence with the maximum. And these are the laws which the early Christians endeavored to advance as the overruling laws of the Christian dispensation, which began when the Constellation Aries coincided with the equinoctial point of the earth's turning, now called the beginning of the signs of the Zodiac. At this time 1,900 years ago, a child was born at a point where this influence was most strongly manifested on the earth, and this child by the Divine law partook of this Divine essence and obeyed it. Not only one child, but many children, all more or less impressed with this influence. The wise men of Persia located this budding influence upon the world as in or about Jerusalem, where the spirit of Christianity took root, the same as the spirit of liberty took root on the Eastern hemisphere, fled to the Western hemisphere to escape annihilation, and is now being crucified in Russia and elsewhere. The same principle works over and over again, by Divine law; call it by whatever name we will, or allegorize it as we may choose to interest infantile minds. Divine law is constantly working, doctor, in behalf of the betterment of the conditions of the human race, but man is so perverse in his belief that he is able to improve upon the laws of the universe, that we create our own suffer