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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 buffetings 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 sleep restores you to the sun, How the sweet 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

wooing. Your high stakes of glory or disgrace.

Hail! Farewell! nor blame us if a sadness Clutches at our throat the while we gaze Brokenly, through tears, upon that gladness 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 Bichet, 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 un-usual 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 Voltius, 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, accord ing to sworn testimony and published acts preserved in the archives of the an-Chapter house at Pesth, published authority and by order of the reverend Monsignor George Lippai, archbishop elect of Strigons from the copy printed at Pesth.

A TRUE AND SUCCINCT 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 jocose sobriquet of Zwesspenpauer. 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

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 honors ble citizens of Halstadt; six miles from Gmond, 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.

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 remarkable good sense; her appearance is modest as is her soul, and sne 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 Regins, and she tried for 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, 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, infleed, 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 inquired 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 he 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 van-

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?" of am called Clement Zwesspenpaur."

Now, as she had not known either Clement or 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

At this time, the parents of this young lady | house of Clement. It was shown to her. She entered and, addressing the widow of the de-parted, made every excuse for troubling her thus, but that necessity compelled her, be-cause Clement had appeared to her all these weeks and that he demanded two hundred

> 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. 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 the 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, ar-dently 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 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 corner 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 book 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 Dawbarn.

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 postense 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 mole And a molecule is, in its to 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 ap-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 damsel 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 knew 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 solid. 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 shackel of gravitation, and traveling out into space. So the first great truth we find embedded in mass is that a vast colle 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 furthermost 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

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 radioactivity 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, but 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 mexpected 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 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 massfrom 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 outwrought 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 s 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 flow far its ray's extend Measureless as the sky above, Beyond man's mind to apprehend; Its subtle influence men fee 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 illumes
The path on earth our feet should trend;
Her atmosphere, like sweet perfumes,
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 sphere,
She of returns our lives to bless. She oft returns our lives to

Set the current of your being

HOPES FOR APTER DEATH.

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 And all we shrink from how, 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 John G. Whittier.

Life and Love: The Inner Kingdom

John P. Cooke.

The Life of God is illimitable Love, and 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

of poesy, 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 substitute to transcendent and too wonderful. 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 com-prehension of the understanding.

It aims to realize man's longing after the Eternal One,-the Perfection, and the Perfector of his own Finite Littleness.

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 grounded in God." It shows the sense of that deep inner mys-

of Being and voices the heart's longing. 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 m beautiful and boundiful life. To such Nature is a poem of God. An epic of the Changeless

It was the beloved Channing who truly

"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 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 ele-ments of the Divinity."

The Law of County."

ments 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 this be the Cosmos as a whole or its humblest 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 ani-mated creatures alive;—the natural light without which we should shrivel and die; the regenerating elements that conspire to pro-duce 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.

untrodden byways.

Let her take you down into the abyss of the see 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, fluttering 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 articular beetle, ant, butterfly and spider ems 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, seldom miss a meal, nor are ever out of voice, when their little bosoms overflow with God's praise. Go by her side boildy, 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 bomely 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 illy to the modest forget-me-not, without toiling or spinning, sewing or reaping, are dressed in garments more gorgeous than ever supert Solomon wore, and sip their cup of nectareach night and morning from their Faher's hand. See the beneficent plants which we call poisons discharging their duty as caterers and physicians to animais of every grade from quadrupeds to man. Explore the mysteries of the human frame so fearfully and wonderfully made, with its mightly brotherhood or members and serviceable powers making every man's body a temple and kingdom on earth. Or mount the charlot of Light and speed over the trackless realms of the Empyrean into the thick of the "Milky Way," or to the distant outposts of creation, where the last made star has just been launched into space to gladden mortal vision with its heams 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 inalimate have room to live, from the atom that floats in the sunbsom 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 asn. when their little bosoms 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

sations 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 lilles are, or as the grass that is today in the field and tomorrow is cast into the oven, but as moral belings 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 cups.

God loves us as children, not as pets, loves into the bitterest cups.

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 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 something the very reverse of affective 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 redeemed 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 a necessity in creation—an educative con-tion. There could be no God's world withdition. out it. The whole creation grouneth and tra-valleth 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 up to man. 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 re-ligious teachers do not speak what they will,

but what they must.

Theirs 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

that unspeakable joy the utterance brings! While feeling in all its lights and shades is awakened in man by life's joy and sorrow, the arders 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 men approach 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 renerated by their fellows. Some of them are even worshiped as gods, their word being accepted by many as divine truth. not reached manhood, while the semi-civilized

They are right in this belief if it is modi-fied by the idea of the imperfection of the human instrument through which the infi-nite God has yet spoken. My text is true. "The voice of the people is the voice of God." The All-wise Spirit which builded this unfiverse 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 depend 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-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

The American Medical Union stands boldly as the champion of unselfish medical liberty for the physicians and the people. The linalienable 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 people. 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

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 this phase of healing. It cannot always be de-

"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 pa tients are being ruled. Were they capable o 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 when-

ever 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 Institute 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, al-though inclined to be humorous whenever we

though incented to be full order 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 won-derful yet, something I might not mention until the patient wass 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 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 par-ent 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,"

replied.
"Her face appeared as soon as I came into the room. Presently she showed me the pic-ture of the young man. Then she withdrew t, and brought the face into view a second

"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, there was a love affair such as you describe. But what is 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. Tell her, as you tell that other mother a few

1806 South Logan Square, Philadelphia, Pa. June 12, 1905.

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," sway 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

be far distance and I would know be be utiful sister so far away. Souls from Earth in the progress and souls from Earth in the progress and the start to be the start to be seen 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.

worlds.

I wait the bidding to descend.

I wander in green and woody intervales. 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 grope dimly for the light which shines so brilliantly on the fortunate children who have risen on the fortunate children who have risen above the material. I perceive that Earth fulfils her duties as the Powers above de-

This world of physical perfection and woe 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 sualight shipmers fitfully through the grimy atmosphere. There are grand and poble souls atmosphere. There are grand and noble souls here who are giving their lives for the ma-terial and spiritual welfare of their fellow mortals. I can see this army of faithful workers shedding light on the darkened pathways 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 worshipers who set their God even within the Churches and call upon the people to worship the ma-terial world which they represent.

I see the pale and wears-worn toilers of earth, whose lives are filled with privation and sorrow. How I longed to thrill them with a touch and put them en rapport with the beautiful future, when the world 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 it-elf 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 limita-tions of earth fall away and they are born anew. 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 vis-ited nature and God's poor children who lived for the moment. I turned my thoughts toward the so-called fostunate ones of earth; fortu-nate 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 coudition 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 spiritral armor upon us, which we have made for our-selves in this earthly sojourn.

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

It is stated that some belated persons in Washington object to the criticisms of that 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—exemplifying the divine dictum—"The shalt not emplifying the divine dictum—"The shalt not kill." Forerunner of Angell, was Nathan, the Judean prophet who courageously ar-raigned 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 exemplifying the resolution of Congress, which empowered and requested the National Executive to enand requested the National Executive to endeavor to adjust all international disputes by arbitration and not war, it seems that Mr. Roosevelt deserves to be criticised, 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 Oreator commands peace; Peace to him that is afar off, and to him that is near."

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, 18, exhibited a

older by an indefinite I find that it was est

centuries. I find that it was established in ancient Asyria 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 Akkodians 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 Misraimites 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. Ditliff Nielson throws some Perhaps Dr. Ditliff 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 faw 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 woeful day. Dr. Nielson considers both the institution of the week and of the Sabbath as of human origin. In very early Sabbath as of human origin. In very early times Shamas, the Sun-god, was of only minor consequence in the East.

I have never pushed philogic research so

far, but it may be questioned whether the worship of Bacchus-Sabazios was not a part of the same cult ad 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 corrections. thusiastic and orginstic performances, came forth again to the light of day. The term Sabazios is evidently a form of the word

There does not appear to be much evidence 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 conclu-

stretchess, is there any record that is concin-sive 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 pos-session without resistance. One Joseph was employed afterward to farm the revenues and to represent the King of Egypt. This is sug-gestive of some lame 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, 1905, "Facts."

The phenomena of life or spirit as expressed, made manifest in each and every form of life, whether called animate or in-animate 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 about wearied of the use of those words. I do not doubt but what fraudulent doings have entered into many of the seances holden, 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 ques-

tion 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 Undefiled" by Jas.
Robertson is worth the careful and serious consideration of every thoughtful person car-ing to know the processes of nature as made ing to know the processes of nature as made manifest through the psychical 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

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 Psychical Research Society has simply at this late date vindicated no more than had been well known and established as "facts" years ago by the myscientific, the

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 work go on. There are thousands of artificial, counterfelt flowers on the market. Who doubts the flowers on the market.

"With Perry in Japan."

John S. Sewall was captain's cierk on the 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 colosal chisel of Phidias, or trowel of the Egyptians, or the pen of Moses or Dante, but different from all these.—Emerson.

The Question Bureau.

SPOOTED BY THE EDITOR

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 ian't that an explanation of

which case ian'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 astonish us by "prophecying" 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. be allowed for in the personal abilities of us

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 spiritual 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 chasing 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 e laid down that there is but one first cause, God. Consequently all other causes, of what-soever character, must be secondary causes. There are innumerable primary—not primal causes at work, but even so the so-called primary, and even primal, causes, as men under-stand, often prove to be secondary as a re-sult of an increased knowledge or further discoveries in a particular connection. As rela-tive to the individual we do not think that all effects are due to objective causes. The influence of our objective environment undoubt-edly 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 spir-itual) forces to which he is related.

Questions unsuited 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 Wake 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 con-sider it my duty to give my experience to sider 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 nine-teen (19) 2-cent stamps, which is only the act-nal 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.

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 Spirit-

ualism and so regulate our daily lives that all just criticism shall be of the type command-ing the respect and admiration of the world at large, that our words shall but reiterate lives, never proving a travesty on our Claiming Spiritualism as a religion,

Resolved, that we would strongly recom mend 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.

Booked that we extend our heartfelt sym-pathy to the President of the National Spir-itualists' Association in his double bereavement; praying that every consolation may be

Be it further resolved, that we extend symto 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 mere especially in the southern states—calls. for more determined effort to crush out the monster evil. Resolved it is the duty of Spir-itualists to work more earnestly and judic-lously in the lines of legislation to bring about

received, that we recommend strenuous out to make the degree of requirement the ne in both sexes. We deplore the elevant of man steeped in drugs or immorality—lie woman is shunned and condemned for same conditions. Let us face the facts do all in our power to make the standard indoment impartial and just.

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

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 ignomy as the case may be.

Resolved that an intelligent body of representative Spiritualists we note with anxiety 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 jundicious measures estrict to the care.

in their pathway and by every available ju-dicious 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 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 Toga and other high officials in the army and navy of Japan, for openly advocat-ing 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 thoughlessly jeer or ignorantly criticise. We deplore the manner of the many who, having become convinced of the truths of immortality, who know that their loved ones re-leased 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 empha-size 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 of 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

Resolved, that we will unite in efforts to repeal the tyrannical laws of our state en-acted in the interest of the medical profession. Also with alert vigilance we will, so far as possible, prevent the further effectment 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 herein after 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 de-

pends upon the attitude of prominent work-ers towards the establishment and maintainance 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 "Give me the child the first seven years, and you may have the rest of his

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 col-

Resolved that the thanks of this convention are due and are hereby tendered to the of-ficers and trustees of the New York State Association of Spiritualists for their earnest efforts towards the success of the Associa-tion. Also to all who have so kindly assisted in making this convention a success and a red letter day in memory. We also 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 blesings, some of them in disguise, we are truly thankful, and be it resolved, that we will carry from the convocation only good will, earnest purpose and unprejudiced judg-ment.—Harriet M. Rathburn, chairwoman; Tillie U. Reynolds, Laura A. Holt. 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 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 insist 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 re-ligion, and also to use their influence in hav-

ing State Days at our camp.
Children's Lyceums.—We fully concur with our president in his report on Lyceum work, and also with Mrs. Reynolde 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 buched 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 meet-ings per month, where the local workers and members take charge of the exercises and discuss topics of interest is a something in the way of growth which is sadly needed, and your committee fully agree with the recom-

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.

set, in the hour of need, that we must strive arnestly to work in harmony, and do all in ur power to further its luterest. Respect-ally submitted, Gertrude Mudge, chair-roman; E. E. Ewing, L. A. Holt, J. H. R.

REPORT OF MRS. T. U. RETNOLDS REGARD ING MISSIONARY WORK AND LYCEUM WORK DURING THE PART 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. Tilhe 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 \$50.00. 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 prevailed. July 5th, 5th and 3th, 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 these to Ham. New York State. Went from there to Ham-ilton 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 there \$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. Atchin-son 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 organized. 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 a mass meeting, to be held in Potsdam October 28th, 29th and 30th. points of interest it was a marked success, although but a small sum remained over after expenses were met. At Watertown had to pay Mr. Thompson \$10.00 and we run behind, although we had good meetings. January 18th went to Niagara Falls and held three services. Went to an all day meeting at Akron and several other meetings. A Mass Meeting was held in Buffalo, which was a success. I went to Rochester May 26th and reorganized and got the society started again. presumably on a good basis; submitted, Mrs. T. U. Reynolds, Respectfully

The convention adopted a resolution that the next convention should be held at Buffalo, N. Y., on Friday, Saturday and Sunday of the first week in June, 1906.

The convention, by resolution of Mrs. E. M. Travis, the assistant secretary, offered a vote of thanks to the officers and board of trustees for their efficient services for the past year.

The officers and trustees elected for the en-suing year are as follows: President, H. W. Richardson, East Aurora; vice president, Mrs. Carrie E. S. Twing, Westfield, N. Y.: second vice president, Mrs. Tillie U. molus, Troy, N. Y.; secretary, Herbert L. Whitney, Brooklyn, N. Y.; treasurer, Mrs. Harriet M. Rathbun, Fort Washington, N. Harriet M. Rathbun, Fort Washington, N. Y.; trustees, Mrs. Laura A. Holt, West Pottsdam, N. Y.; Mrs. Lewis Duhl, Elmira, N. Y.; Mrs. J. H. R. Matteson, Buffalo, N. Y.; Mr. J. W. Stearns, Buffalo, N. Y.

Among the speakers of the convention were H. W. Richardson, Mrs. C. E. S. Twing, Mrs. T. U. Reynolds, Mrs. L. A. Holt, Miss. Sarah Woodenff, Mrs. G. Mudes Dr. E. F.

Sarah Woodruff, Mrs. G. Mudge, Dr. E. F. Butterfield, Mrs. J. H. R. Matteson, Mrs. A. R. Cooper, W. W. Kelsey, Mrs. E. M. Travis, Mrs. Thatcher, Mrs. M. Arnold, Mrs. Emerson, H. L. Whitney, Mrs. J. Grant, Charles Hurlburt, Mrs. H. Duhl, Mrs. H. M. Rathbur, E. G. Riley, Mrs. Jennings, Miss. Rathbun, E. G. Riley, Mrs. Jennings, Miss Faulkher, Mrs. Fargo and Mr. Underhill. Miss Victoria Moore, of Dryden, N. Y., the

talented elocutionist, favored the convention from time to time with literary selections Professor G. L. Marsh furnished the music Mrs. J. H. R. Matteson of Buffaol, N.

one of our new trustees, donated one hundred dollars to be used for the missionary work for the coming year. One hundred and twenty-three dollars and fifty-one cents was

One of the great surprises to the convention was the remarkably fine address delivered by the guide of Mrs. E.-M. Travis of thornellsville, N. Y., Sunday afternoon, June 4th. Now, in conclusion, we feel that the Ninth Annual Convention of the New York State Association of Spiritualists has proven an unbounded success in every way. The total receipts June 1, 1905, \$1,352.93. Total expense, \$921.18. Cash balance, \$431.75.

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

N. S. A. Missionaries' Report for March, April and May, 1905.

On March 1st we held our last meeting at Ashland, Oregon. The next day we went to Dunsmir, Lalifornia, where we held two public meetings and organized under a charter from the California State Spiritualists' Association, We spent but thirty-five hours in Dunsmuir, but hastened forward to fill engagements in California, in which state we visited the following cities and towns:

We were entertained in San Francisco by

Church on the first Sunday in March, and the First Spiritualist Ald 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 citles 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 newsy Spiritualist magazine edited by Mr. and Mrs. Arthur S. Howe, are the leading Spiritualist publications, and 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 "mystics." Theosophists and other cults develop "mystics." 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 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 en-joyed 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 andiences were consequently day and the audiences were consequently We were told that this society smail. 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 of-ficers and members testified. Regrets at the shortness of our visit and invitations to re-turn soon were plentiful. Mr. Allen Franklin. Brown drave 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.

former success as a missionary is good evi-dence 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 prunes 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 Perioda, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, 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 it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 337, Notre Dame, Ind.

A National Object Lesson.

Children and grown ups tire of preaching, but who tires of pictures? Picture writing is among the earliest, if it is not the earliest, form of writing used by mankind. The appeal to the understanding through the eye seldom fails to attract attention and awake recognition and response in the emotions of the

bserver. Whosoever gazes on the national flag as it floats wide on some soft summer breeze, backed by the blue sky above, and illumined by the rays of the glorious god of day, can fail to thrill with the symbolism those stars and stripes express. Instantly the memories of historic times and men stir the life, and Washington, Jefferson, Lincoln, Garfield, Mc-Kinley and those other worthy men who have held the nation's honor and confidence, from famed Valley Forge down to the present day, flash before the inner gaze of every patriotic Wisely has it been decreed that no desercration shall be permitted to vulgarize

Old Glory. Symbolism being so important a matter, it was a happy thought, even though used as an advertisement, which inspired the production of a full length presentation of President Roosevelt, and scattered it in the towns and cities of the land. Facing you in the drug stores he is as if actually there, so vivid is the reproduction. A mational object lesson showing what manner of man the chief magistrate of this Republic is, and a fine speci men of manhood is the apostle of the strenu-ous life. This really excellent work of art is issued by the Moxie company, and is as much to be commended as is the celebrated b age which they produce. On certain hot days we have drained sundry goblets of Moxie to the health of Theodorus the Strennous, and advise our reader to do the same, for Moxic is a long step towards solving the temperance difficulty of providing a palatable and health-ful substitute for alcoholic drinks in any form. To say a good word for some good things is the only excuse for this item.

ROSES.

William Brunt

The same sweet roses bloom this year, As bloomed last year, I know; They glisten with the morning's tear, Their hearts of fire and snow

But all the same, their loveliness.

Has charm of something new,
And all the time with tears they bless
Remembrance, dear, of you!

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setoumes. The new edition has a full page photo of the heroine, Fearl, from a spirit portrait obtained through the medium-ship of the Bangs Sisters, in the presence of Dr. Band and his wife. The out given here is an engraved copy of the

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Banner of Wight.

BOSTON, SATURDAY, JULY 1, 1905.

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

The N. S. A. Declaration of Principles.

The following represents the principles adopted at the 1899 national convention of the Spiritualists of America, and reaffirmed at the national convention held as Westley at the national convention held at Washing-ten, D. C., October, 1903:

believe in Infinite Intelligence. We believe that the phenomena of na-ture physical and spiritual, are the expres-sion 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.

We affirm that communication with the 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 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 Blusterous, Noisy, Firecrackery Fourth. Patriotism. Pyrotechnics, happy small boys

and busy doctors. A quiet Fourth? Perish the thought!

Noise, plenty of it, too, and as nerveracking and earsplitting 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 robustious aids to patriotic stimulation. Fling wide Old Glory,' deck with flags and flowers, plenic and orate in woods and groves, indulge in sports of all manly sorts, feast and enjoy, and at night let ornamental pyrotechnics show forth in beauteous devices the patrictic 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 gentile to obtain accurate data regarding polygamy, which, though said to be discontinued now, yet appears to be The Housekeeper for July contains the opening one of a series of article by Miss Bon-

the matter prosing and the state of the stat one living, worthy motherho nes, it is well the story is being unfolded that, being published broadcast, it may ip to counteract the insidious mormon donaries 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 een 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 follow ing 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. Anon 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 foundress 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 foundress 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 20 .- "I enclose herewith draft Program of our Summer School (please do not put this under the heading of Camps); our Assembly 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. Evstaphieve, sec." [As soon as the completed printed Program reaches this office it shall duly appear. Ed.]

Constructive Work.

run on practical lines. No religious organization ever accomplishes its ends unless commousense 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, discipation 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 comnunity. Our speakerate is still largely itinthe 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

lety to be financially sound must either inve capital in hand, or guaranteed to be ng 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 speakerate 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 has educationally, as well. Constructive societary 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 figment 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 adice, and create a local work that will win

espect for us'n 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 packet book. Chartered local ocieties, healthy state associations, and a virile and progressive national body, are each necessities. A settled speakerate, 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, is not a Camp-the name is misleading and 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 Spiritualis.o. 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 philsopher, 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 iffected as to the phenomena they determine by unseen entities, or the metaphysical conditions of the experimentalists. This involves 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 medinmship.

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. business which he knew would demand an To narrow that range within the two small-

e to scientifically determine that a materialisation 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 country, Sir William Crookes, Prof. A. R. Wallace, and other investigators 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 Zoellner 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 precedently 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 Zoellner 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 accaracy 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 nctual laws and conditions under which the phenomena, it may be that they can tell us more about the laws and conditions they are dependent upon than we have imagined.

educated mind and an intelligent judgment, in a medium subject to spirit control, will enable 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.

Budson Tuttle, Editor at-Large, N. S. A. BARDOU.

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

e manifestations.
"I was one of the first to declare myself a in Spiritualism, and that a time 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

"The incident I have to relate caused me no surprise whatever, for I had witnes 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 dosk and I had seen the

the ceiling on my desk, and I had seen the keys of my plane rise and fall as if under inkeys 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. I was merely an attentive observer, skeptical at first, then won over by the unimpeachable evidence of facts. Extramely critical, absolutely calm and self possessed. I looked upon such incidents as unconcernedly 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

all-explaining "sub-conscious self posed that beneath the conscious fathomable deep of the uncons not only the most illusive though but also those of all ancestors. infinite store nobody knows wha infinite store nobody knows what may co As its limits are indefinable and its exists As its limits are indefinable and its existence and qualities a guess, all things may be attributed to it. It is the universal solvent and any obscure problem is early passed by 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. Richet up-

the purpose of explanation.

But trance is not what Prof. Richet understands it to be. There are almost as many forms of trance as those subjected 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 conscious—and and belief of the subject. When consciousness is restored these thoughts take on objective form. Thus it is that the subject having deep religious convections on restoration, claims to have visited heaven or hell, seen Jesus Christ and approached the white They always see according to their In other words, what they think they throne.

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 "france," as meaning a definite spiritual scate, yet covering all this diverse field, vitiates the conclusions reached and makes them valueless.

Again trance may be a state of intense ex-altation 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 ments of the freed spirit and spiritual beings en rapport.

The voluminous records of the Psychic Society contain numerous instances of true trance and clairvoyance, which having the sanction of his co-laborers, Prof. Richet should receive with favor, and these are suffi-cient to show that his theory is untenable. To these I will add the Secress 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. Richet without informing the reader of his character. He poses as president 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 opiritual investigation.

Who is he?' One of the practitioners of

vivisection, whose horrible cruelty in dissect-ing 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 mediumistic phenomena are producible. The human element in the problem must never beignored. 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 as nearly approaching the human as possible—to the iron racks on their dissecting tables and cut them fibre from fibre. They lay bare Finally, this much may be said. That an the nerves and brain and turn on the electric current. They inject infectious matter, tions of disease germs, putrid blood, and toxins, and watch the progress of the agoniz-ing 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 irri-tate 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 crubity. It is because these men delight pain and are human beings only in name, having degenerated into fields.

And of this brood it is said Prof. Richet is

an acknowledged leader. His cruelty makes even his confreres 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 subtile laws of

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, mal-odorous 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 trans-mission through an impure and imperfect memission 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 unflerstands 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

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 ennoble you, you are the worse for its possession.

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

of greatest service; and with care and wisdom your spirit friends will direct you.

The higher mental culture you attain the more impressible you will become to unrecognized truths, and thus receiving them, you can understand them better and give them more perfect expression. You can be an automaton—a simple machine for communication, without receiving more benefit than a planchette when it writes; you can enter the sphere of ideas only by the culture of your intellect. Entering that sphere the sensitive becomes a reflective vortex of all thought in the spiritual universe, in proportion to receptivity.

EX-SENATOR R. A. DAGUE.

EX-BENATOR R. A. DAGUE.

The reply of this eminent jurist to the lecture of Arthur Delroy, before the Unitarian Club of Alameda, Cal., made in the Daily Encinol, is worthy of reproduction as a whole. He makes a strong point when he

whole. He makes a strong point when he says:

"Probably the nine most distinguished scientists of the world of the last quarter of a century are Alfred R. Wallace, Sir William Crookes of England, Professor Zoellner of Germany, Camille Flammarion of France, and Professor Hare, Richard Hodgson, William James, professor of psychology of Harvard University, and Professor Hyslop of this country. All these agree after years of most thorough research and investigation, and have published their conclusions—that there is much phenomena which do occur in the presence of sensitives or mediums, that are not caused by any act or trick of the medium, which phenomena cannot be accounted for by any phenomena cannot be accounted for by any known law of nature."

known law of nature."

The work was well done. Mr. Dague has been a valuable co-laborer in the task of the editor. On several occasions he has stood in the breach and gallantly deended the Cause.

Have You a Tongue.

When you consult a physician, he first asks to see your tongue. It shows at a glance if you are bilious, and if your stomach, liver and bowels are acting as they should. Save the expense of consulting a physician, and send today to the Vernal Remedy Company. Le Roy, N. Y., and you will receive, free of charge, a trial bottle of that wonderful household remedy. Vernal Palmettona (Palmetto Berry Wine), which will surely and quickly cure you of all diseases which are brought on by an unhealthy condition of the stomach, liver, kidneys and blood. Your druggist can supply you, but the proprietors wish to have every reader of the Banner of Light first try a bottle so as to become thoroughly convinced of the wonderful benefits to be received.

Items from Far and Near.

The Fourteenth International Peace Con-

gress will meet at Lucerne, Switzerland, on September 19, and continue for five days. Number five, of Volume two, is the June issue of the Ingersoll Memorial Beacon, published in Chicago, and the editor pertinently remarks: "It is free rationalistic thought and not faith in old religious dogmas that is the best promoter of morality, as well as of

The English Spiritualists' National Union informs its membership as to how many attendances are made by the members of the board during the official year. The board numbers fifteen members, and seven meetings were held during the past year. Six members made each of the seven attendances, two made six, three made five, one made four, and one made three and two made two. The names, as well as the attendances, are pub-

We cordially congratulate Mr. Gerald Massey on having, on May 29, completed his seventy-seventh year, and trust he will live many years longer to labor for the wellbeing of humanity. Gerald Massey is a name which will live, and Spiritualism should be proud of this peaks many honored by the nation.—The Two noble man, honored by the nation.-The Two

Worlds.

We join in the congratulations, as will

The writer of many of our Boston readers. The writer of this note heard Gerald Massey deliver his first lecture as a Spiritualist in St. George's Hall, Langham Place, London, at a reception to

Emma Harding Britten.

An eminent French woman, whose idendity was not disclosed, according to Prof. C. Richet, president of the S. P. R., in a lecture lately given in London, has been writing in Greek while "in a state of somnambulism or of half consciousness" (query spirit control?). Three separate writings were done by "Mme.," and the professor vouches for the honesty of the

From the U. S. census reports of 1900 we see that an American citizen has just one chance in twenty-six of even owning a home: while he has six hundred chances of being a pauper to one of being a millionaire.—New York Truth Seeker.

York Truth Seeker.
Surely these are not the words of the Prince of Peace? "But mine enemies which would not that I should reign over them, bring hither and slay them before me." Luke

The latest state body to be formed is the Kansas Spiritual League, organized at To-peka, Kans., on June 10. Cyrus Corning is president of the new organization.

president of the new organization.

Allyn Franklin Brown, formerly state missionary of the California State Association, has again entered the field and is doing good work in San Jose, Cal.

What one worker has done.—The "Banner of Light" has a good friend in the person of Mrs. Harvey Redding, late of the Malden, Mass., Progressive Spiritual Society. Since the new year our friend has sold 537 copies of the "Banner" at the society's meetings, as the following itemized list will show: January 124, February 88, March 82, April 112, May 80, June, three Sundays only, 51. This is practical co-operation. tical co-operation.

A Beliable Heart Cure.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect home cure she used.

Try Not To

Make remarks about the food at dinner. Say smart things which may burt one's Talk about things which only interest your-

Grumble about your home and relatives to

Contradict your friends when they are

Speak disrespectfully to anyone older than

Be rude to those who serve you either in shop or at home.

Dress shabbily in the morning because no

one will see you.

Think first of your own pleasure when you

Refuse ungraciously when somebody wishes to do you a favor.

Behave in a street car or train as if no one

else had a right to be there.

A Dedication at Greenwich, Mans.

Two years ago, or more, through the colums of the "Banner of Light," I made its
readers acquainted with the carnest efforts of
the members of the Independent Liberal
Church of Greenwich to raise sufficient funds
to build a church edifice, and I asked the
spiritualistic friends who felt able to do soto assist them in their work.

About a year ago the members felt that
they had sufficient funds to warrant their
commencing the erection of a building and
the contract was granted and on the first
Sunday of last June Dr. Geo. A. Fuller had
the honor of addressing the members in the
vestry of their own church. But a small debt
still hung over them and they decided that
when every bill was paid they would have the
church dedicated and they started with renewed vigor to hasten the occasion with such
success that Dr. Fuller was notified that on
June 4, 1905, his services would be required
for the dedication, and the writer was invited
to assist.

The acquired opened at 11 oclock in the

The services opened at 11 o'clock in the forenoon with a voluntary by Mrs. Lincoln, followed with reading of the Scripture by Dr. Geo. A. Fuller. After a hymn by the choir Dr. Fuller offered the invocation and followed it with one of the most eloquent dedicatory addresses that I have ever heard. He referred briefly to the past struggles of the society, spoke feelingly of the splendid generosity of one friend, which had enabled the society to have its dedication on that day, and impressed upon his hearers the beautiful impressed upon his bearers the beautiful truths inherent in Spiritualism and the principles for which the church stood, namely, service to God, love for humanity, communion between the world material and the world spiritual and external progression in proportion to the purity and helpfulness of the life of the individual. After another hymn by the choir the writer pronounced the benediction and the audience adjourned to the vestry where the tables had been prepared and a bountiful repast was served.

bountiful repast was served. Promptly at 1.30 p. m. the friends again assembled in such numbers that standing room was in demand. Mrs. Lincoln rendered a voluntary upon the organ in a splendid manner and Dr. Fuller offered prayer. After a hymn by the choir Dr. Fuller introduced the writer as the speaker of the afternoon and an address was given upon the present and future work of the church. Mrs. Wm. B. Fewell read an original poem written by herself under inspiration, and Miss Mayme Southworth gave a brief but interesting address. Dr. Fuller referred to the fact that Rev. Dr. Kibbe of the Congregational Church had hoped to be present but was unable, as he had engaged to exchange pulpits that day, and called upon Dr. Perry Marshall, pastor of the Unitarian Church of North Dana. Dr. Marshall responded in a most felicitous manner and was followed by Mrs. J. S. Richardson of Wars when really briefly. sen of Ware, who spoke briefly.

After another hymn by the choir, Dr. Fuller referred to the notice given out in the morn-ing in which he had said that the church edifice was paid for and he destroyed the note edifice was paid for and he destroyed the note as evidence, and that all the furniture was paid for except the organ and the bell for the steeple, that a debt of \$25.00 was still due on them. He then stated that the \$25.00 had been subscribed and every debt was cancelled. The afternoon service closed with a breakletion by the written.

benediction by the writer.

Too much praise cannot be given to these true Spiritualists, few in number, but strong and harmonious in effort, who have labored so successfully. To such friends as Dr. Mar-Mrs. Richardson and Dr. Fuller. gave them helpful words and stanch support, they owe and feel deep gratitude, but to Mrs. Munson is their success chiefly due and their love, fealty and thanks most earnestly given. May their future be as prosperous as their present is successful.—Albert P. Blinn.

LAKE WINNEPESAUKEE.

Queen of New Hampsbire's Lakes Numerous Islands for Cottagers and Campers.

Lake Winnepesaukee, one of the most beautiful lakes in the country, is situated at an elevation of 472 feet above sea level. Its ideal elevation of 472 feet above sea level. Its ideal location, between the Pemigewasset and the Merrimack Valleys, at the foot hills of the White Mountains, has made it a very desirable summering section. Weirs, Alton Bay, Wolfeboro, Centre Harbor and other choice spots are delightful summer havens. A large and palatial steamer, the Mount Washington. sails over the lake, covering a course of 60 miles and stopping at the principal ports.
'ine surface of the lake is dotted with in-numerable islands, which serve as charming summer grounds for cottagers and campers. The scenic surroundings of Lake Winnepesaukee are beautiful beyond description. In the distance the high peak of Mount Washington can be observed, while nearer, the summits

of Belknap and Passaconaway are visible.

No better region in New Hampshire can
be selected for a summer vacation. Send cents in stamps to the General Passenger Department, Boston & Maine Railroad, Boston, for the beautiful colored map of Lake Winnepesaukee, showing the numerous islands, glens and coves. A 2-cent stamp will bring you a delightful illustrated and interesting descriptive booklet, entitled "Lakes and Streams of New England," which gives a de-tailed description of New Hampshire's chosen

Movements of Platform Workers.

Rev. Douglas H. C. Thompson, inspirational speaker and spirit messenger now serving The Higher Thought Spiritual Society, will have open dates in Sept., Oct., Nov. 1905. Would like to hear from societies desiring a medium anywhere in the United States. Address all communications to 601 Ontario St., Toronto, Canada.

Washington, D. C.

Prof. Payson G. Longley will spend a few weeks in Boston, Mass.

Mrs. Mary T. Longley, the secretary of the
N. S. A. will speak at Onset, August 20,

Mrs. M. J. Stevens is in San Francisco,

Mrs. M. J. Stevens is in San Francisco, Cal., for the summer. Mr. P. E. O. L. Keeler and family will de-part for Lily Dale, where they have a sum-mer residence. Miss Maud Keeler is visiting at Old Orchard, Me.

The Temple League met, as usual, as Mrs. The Temple League met, as usual, as Mrs. W. Farrows, the president. After the business session, Mr. Walter P. Williams, in behalf of the League, presented Mrs. M. A. Congdon with a beautiful, silver mounted fountain pen. Mrs. Congdon is the recording secretary and will leave for the Pacific coast. She will be succeeded by Mrs. Manchester. Mrs. F. Duall will soon leave for the South. -E. R. Fielding.

Slaves have a habit of hugging their chains, ome of them. Are you one of that class of

Campmeeting Hews.

Lake Pleasant Camp, Mars.

Lake Fleasant Camp, Ham.

The phenomena of Spiritualism will be splendidly represented this senson, as a large number of excellent test mediums are already here and more coming. Almong those now arrived whose phychic powers have made their names well known to recders of the "Banner" are Mrs. Hattie C. Mason, Dr. C. L. Willis, Mrs. E. M. Shirley, Miss Alice Wilkins, Dr. Coombs, Mrs. Nors Dowd, Mrs. J. J. Fremont and Mrs. Sarah Kimball, Many informal card parties and social gatherings are being held at the different cottages on these pleasant June afternoons and evenings. On last Friday afternoon Mr. George Starbuck of the firm of Geo. Starbuck & Sons of Turners Falls, opened the Holmes cottage to his friends and a very pleasant affair, consisting of conversation, carls and refreshments, was thoroughly enjoyed.

At the same hour Miss Dorothy Conant was receiving at the cottage of her grandmother, Mrs. Ada Woodruff, on Denton street, and sixteen of the little tots on the grounds and action of the little tots on the grounds and action of the little tots on the grounds and action of the little tots on the grounds and action of the little tots on the grounds and action of the little tots on the grounds and action of the little tots on the grounds and action of the little tots on the grounds and action of the little tots on the grounds and control of the little tots on the grounds and control of the little tots on the grounds and control of the little tots on the grounds.

and sixteen of the little tots on the grounds partook of Miss Dorothy's hospitality, and a

glorious time.

In the evening card parties were held at the cottages of J. S. Hart and John Dowd, where whist was indulged in.

Some few weeks ago the writer noticed an editorial in the "Banner" regarding the latest an editorial of the Lyceum was given an editorial in the "Banner" regarding the fact that no mention of the Lyceum was given in the circular, and I, the writer, hereby acknowledge the "corn." As a matter of fact, the "Little Tots" Trolley Rides," mentioned in the circular, form a prominent feature (especially in the eyes of the shildren) of the work of the Lake Pleasant Lyceum.

Ever since 1894, when James B. Hatch, Jr., was serving his first season as conductor of

was serving his first season as conductor of our Lyceum, a thriving Lyceum has been annually held upon these grounds, and this year will be no exception except that from present appearances it oids fair to witness the largest Lyceum that we have ever had, as there are hosts of children here and they are already anxiously questioning our conductor, Mrs. Kimball, in regard to the time of opening.

I expect by the time my next letter appears that the first session of this year's Lyceum will have been held and that the Temple will have been well filled on that occasion.

The arrangements for the meeting to be held in the Temple next Sunday afternoon July 2, with Elizabeth Harlow as the speaker, are almost complete, as special music is to be a feature of the occasion, and the chairman of our music committee, Mr. R. F. Churchill, is in correspondence with a well known soloist of Greenfield and expects to close an engagement with her and the ac-companist today. We anticipate excellent at-

tendance at our Sunday meetings during July.
The Independent Order of Scalpers, an organization of the young men of the grounds, patterned somewhat after the Order of Red Men, has purchased the Valley House, formerly owned by Mr. Ed. Hunter, and is hav-ing it made into a clubhouse. It is an excel-lent location, just outside the gates, and the boys can have a good time and make all the noise they desire to, without danger of dis-turbing meetings or neighbors, and the repairs being made will add much to the at-tractiveness of that part of the grounds.

It is rumored that the Lake Pleasant stables and Beardsley cottage have been sold by Dr. Weston to Mr. Parks of Leverett.

A gloom has been cast over the grounds today by the sudden passing away of Mrs. Therese Holcomb of Spring held, as she was greatly beloved by those who knew her. She came to the grounds a few weks ago with her two little boys. Eliot and Robert, hoping that she might regain her health here among the pines, but it is hard to ston the rayages of consumption, though we were shocked and saddened to hear of her passing out this morning. She was only 24 years old.

morning. She was only 24 years old.

Almost every cottage on the grounds will be occupied this year, as very few are left untaken. Rooms also, and accommodation at the hotel, are in demand. The regular dancing season will open next Saturday night at the payilion with a party under the management of J. R. Stratten, who will conduct dances every week day evening in July and August

More circulars, giving information as to the place, its attractions, location and meetsings, have been socured and can be had by writing to me.—Albert I' Blinn; clerk, special correspondent and agent for the "Banner of

Unity Camp, Lynn, Mass.

Camp. Lynn. Mass. Sur 18.—A meeting was held Sunday Unity June 18.—A meeting was held in the interest of organization. The committee appointed at the union meeting held in Lynn. May 5, for the purpose of discussing plans for the better organization of the Spiritualist societies of Massachusetts requested the different societies to send delegates to a meet-ing to be held here on Sunday, June 18, a re-quest which was very generally complied with. The meeting was held directly after the conclusion of the noon service, and a goodly number of delegates reported. The meeting was opened by Dr Caird, chairman of the committee, who briefly stated the object of the meeting, after which remarks and sug-gestions were made by nearly all of the delegates, the sentiment being strongly in favor of some movement tending to bring the so-

cieties of this state into a better working union than at the present time.

A committee of five with Dr. Alex. Caird chairman, Mr. Ham of Lowell, Mr. Fuller of Newburyport, Mr. Hastings of Brockton, Mr. Hall of Brighton, was selected to discuss plans during the summer months, and be prepared to place such plans before the societies for action in October, when they shall come together again for the winter's work. come together again for the winters

Among the delegates present were Mr. Ham
of Haverhill, Mr. Wright, Salem; Mr. HasBecekton; Mr. Fuller, Newburyport; tings, Brockton: "Mr. Fuller, Newburyport: Mrs. Bennet, Stoneham: Mrs. Zwahlen, Cam-Mrs. Bennet, Stonenam; Mrs. Zwanien, Cambridge; Mr. Brown, Waltham; Mr. Milton, Malden; Mrs. Scott, Cambridge; Mr. Taft, Salem; Mr. Jones, Lowell; Mr. Hall, Brighton, and Dr. Caird of Lynn.—A. A. A. Sec. «

Etna, Me.

Etns, Me.

The consensus of all those who attended the Etna camp of the 17th, 18th and 19th is: The best June meeting ever held on the grounds The speaking was of an exceptionally high order, and the tests were clear and convincing. Edgar W. Emerson of Manchester, N. H., was engaged for the three days' session. Mr. Emerson is an entranced speaker, whose guides never fail to give forth something broadening and uplifting.

Friday afternoon the guides delivered a lecture, which was much enjoyed, and in the evening they briefly addressed the conference. Among the other speakers at the conference were Mesdames Hopkins, Stevens and Barwise. An enjoyable circle was held after the conference.

Saturday afternoon a lecture was given

Saturday afternoon a lecture was given through Mr. Emerson's instrumentality, on "The Triumphs of Spiritualism." In the "The Triumphs of Spiritualism." In the evening a large circle was held at the Echo House, which developed into a conference. The guides of Mesdames Whitney, Barwise and Jordan gave brief but eloquent addresses. Sunday morning Axie W. Sprague controlled and gave expression to practical thoughts on the every day life of the Spiritualist. In the

All those who attended this meeting feethat they have been broadened philosophically and uplifted spiritually and are better enabled to encounter the perplexities of life.—M. A. B.

Piso's Cure for Consumption is a pleasant

Local Announcements.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, holds its services every Sun-day at America Hall, 724 Washington Street,

up two flights. Conference, 11 a. m.; services with test circles at 2 and 7.30 p. m. All are invited.—A. M. S., clerk.

First Spiritual Science Church of Boston, Inc., Mrs. M. Adeline Wilkinson, pastor, meets every Sunday at 11 a. m. and 2.30 and 7.30 p. m. in Commercial Hall, 694 Washington Street ton Street.
The First Spiritualist Church, Cambridge,

The First Spiritualist Church, Camoring, Mass, (Inc.), 573 Massachusetts Avenue.—Supday services at 7.30 p. m., Mrs. Annie Bgnks Scott, pastor. The afternoon service is discontinued until fall.—D. H. H., clerk.—Spiritualists' Association, Unity Lynn Spiritualists' Association, Unity Camp, Alex. Caird, M. D., president, Sun-day, July 2, Mrs. Kate M. Ham of Haveronly, July 2, Mrs. Ante M. Ham of Haver-hill will lecture and give communications. Other good speakers and mediums will be present and assist at the conference. Good musical and literary talent at the concert. Refreshments served. Cars leave Scollay Square subway at 19 minutes past and 11 minutes of the hour, direct for the camp.

relcome.-A. A. A.
446 Tremont Street, Spiritual Meetings 11 a. m., 2.20 and 7 p. m. These meetings where so much good has been done close July 2 until September, when we will be to receive our friends and others also .- Mrs.

Gutierrez, pres.

We desire to announce that with the Fall Season the Sunshine Club will form an advanced class of its older members and will have vacancies in the Tuesday an Thursday classes for which applications can now be made of the president.—Rev. C. E. Strong.

Malden. Mass.—The Progressive Spiritual Society, Louise Hall, 138 Pleasant Street.

Circle avery Sunday at 220 fee development. Circle every Sunday at 2.30 for development and tests. Evenings at 7.30. Song service, and tests. Evenings at 7.39, Song service, addresses and communications. Thursday evenings, at 7.45, social circle in the rear of Brown Building. The best of talent always present.—M. J. E.

Allen S. Olmsted Wins in Court.

The Foot-Ease Trade-Mark Sustained.

Buffalo. N. Y .- The Supreme Court has granted a permanent injunction with cost against Paul B. Hudson and others of New fork City, restraining them from making or selling a foot powder which the court declares is an imitation and infringment on "Foot-Ease," now so largely advertised and sold over the country. The owner of the trade-mark "Foot-Ease," is Allen S. Olmsted, of Le Roy, N. Y., and the decision in this suit upholds his trade-mark and renders all parties liable who fraudulently attempt to profit by the extensive "Foot-Ease" advertising, in placing on the market the spurious and similar apsearing preparation involved in the case. This declares was designed in imitation and infringment of the genuine "Foot-Ease." Similar suits will be brought against others who are now infringing on the Foot-Ease trade-mark rights.

Children's Day at the Waverley Home.

A beautiful day for a picuic, not too hot or sunny, was Saturday, June 24, when the the grounds, and under the shade of the stately trees, at the V. S. U. Home, at Waverley, Children from Malden, Brockton, Lynn and Roston were present, and we un-derstand, though as this is written no report has reached this office, the affair was a comsuccess, all concerned in promoting the deasure of the children doing their atmoto secure success, in which we learn they fully succeeded. The Editor of the "Banner" was compelled to pass the entire day in a stuffy printing office, from which he did not get liberated until far too late to act upon the invitation he had received to be present. Nevertheless he is glad that all of you had

The New Way.

The first number of this cheery New Thought magazine reaches our desk. It opens with one of Henry Frank's helpful and eloquent expressions which is as full of music as it is of truth. This alone makes the magazine worth while. Victor E. Southworth contributes two excellent pieces of verse which sing themselve into one's inner-most heart. Nancy McKay Gordon, H. Bradly Jeffery and a half dozen others contribute articles which smack of each other's specialty. And all are good. The New Thought lays its stress on Happiness and Love. It is always "sunshiny weather" and optimism has come to its own. New Thought is always helpful and that is saying a great deal for it.—Mime Inness.

It is a little thing to speak a phrase Of common comfort, which by daily use Has almost lost its sense: Yet on the ear Of him who thought to die unmourned, 'twill

fall
Like choicest music, fill the glazing eye
With gentle tears, relax the knotted hand—
To know the bonds of fellowship again.
T. N. Talford.

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A Tribute to Worthy Workers.

I am sorry to record the volustary retirement of two faithful and tireless workers of the Malden Progressive Spiritual Society. Mrs. Harvey Redding and our corresponding secretary, Miss N. M. Gowe. These familiar figures will be missed by all who have received their kindly attention, as they extended true hospitality at our monthly suppers and other social events. I desire to reader this tribute to their faithfulness, unassuming devetion to the work of our society and the cause of Spiritualism. We feel that all have been honored by their acquaintance and friendship. Respectfully, Harvey Redding, Malden, Mass.

If death take you from the temple below, i will carry you to the temple above. It will indeed take you from the streams, but it will set you down by the fountain. If it put on your candle, it will carry you where there is no night.

MIRRIE MEGERYE COULE.

OUR DEAR DEPARTED. Agnes & Pratt. a

tally Contributed to the "Banner of Light."

Will they remember, who have gone before The dearly loved of many a vanished day? low we are parted and the skies hang o'e

Unpierced by one inspiring ray. The veil is dense that hides them from our

seeing.

The road is long, they traveled from our side;

Do they remember, where they have their The weary hearted, who on earth abide?

Do they stand by us when the day is over— When hushed the traffic and the night is

still? The well remembered voice of friend or lover

From heaven to earth, the distance great, might thrill!

Do they come back, their flight unerring

winging, To the cold hearths that need them most on earth And try to cheer the weary with their singing, And whispers of the truths of grander

It seems some vast and far off place of

birth?

dwelling.
Where they have gone, who loved us here at we cannot hear the grand, triumphant swell-

Of songs that echo through great heaven's dome! The clouds hang heavy, and our sight grows

dimmer, As far we strain our eyes to, reach their height. We cannot catch the deathless rays that glimmer

Above our earth-born ignorance and night. Will they remember, though we turn unheed-

ing, And close our ears to messages they bring? Though we stand dumb before their tender pleading.

And catch no measure of the songs they

Will they wait, patient, with a love abiding. As was ours for them, in the days long

past. trust that when earth's shadows cease

from hiding, We may behold them as they are at last?

A Link in Our Golden Chain.

A STEADY PURPOSE AND A PA-TIENT SPIRIT ALWAYS WINS.

Flowers are always a beautiful expression of interest and affection and when they are gathered from the garden of a friend who has watched their growth from day to day they are almost like a member of the family come are almost like a member of the family come to make a timely visit: so we thought when we found a big box of most fragrant blossoms fresh from the garden of our friend, Mrs. Belcher, of Mariboro.

How such a busy woman as Mrs. Belcher finds time to cultivate such beautiful peonies is a secret, but we half suspect that the hast a secret, but we half suspect that the hast such that the half suspect that the half susp

band who makes it easy for his good wife to carry the message of the spirit to the weary hearts that wait, passes many a lonely hour among the growing plants and flowers and coaxes them into blossom as a sweet surprise on her return.

few men and women who sit in the Very few men and women who sit in the sacred secrecy of the home-life every night as the sun goes down realize the pain of separation that so often is borne by the workers in our Cause. The darkness may find them far, far from the fireside and the loved ones of the family, and the "good night" of the Dearest be whispered to the unpressed pillow; the morning sunshine may be but a beckoning finger that leads to some new duty in some city far away, but the men and women who are traveling over the world women who are traveling over the world with the word of comfort on their lips and the light of truth in their hearts must never falter nor look back. And the burden doe not fall alone on the one who wanders, but on the one who waits at home as well.

The itinerant work of Spiritualism has been the most expensive to the medium of all the various branches and it is with joy that we note the effort that is being made made by many societies to have settled speakers. The energy that is spent in travel and exposure and the constant demand on the vitality in new and strange conditions often leaves a medium bankrupt in a few years and the splendid power that might be an inspira-tion and source of supply to thousands of needy souls is dissipated in needless wear. There can be no comparison between our mediums flying from one centre to another and the ministers who slip into a side door of a beautiful church on a sabbath morning and

preach to their supporters.

There was a time when the itinerant preacher was an important factor in every denomination and Spiritualism has been no exception to the rule, but the time is no distant when the needs of the Spiritualists will demand a resident worker who will serve the people as a spiritual advisor and co-laborer. Such a worker is indeed a pastor of his people and will help more to create a steady and undying interest in any local society than the constant change not only of speakers but sentiments from Sunday to Sun-

day.

It is not infrequent that a medium has to travel many, many miles to speak appropriate words at the funeral service of some Spiritunlist, and if for any reason a medium cannot be obtained, we have to submit to the mockery of having a minister who has no knowledge of nor faith in the Truths that have been the sustaining power of the one

knowledge of nor faith in the Truths that have been the sustaining power of the one who lying there can make no protest. A little widow whose husband left her no legacy but a wee, dependent baby, found herself one morning not only without a husband, but childless as well, for in the dark hours of the night the baby heart had caused to beat and the marble lids were closed for aye.

What could she do? The baby must be buried; some service must be held. There were no mediums near and she had no money to send for one and yet she could not endure the torture of the false statements that would be made by the attending minister, for this minister, like many another, looked on a funeral service as an opportunity to preach his gospel, which was that unbaptized babies went to unmentionable torture. An old gentleman called on the poor woman just as she was in the depths of despair and came direct to us from her, begging us to go to that desolate home and let the spirit say a word over the little body.

A settled speaker over our growing rural societies would unite them as a family with a spiritual leader and when the Death Angel entered any household of that parish it

the least of the blessings will come to the mediums who will have the happiness and joy and the power too that comes from the unbroken home life.

May the day be not far distant when the patient husbands will not have to sit alone from Saturday night till Monday morning while their gifted wives, travel stained and weary, reach down into the storehouse of their energies and sumply the world's needs. their energies and supply the world's needs.

If We Knew.

There are gems of wondrous brightness
Ofttimes lying at our feet,
And we pass them, walking thoughtless
Down the busy, crowded street;
If we knew, our pace would slacken—
We would step more oft with care,
Lest our careless feet be treading
To the earth some jewel rare.

If we knew what hearts are aching For the comfort we might bring; If we knew what souls are yearning. For the sunshine we could fling; for the subshine we could hing; f we knew what feet are weary Walking pathways roughly laid, We would quickly hasten forward, Stretching forth our hands to aid.

If we knew what friends around us Feel a want they never tell—
That some word we've lightly spoken
Pained and wounded where it fell,
We would speak in accents tender each friend we chance to meet; We would give to each one freely

Smiles of sympathy so sweet.

Birds as Imitators.

"The roar of the ostrich resembles the roar of the lion, because the ostrich stole from the lion this sound, even as one play-wright steals from another a plot."

An ornithologist made that odd assertion in a taxidermist's shop. He went on to elab-orate it as follows:

"Birds, from the ostrich down, are imita-ve. The ostrich, where he lives alone, is silent, but in a country where lions abound he roars. Why? Because for centuries, he roars. Why? Because for centuries, admiring the majesty and grandeur of the lion's roar, he gradually learned to roar himself. Believe me, it is fine to see an ostrich throw his little head back and emit

a roar like thunder.
"Buntings imitate pipits, and green finches imitate yellow hammers. They seek food in the winter together, and they gradually steal each other's calls.

"The jay is an insatiable imitator. Some jays will include in their repertory not only the whoo-oo of the kite, the scream of the buzzard and the hoot of the owl, but also the bleat of the lamb and the neigh of a

"Even the nightingale imitates. In a nightingale's perfect song I have often heard the tip-sis-sisisis of the wood-warbler and the bub-ububble of the nut-hatch."

The Same Cat.

B. V. Wolf, agent of the North German Lloyd Steamship Company in Middletown N. Y., has a cat that he has for months been trying to get rid of. She has been given to farmers who have taken her mile sway to their homes, time after time, but she has never failed to put in an appearance again at the Wolf mansion, after brief absences. The other day Mr. Wolf went to New York. He put the cat in a bag and placed it under the seat of the car.

When the train reached Sterlington, Mr.

Wolf dropped the cat out of the window. Sterlington is forty miles from Middletown. Mr. Wolf transacted his business in New York and went home.

This was on Tuesday. When he went home to supper on Thursday night and sat down by his hearthstone there was the same cat.

She got up, and rubbed herself on her showed how she appreciated his little joke. down and seemed dazed for a Then he stroked the cat fondly. minute. but respectfully, and said, "you can stay here as long as you live, if it's a hundred years I'll get a gold collar for you and tie full of red ribbons. Pussy you're a dandy.

The Baby's Mother.

Caroline Fuller.

"O auntie," said Missy, as they turned in on the "Pike," "let's go into that place where the man outside is making such a funny noise playing on the hot-water bag!"

"Why, that's 'Mysterious Asia,' " said Aunt Ethel, laughing. "And it isn't a het-water bag that he's playing on, but some queer kind of an instrument that they make in India.

"Oh, look at the elephant!" cried Missy in delight, as a crumpled gray trunk was waved the folks in."

The elephant was ridden by a man dressed in full red trousers and all sorts of jingling ornaments which shone with the brilliancy of many dish-pans.

"This way, ladies and gentlemen!" he called. "Step right up to see the greatest show of de World's Fair, only original mysterious Asia!" And a newspaper man with a brand-new camera hastened forward to pho-tograph him. But the elephant objected, and, dipping his trunk into a pail carried by a small boy, deluged both the man and his amera with nice red lemonade.

This was not part of the show at all, and the man dressed in dish-pans said several times angrily and twisted the ele-phant's ear. But the crowd outside called

phant's ear. But the crowd outside caned
"Encore!" and seemed sorry that the newspaper man had to hurry away.
"Oh, let's go in now!" pleaded Missy. So
they bought their tickets and entered a queer
place lined with sparkling shops and filled
with the most extraordinary sounds. Eight place lined with sparkling shops and filled with the most extraordinary sounds. Eight camels with fancy saddles on knelt in the mud, waiting for riders, and two acrobats were walking on their noses in a corner. Overhead a man was dangling upside down from a trapeze, holding on by his toes, and Missy cried, "O auntie, you couldn't do that!" which made the bystanders laugh.

They went into one of the booths to sit down, and auntie bought Missy a funny little Indian silver cup set with blue stones, and Missy bought a tiny teak-wood elephant for baby Lawrence at home.

Suddenly they heard some one crying, and a brown-akinned baby about two years old ran straight toward them, pursued by a man who was trying to coax her back.

She had big dark eyes and a tremendous halo of black curls as stiff as a horse's tail; and her little American, dress looked very strange on her, as one would imagine that at home she did not wear anything but a string of blue beads. Indeed, the dress seemed to

"Let us keep her here a minuta," said, auntie. "Where is her mother? Is she here?"

The man shrusged his shoulders, and pointed to the Indian Theatre, where the din of more "hot-water bags" showed that a performance was about to begin.

"I take her," he said beaming. "You go in there," And, gathering up the protesting child, he walked away.

Misay was so distressed at losing her plaything that Auut Ethel bought tickets for the theatre at once, and they went in. The stage was filled with brown men dressed in even more dish-pans than the one at the gate, and at the back was a pyramid of lovely ladies, gay with tinkling ornaments and bright colored scarfs.

The performance opened with a wild stamping match of the dish-pan company, and then the most beautiful of the red and gold ladies got up to dance. The music started, the lady clicked her castanets and began to spin around, when suddenly a familiar howl reached Missy's ears. The curtain at the side of the stage was pushed open, and in toddled the runaway baby, crying "Mamma!" In a second the beautiful dancing lady had forfotten her dance, and, running to meet the child, knelt down beside it. A wild-looking dervish tried to take it away, but the baby roared so that he gave up in despair; and, child, knelt down beside it. A wild-looking dervish tried to take it away, but the baby roared so that he gave up in despair; and, when Missy saw the dancing lady kiss the baby and carry it back to where the pyramid of other dancing ladies waited, she knew that this was the baby's mother.

The squeaking instruments started up again, and another lady rose to continue the interrupted dance, while the first one buttoned the baby's shee and straightened her

toned the baby's shoe and straightened her tumbled frock.

tumbled frock.

Now that mother was found, Sakanyala was willing to laugh and clap her hands at the dancing, longing, perhaps, for the time when she should be old enough to do the same. And when, now that the baby was contented, its mother rose to finish her own dance, she received such applause that all the camel drivers came running in to see what the matter. "She deneed heavitfuls!" was the matter. "She danced beautifully!" Aunt Ethel said, when the show was over and she and Missy went out on the Pike again. "But they didn't applaud her for again. "But they didn't applaud her for that. They were clapping her because she was the baby's mother!"—Christian Register.

The Wish of the Small Boy. >

I wish my clothes was pasted on my back, jes' like a dog's, Or like th' bark that's fastened on a pile of

hemlock logs;
Then every time I trimmed my kite, or jigged my little boat.
An' started out, I wouldn't hear: "Oh, Johnny, where's your coat?"

About th' time I'm ready fer t' drill a little Down by th' old green waterin'-trough, then ma or sister Nell Comes out upon th' porch an' calls: "Ho, Johnny, where's your bat?

You'll get a sunstroke rumin' roun' bare-headed, boy, like that!"

Th' fellers of my gang come up an' holler at our gate: 'Come on, we're goin' fishin', Jack!" But, gee! I got t' wait Fill ma has sewed a button on an' stitched a Till ma has

rippin' hem Fore I kin git my fishin'-pole, an' foller after

One day when me an' Nell was huntin' berries down th' lane Th' hired man rattled by-he had a wagonload of grain;

he'd 'a' taken me along, if Nell jes hadn't said: can't go into town without a hat upon

In winter, when th' sleddin' an' th' skatin's comin' in, house but what I'm ordered back ng'in

'bundle up "in somethin' warm"—an' so I've got t' tote pair of skates an' rubber shoes an' gloves an' overcoat!

An' after supper, when th' spooks of night begin t' creep, I get t' lookin' in th' fire, an' sudden fall

asleep;
Then pa, he has t' lift me up, an' while I nod an' doze, Ma turns th' covers on my bed, an' he slips off my clothes.

An' in th' mornin', when th' birds is singin' in th' trees. I'm later gittin' out than all th' chipmunks an'

Jes' cause I have t' sit aroun' a-pullin' at a That won't go on fer knotted strings, or cause it's wet with dew.

That's why I wish my coat was pasted on me, like a dog's, Or like th' bark that's fastened on a pile of

hemlock logs;

time I wished t' have a swim or take a doze ouldn't have t' wait till I had shed my Sunday clothes.

Aloysins Coll, in N. Y. Tribune.

"Doin' Their Own Stretchin'."

After being without a girl for a week, the mistress of a Harlem apartment was showing an applicant over the flat. She had been an applicant over the flat. She had been liberal in her promises of privileges in the way of afternoons and nights off. She had even gone so far as to extend the hour of the girl's return on these nights, and to agree to her using the sewing machine after her work was done.

The new girl seemed pleased, and the mistress was beginning to hope. They walked back into the dining room, and the girl had actually removed one pin from her hat. Then her smile faded, and a question mark appeared.

"Do you do your own stretchin'?" she de Do we do our own what?" asked the purzled mistress.

"Stretchin'," repeated the new girl.

"I don't understad."
"Stretchin'," repeated the girl a second fime. "Do you put all the stuff on the table at mealtime and stretch for it, or do I have shuffle it around?"
The family are "stretchin" in earnest now

and will until they get a girl who is willing to wait on the table as well as cook the meal The matron's household vocabulary contains a new word.—N. Y. Tribune.

He is the happiest, he he kind or peasant the finds peace in his home.—Goethe.

SPIRIT Elessage Bepariment.

nes held June 22, 1986 S. E. St.

MRS. MINNIE M. SOULE.

raphically by a representative of er of Light" and are given in t f other members of the "Banner"

To Our Beaders

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

INVOCATION.

Again we come to this little circle dedicated to the spirit message, and would bring all that we have of faith and confidence and love for the assistance of those who are seeking to send a message to their own. We who have lived in the light of this glorious truth, we who have been comforted by the knowledge of that beautiful life beyond the grave, we whose shadows have been lifted by the sunlight of truth streaming down into our lives, can never give enough, can never be patient enough, can never pay the debt we owe to the wise spirits who sought and found us and are still laboring with us. So happy we are even in the midst of the distress and care of the world, that we would have our happiness go singing like a beautiful song out into the great world of care and trouble, for we understand that in the little that we see we understand that in the little that we see
of life is not the all or the reality of life, but
that the great life of the spirit that goes on
and on through the ages and always lifts its
face to truth and is smiled upon by God's
angels, that is the whole of life, that is the
success and joy of life. We do so yearn that
those spirits who come with us today may be
able to speak a clear message, that sometimes
we fear we are overanyious; but we would we fear we are overanxious; but we would not have it so. We would stand as a staff. as a strength, as a tower to them that they may be steadied in their purpose, strong in their expression, and brave in speaking for the truth as they have found it in their life beyond. So may the world be happier for the spirit messages that are weekly given for those who sob or suffer in the darkness of

MESSAGES.

Andrew Clark, Taunton, Mass.

The first spirit that comes to me' this morning is a man about 55 years old. He has a short, grey beard, grey hair pushed back well from the forehead, a very full, high fore-head and dark eyes. He says his name is Andrew Clark, and that he lived in Taunton. Mass. He had some knowledge of this spirit return, because immediately he comes to me he says, "Are you the guide, or, must I give my message to you, or shall I speak myself?" my message to you, or shall I speak in self.

He is eager to get to a child whose name is
Gertie, and says, "It must seem to you people who sit and receive the messages that all
we are anxious about is to get to those who are dear to us, but that is not the case. Our anxiety to express our love and our interest, in a way, finds its way into our messages, but beyond all that is a desire for those who we are interested in to grasp the great fundamental truth of a continued life after death mental truth of a continued life after death.

It changes the whole aspect of life, and is bound to make people cheerful even though the clouds are dark. I did not fully appreciate this part of the truth, but I thought it was fine to get the messages and to hear from the spirits and get tests and all that sort of thing, but the philosophy of it did not appeal to me as it ought and so that perhaps is one reason why I am eager to talk about it now and impress it on my friends. My brother Frank is with me, and also Annie. Annie has not been over so long as we have, but she is getting quite used to the conditions and has tried to be content even though she has no chance to talk to her own friends. I thank

Mand Jennings, North Adams, Mass.

The next spirit that comes to me is a spirit that I should think was about 30, with fair hair and blue eyes and slim, long features and a very sickly manner. She says she was sick so long-before she went to the spirit world that it really did not make the slightest difference to her what happened. Her name Maud Jennings, and she says, "I lived in North Adams, Mass. I was married and had children, and it seemed at first as though I never could leave them, but somehow you do not have much chance to say whether you will or not when disease takes hold, and so will or not when disease takes note, and so I had to face the inevitable and leave my children to the came of someone else. Many times I have been to the home, many times I have been able by impression and suggestion to help my children, but I have never tried to send a direct message. Now I would like this to go to Willie. He is very sensitive too much so for his own comfort, and tried to send a direct message. Now I would like this to go to Willie. He is very sensitive, too much so for his own comfort, and it is a great trial to him to have to face conditions such as he has been facing for the last six months, but I am glad to tell him that these things will change, that before many weeks a new condition, without any effort on his part, will present itself to him, and he will find himself much freer and happier. It has been a long time since I discovered that I could be of use even though I could not talk to them. The father has never understood and I am afraid he never will until after he comes over here and sees with different eyes than he is seeing with today. I want to tell Edith that I have been with her too and that her baby is with me. If I can only-get into more perfect communication with the home, I am sure I can be just as much a mother today as I was before I left them. That is why I am making this effort and I thank you for your help."

Annie Carter, Evansville, Ill.

There is a spirit here now who says her name is Annie Carter. She is about 21 and very bright and coquettish almost in her way. She is small, with dark eyes and hair and use is dressy as she can be. It seems as though all she ever thought of was to dress up and make herself look pretty. She passed away

though he put us entirely out of his life. Ilke creatures of a past existence. I know he thinks of us sometimes, but he thinks there is no sense in it and that it is no use to think of us if he campot see us and it only makes him very unhappy. It seems very strange that someone does not direct his attention to. Spiritualism. I do not think that he would accept it if he did, as he is rather set, and he would think it was done by trickery, but mother and I thought that we would make an effort. I have a little brother over here too and he would like to get to his papa. By the way I talk you would think that papa was all alone in the world, without anyone to care for him, but I have a sister, and grandmother, and aunts and a whole lot of people, and they all do what they can for him, but I do not want him to go on thinking that we are a long way off where he could not know anything about us, and then surprise him when he died. I would rather he would know about it now. Le was so good to me and gave me everything that I asked for, and a long time before I asked for some things made it possible for me to have them, that I feel like doing everything that I can to show my love far him."

Abram Wilder, Seattle.

There is a spirit of a man I should think about 65 or 70 years old. He is quite white, very strong in his physique and a very energetic manner as though whatever he believed in he did thoroughly and well and would not take any dictation from anybody. He says his name is Abram Wilder and that he lived in Seattle, Washington. He says, "I was originally a California man and know something about coming up through crude conditions. I knew something about this Spiritualism when the news first struck the continent, but I thought that it was like a thousand other things and that it would wear itself away, and people would get so used to it sand other things and that it would wear itself away, and people would get so used to it
that they would take it for granted that they
could talk with their spirit friends any time
and the fad would die out. I was surprised
when I met some friends the other day and
they told me that the cult was growing, then
I began to make a little study of it and I
have about come to the conclusion that as
long as there are men and women who love
each other and death separates them, there
will be an effort to see where they have gone
to after death. So it is more than a fad. I
had expected that everybody would accept
and keep right on with their old associations,
but they seem to fight it as if it were some
unearthly conception of man to fool them and unearthly conception of man to fool them and lead them astray. Never mind, I did not come to preach. I came to send a word to my son George and tell him that the relation between spirit and mortal is often more real and tangible than it is between mortal and and tangible than it is between mortal and mortal. I do not know so much about taking hold of business problems and straighten them out, even if it brings success to those we are interested in, for I believe that man is stronger for fighting his own battles; but I do helieve that it is a good thing for him to know that those one has been fond of do not go down and out when they leave the body. What I wane is for George to get his courage, get his faith and know that there is somebody that cares what happens to him. That is all, and if this will help him I am glad to have made the effort."

Ethel Wyman, Melrose, Mass.

There is a little girl with dark curls and two big white bows on her hair. She has very dark eyes and a little round face and I should t she was about seven or perhaps not over six years old. She is not alone, but she comes up to me and speaks for herself, and says, "I wish you would tell my mama that her little Ethel is anxious to help her fore. My papa is here and his name is Ed-ward and he says to me, 'We will go and tell fore. mama how much we love her and that will help her to be brave and strong, so I have come. My last name is Wyman. I wish my would not feel as if I was so far hama would not ree as it I was so have, for it makes me cry when I try to kiss her and talk to her and she does not pay any attention. Tell her that Mrs. Sawyer was right, and that I was near her when she said was, and tell her that almost every night I to her when she does not know it and give her so many kisses and hugs to make her strong, and I am sure she would not have so many headaches if she could only know it. I lived in Melrose, Mass."

Jim Davis, Bangor, Ma-

The next spirit that comes to me is a man who walks right in here and says, "Well, now, without any fuss or feathers, I want to say that I am Jim Davis, and I lived in Bangor, Maine. They tell me that if I come here you can help me to talk to my folks. I want to get to Hattie, and I want to tell my family that I feel upset, a good deal upset, over the way things have been carried on since I went away. I never believed that anyone could be so mean as some of the people they have been dealing with. I did not suppose that when a man died that everybody would take advantage to cheat the widow all they could. Why, if a man died and he owed me anything, do you suppose I would tack \$10 on to his bill just because I could. But it seems everywhere that my family went they were lied to and cheated until it made me pretty nearly wild. In the first place they told a lot still about my coming out to the spirit of stuff about my coming out to the spirit land that was not true at all. They need not have made any great tragedy about it. I guess if we people could get back about a week after we had left, we would straighten out a few lines and make the horses trot a better gait than they had when they thought better gait than they had when they thought they had lost their master. It does not seem quite fair to me when a man's back is turned to say a lot of things about him that you would not dare to say to his face. That is the way they treated me, and I just want to let people know that I have not grown into an angel yef and I can make a fight for myself if I am only given a chance. I never was afraid to say what I felt about people and if I had anything to say I came pretty near to saying it before their face. If you will kindly tell my little girl to pay no attention to what anybody says, as there has been so many lies told that it is so use to pay attention to anything. Just to settle down in comfort if she can get any and let her know that I will come near her as often as I can to help he make right those things that have gone so brong. She will be able to go to the place that she is anxious to go to, as I shall be able to help her. I have scolded quite-a little, but that is what I came for and I am glad that I had the chance."

N. S. A. Hissionaries' Report.

(Continued from page 1.)

Sunny Brae is a typical Garden of Eden. Its orange trees were filled with ripe golden fruit and laden with sweet scented orange blossoms at the same time; other trees laden with lemons almost ready to break down with their burdens, and other varieties of fruit trees in abundance. There were great paims magnificent in their grandeur, loug hedges of rose bushes filled with bloom, climbing roses and other vines covered with flowers of every hue, and many other semi-tropical plants, vines, flowers and fruits, and last, but not least, the grand old "Temple Oak" extending its great arms nearly one hundred and fifty feet, as though reaching out to embrace those who come to it for protection from sunshine or storm. Under this mammoth tree the "Temple Oak" Spiritualist and other liberal and fraternal meetings have been held from time to time for many years. In the midst of all this beauty and loveliness is situated Mrs. Watson's hospitable home where we spent three restful and liappy days. There was another product of this beautiful California home that appealed to us even more than all of the above described loveliness; it was the kindly greeting and genuine welcome that we were made to feel. The conditions in this kindly greeting and genuine welcome that we were made to feel. The conditions in this home were truly spiritual; the very gates of heaven were open and we enjoyed a genuine spiritual feast. May heaven bless these fraternal souls, visible and invisible, that ministered to us on this occasion.

tered to us on this occasion.

Santa Cruz was our next stopping place.
Here we found a small society doing good work. It has had much trouble, but seems hard to kill. Mr. F. H. Parker, the president, and his good wife, together with a few good supporters, are the life of the society, and refuse to give up the good sight. This society has a regular speaker who is a platform test medium (her name I cannot recall). She assisted us in the meetings and her work was good. The longer we remained the larger atgood. The longer we remained the larger at-tendance we had at our meetings. Our work was appreciated and was helpful to the so-

We stopped at Santa Barbara one day and night. The once flourishing society of that place was dead. No meetings were being held in the place. No one cared to take the re-sponsibility of arranging for meetings, and

we moved on.

We held three meetings in Summerland, and with excellent results. The Summerland and with excellent results. The Summerland society owns a large and commodious temple free from debt. We succeeded in adding twelve new members to the society, and disseminating peace and good will among the members. The society is chartered with the State Association and is in full sympathy with our organization. Mr. John Lillie furnished the music and Mrs. S. R. Lillie assisted us in one of our meetings. It was a freat, inspiration to us to hear good Brother Lillie sang and to hear Sister Lillie's earnest and telling words of inspiration once more. and telling words of inspiration once more We spent a few hours in the home of the Lillies and were treated to a carriage ride up and down one of the most beautiful valleys

We found one of our finest societies in San Diego. It owns a new and beautiful church or temple; it is complete in every particular, a lovely modern church. Mr. G. A. Russ is president and Mr. McFeron is secretary. Each member of the board fills his or her place to perfection. They are sustained by a large and enthusiastic membership and all work in harmony. Nothing is lacking in this society. It has speakers and mediums comsociety. It has speakers and mediums com-petent to carry on the work without foreign talent. We met a number of the old veteran workers in San Diego, among them Will C. Hodge, Charles A. Gaines of Anderson, Ind., and A. W. Belden of Middlefield, Ohio. Our work was well appreciated and we made many friends for our Cause and the organiza-

At Los Angeles arrangements were made y the Truth Seekers' Society for a three by the Truth Seekers' Society for a three days' anniversary meeting. A fine program was carried out at each of the nine sessions held. Mr. S. D. Dye, N. S. A. trustee, presided. Mrs. R. S. Lillie, the regular speaker of the society, together with a number of the Los Angeles mediums, speakers and musicians joined with us in making this one of the most successful meetings we have participated in for some time The hall was well filled at most of the meetings. At the last one five hundred were present and many went away for lack of room. Forty new members were for lack of room. Forty new members were added to the society, and including special collections for the N. S. A., over one hundred and forty dollars remained for the Truth Seekers' Society and the National Association after all expenses were paid. This closed the work of the month of March. On Monday evening, April 3, the Truth Seekers' Society gave a reception to Mrs. Lillie and the missionaries. It was a very enjoyable affair. We had the pleasure of meeting personally many of the Spiritualists and mediums of Los Angeles.

Angeles.

At Fresno we found the work at a stand-still. We held five meetings and organized a society of forty members, chartered it to California State Association, instructed the California State Association, instructed the members how to carry on the work successfully without employing permanent-speakers, and left them filled with hope and courage. This concluded our California labors.

Our friends in Salt Lake City failing to receive our most important letter, made a mistake of one week in our date, and we arrived our most receive than they were arrange.

rived one week earlier than they were arranging for, so after remaining two nights in the great Mormon city

great Mormon city

We moved on to Grand Junction, Colo.,
where we organized a society of nineteen
members and chartered it with the N. S. A.
Earnest Spiritualists are working hard in
Grand Junction. Missionary work is much
needed and we should have remained longer,
but a hall was not available during the week.

We held two meetings in Glenwood

needed and we should have remained longer, but a hall was not available during the week. We held two meetings in Glenwood Springs, Colo., on the very top of the Rocky Mountains. The town hall was well filled each evening though only eight hours were given to advertising the first meeting. A good society may be organized in Glenwood Springs. It only needs the right kind of work.

At Leadville, Colo., we found everything in readiness for our coming. Mrs. L. Agnes Moulton and her good assistants had been holding socials, etc., from time to time during the winter thereby raising money to pay the expense of the meetings. We held five public meetings and one for Spiritualists only, and organized a society of forty-seven members, and the cause of Spiritualism in this city above the clouds (altitude 10,200 ff. above the sea) has received a new impetus. We stopped at Colorado Springs and held a parlor meeting at the home of Mr. & Mrs. Sinton. Mrs., May Taylor Sinton is the daughter of Mr. & Mrs. Geo. W. Taylor of Lnwton N.Y. and sister to Grant Taylor of Lnwton N.Y. and si

erts, Mr. W. C. Marshall and Mrs. B. Rubicam kindly gave us the use of their parious for four meetings. On Sunday Mr. Geo. M. Bacon and Mrs. Della Despers kindly contributed the use of their hall and turned their meetings over to us. There was a large attendance at these two meetings. Mr. Bacon was the president of the only society in Denver that was chartered with the N. S. A. There were several societies holding articles of incorporation from the state of Colorado.

Some of these societies have granted credentials to mediums and we were told that the privelege has been abused to such an extent that the Common Council had refused to honor some of those credentials and were collecting the license fee, which is \$50.00 per year, from some who held them.

We organized a new society composed of 47 substantial members, and they propose to learn who are, and who are not, entitled to the credentials, endorsement, and protection of our organization, they will gladly assist the Common Council in discriminating between the true mediems and the "fakirs". The travelling pretenders have nearly ruined the good, work of Spiritualism in Denver.

We spent a couple of days at Omaha, Neb., but held no meetings as it was not an opportune time to do so. Missionary work is needed there as elsewhere.

At Oskaloosa, Iowa, we found a fine society, well officered, working in harmony and doing much good. We held four meetings all of which were well attended. The Oskaloosa Society is loyal to our organization and its purposes.

We spent two nights and one day in Bloomington Ullipole. The society that we seed that the second of the society well of the society that we seed that we seed that we seed the seed to the seed to

Oskaloosa Society is loyal to our organiza-tion and its purposes.

We spent two nights and one day in Bloomington, Illinois, The society that we organized here one year ago has held regu-lar meetings each week. It employed foreign talent all winter and the interest warranted moving into a large hall. This good work work would not have been done without the

We held two meetings in Farmer City, Ill., in the pretty little Spiritualist church, and we thought what a blessing for a society to own its place of meeting. If every society could own such a nice little church or temple as this one, how much better our cause would prosper. The Farmer City society is all right, and Spiritualism is respected the more

right, and Spiritualism is respected the more for having its own temple.

We held four meetings at Peru, Ind. Mr. A. S. Schram, the president of the Indiana State Association, is also president of the local society at Peru. No one could fill either place more successfully. This local society is an active one, it has had some of the best talent in the lead worn its restrict.

ent in the land upon its rostrum. Our meetings were well attended and appreciated.

We held but one meeting at Rochester, Indiana. The splendid work of this society in the years gone by is a matter of history. Of late years reverses have overtaken it. A number of its staunch supporters have passed to the higner life, several families have moved away, and the membership has decreased, but those that remain are of the persevering kind

and will never give up the ship.

We visited the society that we organized at Sandusky, Ohio, and found it doing continuous and effective work. Mr. Irving Jackson, its president, is fully alive to the work and has good backing in the other members of the board. It is pleasant to visit the societies we have organized and note the good work they

we held two meetings at Elyria, Ohio. The society is doing good work. We were told that twelve new members were ready to join the society, and also that our meetings had given the movement new life. That faithful and untiring worker, Mr. F. W. Martin, is again president of the Elyria society, which

At Aliance, Ohio, we found the church closed for the season. All that was required was to unlock the door, turn on the electric lights and go on with the meetings, for the Spiritualists own a lovely church in Alliance. For nearly a quarter of a century the Alliance Society has been faithfully working for the cause of humanity, and it has done a might work. mighty work.

We visited New Philadelphia, Ohio, where we held two meetings. We found the Spirit-ualists active; their influence extending to other towns in that vicinity. The society that we organized in New Philadelphia some seven years ago is still alive and its work of the past is felt in the present. The evidence of the growth and advancement of Spiritualism and the good its organization is doing, is everywhere to be seen, and it should be an inspiration to all who love the Cause to push forward, work harder and make every under-

aking a success. The readers may think of the missionaries in their home during the month of June, where they are enjoying a good rest after eleven months of active work and varied ex-periences in the blessed field of Spiritualism. E. W. Sprague and wife, N. S. A. Missionaries.

June 19, 1905.

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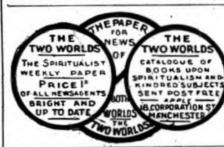
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1 For Bale by BANNER OF LIGHT PUBLISHING CO.

REVELATIONS

PROM

Banner of Wight.

BOSTON, SATURDAY, JULY 1, 1906.

Societary Helbs.

decesed to the Editor, and must reach this office by the first mail delivery on Monday morning, to ensure inser-tion the same week. We wish to assist all, but our space is limited. Use ink and write visining.

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 subject of the evening and many words ofencouragement 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 the mother of
the pastor, after which the inecting 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 given and cheering thoughts. Afternoon, a memorial to our friend and sister, Mrs. Carrie Bishop, who has recently gone to spiritife. 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.

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 Spiritual-ism, 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 simconfused 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 supply and respect with all our should uphold and respect with all our strength, to be kind and helpful to our felstrength, to be kind and helpful to our lea-lows, 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

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 inspirational speakers all did beautiful work, all messages being recognized. The invocation was given by Mrs. Morton, followed by tion was given by Mrs. Morton, followed fine remarks by Mr. Huggins. 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. Services reading by our more responses. 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 extra large audience she had to work for left but very few without a message of love. left but very few without a message of love. Truly a beautiful commencement for our new president. We wish her the best of pros-perity. Mrs. Morton finished the evening with messages, and the benediction, closing at 9.30.—Mrs. Mattie J. Eaton, cor. sec. pro

New England States.

Portland, Me., Sunday, June 25 .- We had very interesting meeting tonight when we had the prigilege of listening to Mr. H. G. Cole of Boston, formerly of Portland, who lec-tured upon the opium and liquor habit and how he was saved from the same by spirit power. He gave his own personal experiences, those of his father, the famous Harry Col 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. Con-gregational singing and instrumental music add to our enjoyment. Next Sunday Mr. Lynch, vocalist, will be with us. And June 30th will be held a strawberry festival. The society will hold its regular business meeting July 10th at 10 Quincy St.—Francis W.

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 Haydenville occupied our platform of the Worcester Association of Spritualists. 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" fan abstract report of which will appear at an early date. Ed.] Our meetings are new 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 5 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 journals. 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

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 workers. My heart goes out to each disabled worker; 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 symsister 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

One more request I ask of the friends. I 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 spir-

on my part will be brave, unselfish and spir-itual enough to aid and do one of these duties.

Please address me as below.

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

CAMPMEETINGS.

Season 1905.

Ashley, O.—August 6 to 27. Will Randolph.
Camp Progress, Up. Swampscott, Mass.—

Camp Progress, Up. Swampscott, Mass.—
June 4 to September 24. E. P. Colley, 205
Eliot 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 23 to August 20. Miss
V. C. Moore, Dryden, N. Y.
Forest Home, Mich.—July 30 to August 20.
Mrs. R. Eastman, P. O. Box 69, Mancelona,
Mich.

Mich.

Mich.
Grand Ledge, Mich.—July 23 to August 28.
J. W. Ewing, Grand Ledge, Mich.
Harmony Grove, Escondido, Cal.—August
6 to 20. T. J. McFeron, 528 Fir Street, San

Island Lake, Mich.-July 23 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.)

(No dates supplied yet.)

Madison, Me.—September 1 to 10.

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

Mount Pleasant, Clinton, La.—July 30 to

August 27. Mrs. M. B. Anderson, Clarks-

Mantua, O.-July 6 to August 27. F. H.

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

Oniset Wigwam, Onset, Mass.-July 15 to eptember 15.

eptember 15.
Parkland, Pa.—(No dates supplied yet.)
Queen City Park, Vt.—(No dates supplied et.) Dr. E. A. Smith.
Sunapee Lake, N. H.—July 30 to August 27.
Jorenzo Worthen, Hillsboro, N. H.
Tacoma, Wash.—July 30 to August 20. Geo.

Gnowden. Unity Camp, Lynn, Mass .- June 4 to Sep-Verona Park, Me.-August 13 to 27. F. W.

Smith, Rockland, Me.
Vicksburgh, Mich.—July 30 to August 20.
Mrs. Jeanette Fraser, Vicksburgh, Mich.
Winfield, Kansas.—July 15 to 25. Mrs. M.
K. Gates, 807 N. Manning Street, Winfield,

Wonewoc, Wis.—August 5 to 27. M. M. Blish, Wonewow, 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 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 busi-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. Buedikofer, 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

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 commodicus 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, consider all topics in a broad, humanitarian aspect.

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

perpetually among inquirers into paychic mysteries. I and muck confusion of thought prevails regarding spirit communion and talepathy. 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 campuneeting officers have produced. Friends from all parts are writing and speaking in highly appropriative terms of the ever faithful "Banner."

parts are writing and speaking in highly ap-preciative 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. Yours sincerely,

Among the Lyceums.

The Lyceum in Buffalo, N. Y., has closed for the summer months. Many of the mem-bers 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 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,

Gal.
Grand Junction, Colo., has resumed their efforts in the byceum work. May success attend.
The Lyceum in St., aul. Minn., has closed

for the summer months, but assures us that they will "need" "The Progressive Lyceum" as soon as they resume their sessions. Min-

neapolis, Minn., sustains two Lyceums and "go ahead" with the work continuously.

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

Perous 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, Pasends a most interesting report of the work done during the past year. If every Lyceum world read frequent statements, concerning done during the past year. If every Lyceum would send frequent statements concerning the work being done it would be very intersesting 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 tertainments were given and Miss Berg de-clares 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

Victim's Spirit Said to Have Re vealed 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 assassi-nated 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 buggles bullets in their brains late Sunday brides to be, Misses Stella Peters and Myrfle Finley, of the adjoining neighborhood. Rewards aggregating 43,000 were offered for the anisst 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 at the time of the double tragedy two years at the time of the double tragedy two years 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

ing 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 at the time, who, shortly after the murder, went South, and whose passent whereabouts are unknown. The courts of inquiry and inquests found no evidence on which to base an arrest in his case, and noth-

which to base an arrest in his case, and nothing came of it.

The father of young Yeager was greatly impressed by the spirit's story, and thinks it will lend to the arrest of the alleged fugitive riminal and clear up the great mystery. Yeager was killed one Sunday night and Suton 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 muraness. derers may yet be run down. The officers have the name of the murderer mentioned by have the name of the murderer mentioned by the spirit, but will not take any immediate action unless some evidence that will be ac-cepted by the courts accompanies or corrobo-rates the spirits' testimony. Medium Winans resides in a distant part of the state and never saw the scene of the double assassina-tion, so accurately described by the spirit of the murdered Yeager. The father of Fran-cis 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

WONDER WHEEL SCIENCE.

Duily Guidance for All, by Birth Numbers.

By Professor Henry.

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

.— March 21 to April 20. 4.—June 21 to July 22. 7.—Sept. 23 to Oct. 23. 1 0.—Dec. 23 to Jan. 21. ...—April 20 to May 20. 5.—July 22 to ang. 23. 8.—Oct. 23 to Nov. 22. 11.—Jan. 21 to Feb. 20. ...—May 20 to June 21. 6.—Aug. 23 to Sept. 23. 9.—Nov. 22 to Dec. 23. 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 dur-

Birth Nos.	1	2	3	4	3	6	7	- 8	9	10	11	12
June 22-23-24	-	K	-	E	4	M		G		F		B
24-25-26	В	-	K	-	E		M	-	6	-	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	6	-	F.	-	B	-	·K	-	E	4	M	-
4-5	-	G	-	F	-	8	-	K	-	E	-	M
6-7-8	M		Ġ	-	F		B	-	K	-	E	-
9-10	-	M		G	-	F	-	B	-	K	-	E
10-11-12	3	-	N	-	G	4	F		B	-	K	-
12-13-14	-	E	-	M	-	G	-	F	-	8	-	K
15-16	K	-	E	-	M	-	G	-	F	-	B	-
17-18		K	-	E	-	M	-	G		F	-	В
19-20-24	8	Le	K	-	E	-	M	-	G	-	F	
22-23		В	-	K	-	E.	-	M	-	G	-	9

ing the days for which the Table is made. 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

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 Mutnal 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 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,

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. mation furnished.

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

Chats With the Professor-No. 10., the nature of hogs and monkeys, mankind makes itself miserable because the hog can-

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 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 influence offset, unless it be an influence of death itself. Good aspects make things move 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 doc-

anat is all right for ignorant people, or, anat 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 the brook and wait until the water ran off would be the more successful water ran off would be the more successful for, by poking with the stick the ring might be jammed down into the mud and be forever lost. Robert Bruce watched the spider swing seven times to stretch his cobhad been repeatedly defeated in his battles, and the spider encouraged him to try again, and he, too, was successful. If Bruce had studied his title clear to mansions in the skies he would have found his planets unfavorably positioned at his first attempts and favorably positioned at the time of his success. So Russia, if she had studied the heavens, as carefully as we have reason to believe that Japan studied them, we think Russia might

have acted more wisely. No doubt, if, like Bruce, Russia should continue to try, try again, in course of time she would come to Japan, because, good to Japan, or any other nation, does not continue forever."

"See here, doctor," cried the professor, as the doctor made his weekly visit to the pro-fessor's den, (out in the country the professor calls his den "the Hermitage"), "see here, somebody—of course I know who, 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 "What has that to do with Wonder Wheel the Science? Are you a Socialist?" asked the "How in the world can a recluse be a So

cialist?" 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

"What do you understand to be the mean-ing of Socialism?" asked the doctor.
"Well," hemmed the professor, "as I hear it discussed, commented upon, denounced and applauded. I should be compelled to under-stand it as anything and everything, from a seashore clambake to a chit-chat between the Czar of Russia and the Miksdo of Japas; the Car of Russis 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." is of European origin."

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 wiseat 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

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, Belchazzar in Babylonia, 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 asmy ancestors were persecuted by such as-sumptious dogmatism and my blood cries out against this insane continuance of the blind leading the blind like a rattle-brained sheep leading the blind like a rattle-brained sheep over a precipice. I have found, learned and for years have prover 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 hetterment in social or any the conditions of betterment, in social or any other relationship, that is, in any way possiother relationship, that is, in any way possi-ble for any one man, or any association of men, to attain. The philosophy and the sci-ence of this Divine ruling are not popularly understood, and never can be so understood so long as social, religious or scientific teach-ers are leading the popular mind into delu-sive paths and creating a confusion of tongues, words, principles and understandings such as the ancients have allegorically de-scribed in the building of the Tower of Babel. No one man, nor any one body of men, is re-sponsible 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 nights and the days, the seasons and the years, they come and go, never varying so much as a hair from the Di-vine law; the flowers bloom, the crops ma-ture, 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 environ-ments into which Divinity has placed us. We have our affinities and our antipathies strict-ly in accordance with a Divine law from ly 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 foundstrictly upon a minimum correspondence with the maximum. And these are the laws which the early Christians endeavored to add

vance as the overruling laws of the vance as the overruing 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 point where this influence was most strongly manifested on the earth, and this child by the Divine iaw 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, fied 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 bellef that he is able to improve upon the laws of the universe, that we create our own sufferings thereby. We pile labor upon our backs and eat our bread by the aweat of our brow, and wholly by reason of our lunstic imaginations. One person attempts to build a reformatory structure on one line of dogmatic assumption, and then another tears it down in order to construct one on his line, and the dear people with their eyes blinded to the true laws of Divinity, first shout for one line and then for the other line, according as their present miseries, desires or hypnotic excitements lead them.