BOSTON, SATURDAY, JULY 22, 1905.

Portage Free. NO. 22

### BEHOLD THE LIGHT!

### William Brunto

All things that grow for light-are seeking, The grass and tree and fragrant flower; New light and love are slways breaking— To give us men importal power;
The star of hope in all the ages,
Has been in souls inspired of right;
And word of heroes, saints and sages—
Was ever this—"Behold the light!"

The life that sees new glory shining.
Is grandest triumph of our day:
It has the power of love's divining.
To know the upward, onward way.
It is responsive to the calling—
Of voices urging it above:
And on its face the sunshine falling—
Reveals the splendor of love's love!

It is so blest that we are living.
Endowed with power of best to be;
That all the world of all is giving.
And ever saying—"All is free!
There's nothing in encircled beauty.
But what O man, is freely thine;
Accept the gifts with loving duty,
And learn the blessedness divine!"

The ares of the darkness olden. The ages of the darkness olden,
That governed men in fear so long.
All changed we see to morning golden,
And welcome have of work and song:
The heart of all, itself expressing.
Has found a rose, has found a man.
And still desires a further blessing—
All ignorance and wrong to ban!

We keep the old abuses going-By still denying knowledge acr We must obey the truth worth knowing, And make it life's new ornament;. We must believe it strong and hearty, Nor care a jot for aught beside, For church or creed, for pelf or party Till man as man is glorified.

O here is splendid play of gladness, In seeking for the living right; O here is banishment of sadness, And God's new day, behold the light! Behold it on the mountains breaking, The East is all affame with gold; Behold the good all souls are seeking. The truth of man and neaven, behold!

# The Trend of Modern Medicine.

# J. Stenson Hooker, M. D., Etc.

BEING NOTES ON THE DECADENCE OF THE DRUG SYSTEM AND THE VALUE OF PSYCHO - THERAPEUTICS, ELECTRICITY, LIGHT-BATHS, AND THE FINER FORCES GENERALLY.

In order to obtain an adequate idea of the trend of modern medicine, it is necessary to review, however briefly, the state of the science and art in question from some sixty or seventy years ago up to the present date. All will admit that the study of the systems in vogue at the commencement of the period mentioned reveals nothing but absolute crudity and coarseness. They consisted, generally speaking, of bleeding, cupping, and purging, combiped or alternated with the employment of mercury and other powerful minerals. These methods were, moreover, resorted to with little or no discrimination, and upon no fixed scientific principles; but, on the other hand, with an empiricism pure and simple. It was only natural, therefore, that as time went on, and more enlightened days dawned, there was a great reaction against these crude and dangerous systems (so-called) of medicine.

# THE ADVENT OF MESMERISM.

With this reactionary tendency there came into prominence what was known as mesmerism, and in spite of much accompanying charlatanry the movement enlisted the sympathy of a large section of the more enlightened portion of the community, obviously because of the many remarkable cures effected by the system, though it only met with scathing ridicule at the hands of the profession itself. Most people are now tolerably familiar with the history of Mesmerism, and I will only remark here that its advent and reception remind me of a saying of John Stuart Mill, namely, that whatever has God in it will meet with three things: first of all, ridicule, then discussion, and finally adoption. These three stages are precisely those through which the esmeric movement has passed. It has gone through the stages of ridicule and discussion and is now in the process of adoption, if only to a limited extent; and there is every prospect of its being more completely accepted as our inhate medical conservatism gives way to more liberal and advanced principles. We are not here concerned with the differentiation between Mesmerism and Hypnotism; they have unfortunately been hopelessly mixed up in the eyes of the public, and even some in the profession do not seem to consider that they are two separate and distinctive forces.

# HOMEOPATHY V. ALLOPATHY.

Another sign of the growing distrust of the art of medicine as then practised, and the efforts made to improve matters, was the inreaction and a protest against mere coarse "physicking." This "irregular" school has no doubt exercised considerable influence over the system known as allopathy. The followers of the latter have been compelled as a conse-

quence to refine their medicaments, and to lay special stress upon the questions of diet and hygiene. I believe I am right in stating that before homeopathy came into existence, the questions of diet, hygiene, and the general management of the sick were flagrantly overlooked. I am not here discussing the question of the efficacy of its principles, but merely maintaining that the system tended to make us employ more refined and attenuated medicines. . With regard to the present position of homeopathy in the field of medicine, it seems to me that the number of its adherents has of late years fallen off, and that there has been a more or less merging of its principles into that of general medicine. The "regular" practitioner has adopted some of the preparations used by the pomeopaths, and, on the other hand, the latter are using preparations of less "dilution." But even so recently as twenty or thirty years ago, the practice of medicine was still in a very crude condition. I remember as a lad of seventeen or eighteen years of age, under the old pupilage system, rolling out thousands of pills in the course of a year, and preparing dozens of bottles of medicine per day, the faith in the latter being in proportion to the amount of sediment, and the nastiness thereof!

### THE DECLINE OF DRUGGING.

The decadence of mere drugging has for the last few years been gradually becoming more marked. Even as far back as the time of the American War, there was a tendency, with the more advanced physicians of that day, to doubt the efficacy of medicine alone. As an instance of this, there is the recorded saying of General Sherman. He was ill, and the doctors, not knowing what to do with him, said: "We have tried nearly everything upon you, and are at a loss now how to proceed. Our advice is, therefore, to leave things to Nature, and throw physic to the dogs." The general replied: "Well, gentlemen, I would; but the fact is, the dogs he this Deighborhood happen to be valuable ones!"

In a word, medicine is not being prescribed to anything like the extent it was even a few years back, and further, when it is prescribed, it is usually given in a more convenient and palatable form. Our manufacturing chemists have of late busied themselves considerably in thrusting upon our notice all kinds of medicines in the shape of tabloids, capsules, "synthetic" remedies, etc., the consequence of all of which is, that the homely bottle of n is sinking into disfavor and disuse.

In these latter days the treatment by sera and antitoxins has been much in evidence. My own opinion about it, however, is that, like many other "systems," it will have its dfly, "and cease to be." I venture to say that the serum treatment is but a passing fashion, and is far too crude and uncertain a one to trust to permanently; whilst the remedies seem to me, moreover, to be eminently unnatural. The conscientious physician of today, in his combat with disease, is no longer influenced by any fashion of the montelet, but brings to his aid any method which promises to be helpful, waether that method savors of newness or not. He certainly will not fear to tread new paths in his quest for more secure and more definite knowledge of disease and power over it. .

# HUMAN MAGNETISM.

One often now hears and reads of a person having much "personal magnetism," and the saying is true in substance and in fact. . 1 have proved to my entire satisfaction, and have greely written and lectured upon the point, that all of us emanate rays besides the caloric ones; indeed, I have written and spoken of this long before Blondlot proved it scientifically, and now the vital question remains, Do these rays possess curative powers? It is boldly claimed by many intelligent people outside the profession that the "laying on of hands" is as potent now as ever it was, and remarkable instances of cures by these means are often quoted. An eminent dignitary of the Church of England has been cured in this way after having been condemned to a severe surgical operation. Whether that wonderful factor, Faith, is the real healer in these cases or whether the rays one throws off are actually curative cannot be here discussed, but, at all events, I have found the practice of "magnetism" a useful adjunct in the so-called "suggestion" treatment, especially in diseases of the nervous system. In other words, it is not always necessary to induce the hypnotic sleep in order to obtain good results. I am aware that this method-which is, practically, making passes over the patient combined with giving suggestions-will not as yet receive much commendation or support from the generality of physicians of the present day; nevertheless its potency will have to be acknowledged sooner or later. The cures wrought by the saints and others by "laying on of hands" are well authenticated, and the day is not far distant when it will be generally admitted that in proportion as man

mes more and more spirituatized, so will he come possessed of an increasing power to heal. Father Ignatius has assured me per- the wonderful power of spirit over matter. sonally that he has cured extremely bad cases, and very rapidly, in this manner; while to a man like Abbas Effendi, the teacher and prophet of Behaism, curing disease would be a very simple matter.

### THE PROBLEM OF THE PUTURE.

Then we have the various Naturé-cures, diet cures, physical exercises, hygiene generally, electricity, etc. All these are widely advocated and employed at the present day, and no doubt rightly so, but the point to be arrived at if possible is, shall we depend upon these various agents entirely in the future? Are these to be the ultimate, the end and beall of treatment? Or will it ever be acknowledged that there are still other forces which we have as yet barely tapped, but which will prove still more powerful than the purely physical ones named I am prepared to argue that there is a supreme and final force which will be resorted to more and more, but the discussion of this point must be left for another occasion. It is often said that it is dangerous to prophesy; in the swift whirl of present-day changes it is equally dangerous

### ELECTRICITY AND THE LIGHT CURE.

Electricity and the Light Cure are agents low being used to a very large extent. High frequency currents, static electricity, the ordinary Galvanism, and Faradism are potent for good if used with care, judgment, and discrimination, though at time one is disappointed with them all. Truth compels me to admit that some of the enthusiasm which heralded the advent of the high-frequency current has sensibly diminished during the last year or so, though many special workers at it still maintain that they are obtaining excellent results from its employment. However that may be, there can be no doubt that electricity, generally speaking, X-rays, light baths, etc., when scientifically administered, yield good results in certain cases, and their producing metamorphosis of tissue; but, on the other hand, many eminent authorities are now declaring that a great deal of the good effected by this treatment can be traced to the power of "suggestion."

This, however, cannot be said of the X-rays and light baths. Of the latter I have much personal experience, and, with a due regard to the particular light and color, temperature, etc., employed, coupled with due consideration of the individual points of the case, I have seen some wonderful results produced. So also with X-rays and the Finsen light; in superficial cancers, lupus, etc., I have witnessed very gratifying and encouraging besults.

There is still, regret to say, a tendency to leave the prescribing of herbs in the hands of "herbalists" and "outsiders" generally. I wish that some of the energy displayed by our able manufacturing chemists in giving us so many "synthetic" remedies were employed in placing some preparations of simple plants upon the market. It has always seemed to me that we lose much of the life principle of plants by making them into tinctures, or by using the alkaloids of them only, for there are remarkable healing powers in the fresh infusion of many a common wayside plant.

# PSYCHO-THERAPEUTICS.

From my point of view, however, the agent which is claiming more and more attention and more and more cures in the present day is Psycho-Therapeutics. But we must be careful not to regard it as a cure-all, otherwise we are sure to meet with disappointment. My own experience is that in hypnotism, "suggestion treatment," and psycho-therapeutics generally we have most useful and truly beneficial agents. Many cases of nervous diseases which years of drug-taking have failed to alleviate, much less to cure, have yielded under my care to these psychical and mental methods of treatment.

But we need not necessarily stop at the psychic plane of operation, for beyond the latter we have Spirit force. Anyone who is acquainted with the trend of the cultured thought of today cannot fail to observe the great hungering after spiritual life generally, and this awakening to higher things involves and includes the principles of health as a whole not only the so-called "salvation" (whatever individual construction we put upon the word), but "holiness"—that is, deness" in its trinitarian aspect of body, out and spirit. In other words, we now se that we have been attacking disease from the wrong end of the line. We have forgotten, or ever realized, that spirit molds matter; and therefore that by appealing in the fullest trust and completest confidence to the Universal Spirit we have a remedy of profound value. The physician of today, ordinarily speaking, is still groping for purely material remedies, being artiafied to meet matter with

matter; but he will have most success who does not neglect to realize and make use of

### INTERESTING ANALOGIES.

We shall, then, all admit that during the last quarter of-a century we have passed from utter crudity to refined processes in the art of healing; and it is both interesting and instructive to judge this change by analogy with other conditions of life.

First, we will consider illuminants. As an intelligent friend observed to me recently: "Go back sixty or seventy years, and think of the old rushlight and tallow candle." These gave place to a finer kind of light-the ordinary gas, and the latter in its turn has been superseded by a still more refined light-viz. the electric. This at present seems almost all that can be desired, but it is a matter of uncertainty whether even this light may not also be eventually displaced by a still more perfect illuminant, having regard to the vast possibilities inherent in radium, for instance,

Secondly, take the consideration of sports These are not nearly of so brutal and coarse a nature as they were, say, half a century ago. Again, in the matter of diet; we have become more refined. We do not live so coarsely, nor consume the enormous amount of meat which people did even twenty years-

Judging by analogy of things in general, therefore, we have every reason to hope and believe that we shall soon dispense to a still larger extent with mere coarse drug-taking. and trust more and more to psychical and spiritual forces.

### EVOLUTIONARY CHANGES

I believe the rising generation will be so educated and enlightened as to the principles of physical, moral, and spiritual health that they will depend entirely upon these finer forces. In this way, and by these means, much of the present chaos an' inexactness will be replaced by something like order and exactness in our dealings with sick humanity, and as a result we shall have a much use is helping to take the place of drugs. | healthier race of beings. At present I am Undoubtedly these agents have a power of afraid the science of medicine is still in the period of groping for light, as evidenced by the very large amount of time, energy, and money that is being spent on cancer research,

> Serum and antitoxin treatments are in full swing still amongst a goodly number of the profession Is the result satisfactory ern medicine, in its-blind gropping, still slavs thousands of sentient, intelligent animals annually in the cause of "scientific research." How many patients have been cured as the result of the "experiments" and the slaughter? The number of medical men who openly admit that they have seen no good ome from vivisection is increasing largely, and I cannot but believe that the practice will sooner or later die of inanition-that the time will come when, with a finer perception of things and a more enlightened knowledge, we shall unconsciously and intuitively cease to rust to such coarse and uncertain methods of seeking facts and of attempting thus to build superstructure of science on such unreliable and faulty foundations.

# THE ONLY POSSIBLE CONCLUSION.

Judging, then, from all the facts, we must nevitably come, to the conclusion that the trend of modern medicine is towards refined methods. My own conviction is that we are nearing better things, that we shall not always strive with such meagre results against fisease, and that we shall soon have far more to be proud of, and far less to be ashamed of in the domain of medicine. To reach this happy consummation we must move on, ut rest, without haste," with energy and with confidence, laying aside traditions which so easily beset us, and, on the other hand, ever being ready to test the virtue and the value of any remedy or force which has any promise of good in it, and thus all along the line exerting our powers to the utmost in the elucidation of the vast and important problem, the Health of the People.

Personally, though still prescribing, in suitable cases, the various currents of electricity, light baths, etc., I have of late been more largely employing those finer forces to which allusion has been made, and I have been much encouraged by the success which has attended my use of them, particularly in those difficult cases of neurastheria, and other nervous troubles. Indeed, I consider that in most of the latter cases we have in Psycho-Therapeutics an ever-present help in time of (physical) trouble.-Psycho-Therapeutic Journal.

### Every kind word you say to a dumb animal bird will make you happier.

Anger is a confluence of all the irregular ssions; there are in it envy and sorrow fear and scorn, pride and prejudice, rashness and inconsideration, rejoleing in evil and a desire to inflict it, self-love; impatience and curiosity.-Jeremy Taylor.

### Call to the Lodge.

### T. R. Prater.

Translated from the German of J. Kerning.) There is a much talked of gateway at the end of a Path that leads to a beautiful Temple wherein many precious treasures may

be obtained. At the entrance of this Path many disciples, hailing from all classes and from every climate, are assembled; but only few know where the Temple is, and fewer still realize

the difficulty of reaching it. All Tho in their hearts and in reality constitute themselves disciples are permitted to enter the Path. Before beginning their journey they are given the Sign, Grip; and Word, so that with these powers they may enter the portal of the Temple, when they have reached the end of the Path.

Before starting on his travels the disciple pledges himself to walk the Path in all sinverity, unfalteringly, and with the firm determination of attaining the goal, despite all obstacles and difficulties which might obstruct his way. He must pledge himself to rely only on his monitor within, and to betray to no one the secrets which he might discover. He is then commended to the protection of the Divine Light, and is allowed to proceed on

All goes well with the disciple during the first part of his journey. Elated by the novelty of the object of his search and by great expectations, he burries onward. But after the sense of newness has worn off and difficulties beset his way he becomes discouraged and tired. He seeks and finds a resting place. After his rest be feels once more impelled to the search. Arousing himself, he makes another effort, but his ardor/is slackened again. Gloom, evil foreboding and doubts, as to his ability to reach the Temple, assail his mind. Then he asks himself whether if is worth while to undergo the labor and hardships of his search for the Temple, and at last he doubtingly asks: "Is there such a thing as a Temple at all?"

These questions affect him deedly, for be remembers that there are those of his brethren who have never seen the Temple. yet seem to be happy and content. He also remembers the words of others of the brethren who maintain that "The whole secret is, that there is no secret

others whom he left behind. They ask him how he fared upon his journey. What he has seen. He assumes a superior air, speaks majestically and passes for one who knows-

This continues for years. The brethren onsider him a good comrade. He considers himself a thorough "Master." At last he neets the Master, who awakens him from his

The Master asks: "How did you complete our journey? What fruits have you gathered?" He tries to put him off with indefinite and high-sounding sentences. The Master demands the Sign, Grip, and Word, n receiving which with severe mien, he asks: What would you say of one who had pledged himself to go to the next town, but who returned after having gone half way? What would you'tell him if he should say with effrontery that he had been in the town, hough you know to the contrary?"

The disciple replied: "I should say he was "What would you think of him?" asked the

"I would despise him," was the reply.

"My humanity prevents my despising anyone, but you have pronounced your own sentenes," replied the Master with calm serious-

"I'" cried the other in astonishment. "Yes, you, for you never were in the Temple," said the Master. "I was in the Temple," replied the other

impudently. "Very well," said the Master. "Then give ne the Sign, Grip, and Word."

He gives it again. The Master says, "These are the Sign, Grip, and Word that I gave you to suchle you to enter the Temple, now give me those

that you have received in the Temple." The disciple dazed at the Master in aston shment, then collecting himself, he said, with sarcasm, "There is no Temple; your Temple our credulity."

Full of divine compassion the Master lays his hand upon his breast, looks upward, a pere the existence of thy Temple, the Tem which thou hast given to humanity for anylym, when darkness overtakes, and de

### MY PRAYER.

edrous light all worlds, all the ill which stains my heart be washed therefrom.

But in tears for others' sorrow; In dews of heavenly sympathy which, falling upon the arid plains of other lives, Awaken there anew the buds of love and

May the good within me strengthen and ex-

pand,
Until I feel alway my oneness with Thyself,
the perfection of Thy law, my power
to do Thy will.
May every song of mine be added unto that
mighty ever-deepening chorus
Which chants forevermore Thy glory and
Thy majesty, and the happy destiny of
all peoples.

all peoples.
each night bring fair dreams of those blest abodes where dwell the disentralled, the holy ones, Thine elder

children. me feel anew with every morning-tide, the strength of Thy divine attraction.

Through which all souls must draw to Thee

at last—
To Thee, Whose wondrous light all worlds, all spheres illume.

Sarah Ward.

### The Origin of Religion Through Natural Selection.

Mark A. Barwise.

INTRODUCTORY.

Every Sunday morning, in our rural New England districts, as the birds are singing, merrily among the daisies and buttercups, blended with the hum on Jilac and syringa, comes the chime of the distant church-bell.

All within hearing of its sound are stirred by the same impulse, and something of an in-ward peace settles on the village church-

Away in far-off India the devout Buddhist feels the same holy calm as he approaches his sacred, shrine, and the pious Eskimo and Polynesian experience solemn contentment as they offer sacrifices to their tutelary deities. Old temples and shrines are yearly being un-earthed, and much has been revealed of the

vorship of long lost nations.

Ancient and modern men, Pagan and Christian and Heathen, have found the same calm joy in performing their religious duties and worshiping the gods of their fathers.

It is my purpose in this article to trace as briefly as I may the development of the religious nature, which seems to be common to all races and peogles, and, possibly, through the agency of Natural Selection, to throw some light on its origin.

I. NATURAL SELECTION MAY ENTER NEW PATHS.

Time fact that man physically, in common with all other forms of animal life, has been slowly developed from protoplasmic cells, chiefly by the principle of Natural Selection, is too well established to need any further argument from me. And just as lions and tigers, and the kitten on the hearth-rug, beligers, and the kitten on the hearth-rug, be-long to one general type and are descended from a common ancestral species, so apes and monkeys and man have a common ancestral type way back in the upper Tertiary age.

In nature all things are delicately balanced.
A slight change in the nice adjustment and huge streams of energy are diverted into wholly new channels. What a prodigious change was inaugurated on this old earth when animal life first emerged from slimy oceans and began to wriggle over marshes! And later, after millenniums had passed, when the first flying reptiles appeared, what worlds of undiscovered space were traversed! worlds of undiscovered space were traversed;
How the world of the eagle transcends that
of the snai! So we should not be surprised
if we discover that Nature, in the evolution
of man, has set out more than once on new
paths which have opened up to his ken a universe so great that it is incommensurable
with the one in which he formerly existed.

As man emerged from brutehood and first began to strike with a club and dig with a shell. Natural Selection entered a new path of development which was destined to differentiate him from other animals by an measurable gulf. Utilization of mechanical devices by man has placed him on a plane as far above other animals as the Seraphim of Dante are above the denisens of earth.
No great result in nature is brought about

by a single principle working alone. All the principles of nature are working simul-taneously, and it is the combined action of all that produce the results we see. It is a common ertor to presume, when we have discov ered a potent cause, that it is the only cause producing a given result. It may be predicated as certain that one or more minor principles have been at work with the major and often the operation of several distinct somewhat evenly balanced, has effected the result in question. The origin and development of the religious nature was brought about not by the operation of one principle alone, but by the combined action of several working on distinct lines, but with a blending of results. I shall endeavor to point out two such lines of development in the present article, and to indicate how their results have been blended.

When our ape-like ancestors began to in-When our ape-like ancestors began to invent rude implements of war and weapons of chase, and fought the neighboring tribes or hunted the wild ox, the instinct of sociability, or companionship, gradually developed to that state where one would risk his life to save his friend. This degree of altruism is only a higher development of that instinct, common to all higher animals, to fight for the protection of their mates and offspring. It is not a long journey from that state of things where long journey from that state of things where the male, single-handed, will protect his im-mediate family from vicious attacks, to an organized effort of all the males of a com-munity to ward off the invasion of a common

organized effort of all the males of a community to ward off the invasion of a common enemy and thus avezt danger from their mates and their young. And the tribes in which this, variation occurred most strongly would be most successful in battle and would survive through Natural Selection to transmit this favorable tendency to their progeny. Nature never neglects the alightest variation favorable to the preservation of an individual or a tribe in the struggle for existence. It may be accuracy of aim with the bow, strength of the arm, keenness of vision or hearing to detect danger, ability to plan a battle—any slight variation from the average abilities or qualities that give an individual, and therefore his tribe, an advantage over others, will be seized upon and developed by Natural Selection. The tribes that have the strongest brotherty feelings between individuals and the greatest internal peace will be more united in purpose and better able to resist other tribes. And this is true today with larger political aggregates—the nations which have the greatest internal peace are best able to carry on a mecessful foreign war. Natural Selection has ever succeed new paths of development when such development would give its possessors an advantage

DEVELOPMENT OF THE GOD-IDEA PROM FETICHISTIC BEGINNINGS.

In order that we may better understand the agency of Natural Selection applied to spiritual qualities, hereafter to be discussed, we will outline the development of the God-idea from fetichistic beginnings.

As man emerged from brute-hood and first became differentiated along intellectual lines, in any marked degree, from his fellow animals, he entered a new world—a world of thought, of ideas. Previously be had desired something in sight and got it or failed to get it, without having anything that we can it, without having anything that we can properly call an idea. But when he first real-ized his individuality and his will—when he first became conscious that he had a power not a part of, but superior to surrounding obnot a part of, but superior to surrounding objects—he entered a new existence scarcely commensurable with his old life. He set out on a path which, as the Hebrew myth declares, was indeed destined to make him as one of the heavenly beings.

When pithecoid man first began to crudely reason about the simple phenomena which were occurring about him in his daily life, he naturally inferred that surrounding objects.

naturally inferred that surrounding objects had motives very like his own. This inference was a psychological necessity; for the only power that he knew that was able to move ponderable matter was his own will. And when he saw objects moved by the wind, gravity, etc., he was forced to credit them with a purpose and will similar to his own His own limbs and body were moved as his inner self commanded; so any motion in sur-rounding objects without visible power must be referred, in his mind, to an inner purpose, or will, of the surrounding objects them

At first only the camp-fire, the rocks and the trees, and such objects as were more closely connected with the daily life of primitive man were endowed with purpose and will: but later, as his reasoning powers were a little better developed, the rain that put out, the fire, the wind that tossed the trees, and the thunder that pealed amid the rocks were conceived as having greater and more terrible purposes, and desires than those with which was more familiar. Just as his own will and power of enforcing it were greater than his child's, so these forces that smote the rocks and reproduced trees, and did all man-ner of things beyond his own powers, must needs be thought of as great personalities that

needs be thought of as great personalities that in their anger had wrought such havoc with his familiar landscape.

Survivals of this once universal belief of a personality in all things are found in the earliest poetry of all peoples. Fact and fancy were completely blended in the primeval world. The faculty of discriminating between what was acqually experienced and what was fancied was one of the last acquirements of the human mind. quirements of the human mind.

Ancient literature is filled with myths per-sonifying all the forces of nature. One of the greatest achievements of the last century was the analysis of primitive thought through the comparative study of languages and mythology. This inability to distinguish between the reality of anything actually ex-perienced and that which is only fancied may seem incredible to the mind trained in exact science, but one does not have to go far it the theological literature of our own time be

the theological literature of our own time be-fore this becomes painfully apparent.

The habit of thinking that conceptions arise in the mind without any relation to external reality had its highest development in the philosophy of Hegel, who virtually denied all existence except the mind and its sequential states of consciousness. In spite of Baconian methods phantoms of this mischlevous Ideal-

methods phantoms of this mischievous ideal-ism have continued to haunt many great minds even to the present day.

When our Pleistocene ancestors became angry they destroyed, in their fits of passion, whatever object bothered them, just as petucompanions were often killed and unruly arrows and spears were broken in such pas-sionate outbreaks. Accordingly when the forces of nature, which were conceived of as great personalities, overturned canoes, broke down trees, and destroyed his rude huts, they were thought to be angry, and primitive man did what he deemed most efficacious to ap-pease this supposed wrath. He tried the pease this supposed wrath. He same method that he did with his co under like circumstances, giving them the best of his food and drink and supplicating mercy by promising to do, or refrain from doing, certain things. As time went of pecial places were regarded as more auspicious for propitiation, altars were erected, and regular offerings were made. Certain forms regular offerings were made. Certain forms of prayer became fixed through habit, certain sacrifices became customary, certain methods of worship became established and after generations came and went these forms of worship, hallowed by memories and tradi-tion, were considered to be vitally connected with the safety and happiness of man. After many ages rolled by and much ad-vancement had been made in architecture,

vancement had been made in architecture, mechanics and art, magnificent temples were erected, with vessels of gold and silver, and beliefs were slowly modified to harmonize with an increasing knowledge of the universe and its laws. But such modifications in religious beliefs have slways been exceedingly slow. In every age of the world the beliefs of the masses have only changed after years of constant argument by the best observers of natural phenomens, and then such beliefs are usually several generations behind the best thought of any given age.

As centuries of speculation came and went,

As centuries of speculation came and went, and man's power of observation and reason attained a greater development, the growth of this line of religious thought, which we have attempted to briefly trace, culminated in the religio-philosophical Imminent Deity of the Greeks.

And it may be added in general that those

And it may be added in general that those races which excelled in mathematics and abstract thinking were more inclined toward the belief in a deity that was imminent in all things than one that was anthropomorphic with its habitat in some remote heaven.

It may not be out of place here to point out that; although the current conception of the gods among any people were the products of the leading minds of earlier generations, and were therefore somewhat reflexive of their own highest ideals, those conceptions have been a powerful stimulus to that people in virtue and valor and have been intimately connected with their survival in the struggle for existence with other peoples. For if a certain primitive community impelled by fear of their gods, or by hope of being rewarded by them, should develop a virtue and valor slightly superior to their contemporaries their chances of survival in the almost constant warfare of early races would be greatly enhanced and their peculiar religious beliefs and extraordinary virtues would be transmitted to their effective respective, Thus it is seen that as any particular good can only survive in the world as his worshipers survive, the

We have just seen in outline how the godidea was evolved along its mechanical lines,
as it were—we have examined the framework of religion. To use a bit of imagery,
we have seen the golden bowl, but have not
studied its hallowed contents. We will now
set ourselves the task of pointing out, if possible, another line of religious experience,
that we may see whence came the peculiar
sweetness. "the holy, calm delight" that has
infused all systems of worship and all religious meditation.

It is undeniably true that every system of
religion that has reached any considerable development, sometime in the course of its history has had such an ineffable charm—such a
hallowed hold—over the hearts of its devotees

tory has had such an ineffable charm—such a hallowed hold—over the hearts of its devotees that they have willingly, even gladly, given their lives rather than be untrue to its promptings. This inward calm, this "peace that passeth all understanding" is common to all highly developed religious, and varies in its intensity as does the degrees of temperamental refinement. Those communities that have the highest culture in art and music, and are fond of the beautiful in literature and nature, have the most refined temture and nature, have the most refined tem-peraments spiritually and enjoy to a greater degree the "holy, calm delight" of their re-

ligious experiences.

The sweetness and spirituality in religion is The sweetness and spirituality in religion is not accounted for by the evolution of the godidea, as we have just reviewed it, but must be explained by a parallel development working in conjunction with it. The results of these two lines of development have often been blended.

The real nature of things is often much different than it seems but is rarely wholly different than it seems but it is rarely wholly different than it seems that the seems but it is rarely wholly different than it seems that the seems but it is rarely wholly different than it seems that the seems but it is the seems but i

ferent than it seems, but is rarely wholly dif ferent. Herbert Spencer-"incomparably greatest master of psychological analysis the world has ever seen"—has pointed out that there is a "grain of truth in things erroneous." He has shown that the very fact that an idea has even been entertained is a slight evidence that there must be a kind of slight evidence that there must be a kind of congruity between the idea and some experience, actual or borrowed, that the individual has had; although the evidence may be very slight. Throughout his voluminous writings the principle is thoroughly established that the only sound method by which to acquire knowledge, is to compare all phenomena of the same class eliminating those explanations which conflict with each other, and retaining only that one which is in harmony with all the phenomena in question.

is in harmony with all the phenomena in question,
In accordance with these principles a society was organized in London in 1882—American branch in 1885—for the purpose of investigating and classifying the phenomena of "visions, "trances," "warnings," "ghosts," phenomena of Spiritualism, and all other phenomena of a similar nature. The society took the name. "Society for Psychical Research," and was composed of men-acknowledged by all the world to be among the best observers of phenomena and the clearest reasoners from observed facts. Among its members of international reputation in the world of thought were such names as Prof. Sidgwick, Prof. Stewart, Mr. Hutton, Rt. Hon. A. J. Balfour, Prof. W. E. Barrett, Mr. W. F. H. Myers, Prof. Langley, Mr. Pickering, Prof. Royce, Prof. William James, Prof. Hyslop and Prof. Lodge, For several years Sir William Crookes and Alfred Russel Wailace conducted independent investigations and came to conclusions which are in perfect tharmony with those scone to be set forth. came to conclusions which are in perfect harmony with those soon to be set forth. The society divided itself into sub-commit-

tees, each of which were to collect facts, wit-ness phenomena, and report results of their research independently of the others. And it is to be noted that the majority of these men came to the subject with an inward prejudice that all these phenomena were somehow the products of a distorted imagination, or nervous hallucination, and therefore the conclu-sions of many of the members in regard to an explanation of the phenomena withessed

After years of the most careful observation of phenomena and painstaking collection and erification of facts, the society published to the world the results of their research. From an overwhelming amount of evidence thus collected. I think the two following proposi-

tions may be established: 1.—That the spirit of man does not die with the body, but exists after death in a spiritual world and communicates with mortals by means of "impressions," "trances," "warnmeans of

neans of impressions, trances, warn-ings," etc., under favoraple conditions. 2.—That our friends who helped to guide our lives here still continue to watch over us after passing into the spiritual world, and frequently guide us by "impressions," etc., which are sometimes consciously received but for the most part unconsciously.
(To be continued.)

### The Church of the Future.

. Elizabeth Harlow.

Abstract of a Lecture by Miss Elizabeth Har-low of Hydenville, Mass., delivered on Sunday, June 18, 1905, in G. A. R. Hall, Pearl Street, Worcester, Mass., from notes supplied by the courtesy of M. Lizzie Beals, corresponding secretary, Worcester Association of Spiritualists.

Man has speculated in the past, and there are many speculations today as to what will be the church of the future.

be the church of the future.

My friends, let us suggest a foundation for the church of the future.

The churches in the past have been built for God; let the church of the future be built for man. God needs no church, for He has the boundless universe as His temple, the wonderful symphony of stars and planets as organ and choir, and all that has been revealed through countless ages as revelation. When we seek to define this Over-Rulling Power, this Divine Principle of the Universe, we seek to define something that is incomprehensible. And yet there are many individuals in this world today who claim to know all about God, what He has been doing through countless ages, and how He will operate in the future. This principle of life, this law of the universe, which has existed through all eternity, how can we define it?

The quarrels and dissensions which occur in the churches and the division among Spiritualists at the present time are all brought about as soon as we seek to define, confine or limit this principle of life. How much blood has been shed, tempers lost, the friendahlp of years broken by a discussion of the God question?

John Calvin could stand in the arrogance and dignity of his supposed superiority of culture and position and calmiy witness the burning of Servetus at the stake, simply because Servetus claimed "Christ was the living Son of God," and Calvin precialmed "Christ was the living Son of God," and Calvin precialmed "Christ was the Son of the Helping Son of God," And My friends, let us suggest a foundation for the church of the future.

Thomas Paine ascended the mount, and, descending, gave to humanity all he had received. When asked where do you find God, he answered, "I see God in the mountain, the river, the trees and flowers and in the face of my brother man," and, again, where do you see the wisdom of God? and he replied, "In the working of this mighty universe," and where do you see his mercy and munificence, and the answer came, "He maketh the sun to shine and the rain to fall alike upon the just and the unjust," and yet the world today has not grown to a concept of the God defined by Thomas Paine, after one hundred and twenty years. Thomas Paine and all other noble souls who have lived and labored for humanity, lived, alone, deprived of all that was near and dear, persecuted, maligned, he lived his life alone and passed into spirit life alone. Yet the result of his labors are here and he who so loved his brother man will continue his labors for the good of humanity.

The year that Modern Spiritualism was born, also marks the birth of the Woman's Suffrage movement, the gentlemen of the cloth denounced it on all sides, declaring

born, also marks the birth of the Woman's Suffrage movement, the gentlemen of the cloth denounced it on all sides, declaring when woman enters public life she will be unsexed, and the sacred gift of motherhood will be traited in the dust. But the great feminine element of humanity was awakened and such women as Susan B. Anthony, Julia Ward Howe, Elizabeth Cady Stanton and Mary A. Livermore, and hosts of colleagues, were not daunted by the denunciation from the pulpit, but resolved to continue their work and await the result. And the female element, which is the mother of all life, has entered every avenue of public life today, and the result is we have the best mothers, wives and sweethearts of any nation in the world. and sweethearts of any nation in the world. We recognize no sex in the spirit world from an intellectual or spiritual standpoint; all are co-equal. And now, my friends, we have laid the foundation for the church of the future, the religion of the future, and when that time shall come the brotherhood that exists in spirit life shall be lived here on

earth.

There is still one more problem to be adjusted, and that is the industrial problem. America stands today the leading nation of the world, the Stars and Stripes the most beautiful flag that floats, the emblem of liberty. You claim to be a Christian nation; you claim to be a Spiritualist; you boast of your educational institutions, of your million delar libraries, and yet in every city in your land today we find squalor, ignorance and land today we find squalor, ignorance and degradation, hungry stomachs, uneducated brains, and we ask who is responsible for these conditions? There is hardly a strike settled in your land today but another follows: the trial and execution of one criminal is hardly at an end before another murderer occupies his cell. You will continue to enlarge your navy yard and reach out for territorial aggrandizement, until this industrial problem is adjusted and justice and equal rights pre-vail. But when we fully realize that all men are created equal, and we live that "Brother hood" taught by the Nazarene of old, th slums shall disappear, schoolhouses shall take the place of prisons and out from those prison doors shall come men and women, not de formed, but reformed, and all humanity wil then fully realize the true meaning of those "Peace on earth, good will to man.

# Some Automatic Writings.

The following communications were automatically written through the hand of a young English lady of excellent family at a country house in Warwickshire, near Birmingham, England. The Editor of the "Banner" knows the medium and her for most excellent people, who are deeply interested in all questions of spiritual research and social reform. The communications must speak for them-

'My dears I am here as usual and I am so pleased to give my greeting in person to my old acquaintance Mr. B. He gives us much power, and I gladly avail myself of it to say to you what I have long wanted to say about the objections the doctor has raised in his letters to the subject of reincarnation. I do not want to go into a long discussion on the subject, but simply to state, what I know to be the facts; and they are that my own dear boys, and others, too, whom I have met since entering these spheres, know and testify to their previous lives on this planet, and even I myself am beginning to have recollection hases of an existence previous to that which phases of an existence previous to that which I have just left on earth; but whether on earth or on some other planet I am unable to be sure. But this I know, I had a physical body very similar to my old earthly garment. You must take my words for what they steworth, but I assure you that there exists in the minds of many I could name no doubt or the minds of many I could name no doubt or uncertainty whatever about it; they know they have passed more than one existence on earth, but whether it is a universal law that applies to every spirit that has lived once on this planet I do not know, and should think it doubtful, for some might find experiences elsewhere that might end their evolution more than another existence on earth would do. We must keep an open mind above all things, but what we do know to be the truth, we do not hesitate to assert.

what we do know to be the truth, we do not hewitate to assert.

"Let me assure you, however, that every reincarnation is quite voluntary on the pare of the incarnating spirit; and as time goes on—so it has been suggested to me—mankind will gradually reach that stage in paychic development when he will remember whilst will on earth, his previous lives there, and will more directly profit by his previous experiences of joy and sorrow, of good and evil," (Here A. H. suggested that he thought Dr. T's difficulty arose rather from the difficulty of imagining the possibility of a spirit who had atrived at the maturity and development which were involved in passing through one earthly life, reappearing as an infant with apparently no inking of knowledge or experience). The following was then written:

"I cannot see where the difficulty lies. The spirit of the mature man or woman is limited.

pared with the complex mechanism of a great organ. When the spirit stands free, rid of the prison bers that its fleshly form constitutes, what an inflowing sense of power rushes in upon the newly awakened spirit; that is a unique inoment, one that will live forever in the memory. It is almost dazzling and bewildering to feel the great possibilities that are open to every one of the Great Father's Children. It came to me as the sense of an infinite capacity for serving and helping my loved ones. To others it comes as an infinite possibility of achieving knowledge; all depends upon the central motive that animates the individual soul, but to all it is a supreme joy, almost painful in its intensity."

(A. H. here remarked that while it was easy to conceive the joy of such emancipation, it was correspondingly difficult to understand the shotives which would lead the possessors of such joyful freedom to seek a reimprisonment in another incarnation.)

"The answer to that question would solve the problem to all pain and suffering, for it is the long struggle, the heavy burdens of earthly life that the spirit profits by. It is the very fact of having to contend with the gross elements of earth that gives the education required, and which particulär kind of

gross elements of earth that gives the educa-tion required, and which particular kind of education can never be acquired in these

(Here was a pause, a new influence took ontrol, and it was written) "Hope." (Hope Edith's guide since childhood, and claims is Edith's guide since childhood, and ciaims to have had great experience and to have lived long in the spirit world, to all of which my wife tetifies). "My dear friend, I would like to make a few remarks about that, for I may tell you that I passed through much suf-fering in my life upon earth many years ago, and I have had a long experience of spirit life since then, so that I lay claim to spirit life since then, so that I lay claim to judge fairly of the value of earthly experience and of heavenly. My desire has been to make known to dwellers on earth the value of the experience they are passing through, and to impress upon them the idea that happiness is not the first thing to be sought. The value of suffering I have spoken of to you before. It is the hours of trial that give strength to the individual, and make what you call Character, and it is to form Character that the greater and it is to form Character that the greater number of God's children enter upon their earthly pilgrimage. There are exceptions. Some return as Messengers of Truth and Service. These have attained the stage of evolu-tion which earthly experience may teach them and they enter the arena only to hold up the heacon torch of Truth, while there are others who have some special mission to perform.

Most of us prefer the more joyous way of joining the Spirit Bands who throng around your earth, bringing the knowledge of the spiritual truths to men's spiritual natures. But some time is generally chosen by those who have lived but once upon earth, to back once again to the planet they laft so gladly, and take up in another and different sphere of life the stress and storm of earthly existence. We would say to you that if all you who are on earth now could stand where we stand, and could see with our eyes, you would count each moment of your lives as precious to you as rubies, and not let one opprecious to you as rubies, and not let one op-portunity go by for leaving your mark upon the milestones of Time. So much, so rich is the experience concentrated in that short space, an earthly life. And so much do we regret—when it is too late—all that we might have learned, and have done. "You say, "We have all Eternity before us." True, but eternity is made up of indi-vidual experiences which never recur, each different from the other, and when we see life after life beating itself out and generation

life after life beating itself out and generation after generation of men living upon the earth with such little apparent progress, we feel we would cry aloud to them to make haste upon the path and so bring nearer the day which is to usher in the Golden Era of love and peace upon earth and good-will to all men.

"We do not doubt the ultimate issue. There is but one Source, one All, and that Source is Perfection. But it is only human nature to grow impatient, and so we, who have many long stages to travel ere we reach that perfect state in which the greatest and the wisest dwell, stand upon the confines of your earth and long to reveal to your heavy, eyes and deaf ears the radiant light and resounding deaf ears the radiant light and resounding harmonies that permeate our Kingdom and cry to you that these are yours, now and here— upon earth—if you will but open your hearts to truth, and make possible the conditions for their existence among you. For it is the spirit that creates and material conditions shall be controlled according to man's nature. When his nature is pure and loving and Christ-like, then will the nature around him respond to his influence gladly and unrestrainedly. My dear ones, you must cease writing. Your friend has given us wonderful help, without which we should have been unable to make such a long communication. Our grateful thanks are his. Your dear wife and mother join with me in her good night blessings to you all. Your ever loving sister, Hope."

### Helpful Hints to Higher Living.

Goodness is the only mystery.
"Judgment Day" is all the time.
Justice is the measure of absolute com-

Sweetly swings the pendulum of the per Happiness cannot be purchased at the ex-

Happiness cannot be purchased at the expense of rectitude.

There is no room in the religion of Covenanters for superfluities.

The test of character is the maintenance of integrity in adversity and prosperity.

Clarky and purify mind and hody—noble inspirations and deeds follow naturally.

Reduce apprictal laws to living. Misery is a moral microbe which gnaws at the soul tissues.

he universe is built on a basis of order. In vain man seeks to escape its operation.

We believe in the utility of goodness.

speaks to all, but is heard most distinctly the cultivated inner sense.—Rev. H.

Genevra Lake.

They call thee rich, I call thee poor, Since, if thou darest not use thy store But savest it only for thine heirs. The treasure is not thine but theirs.

# The Question Bureau.

CONDUCTED BY THE EDITOR.

### Questions and Answers.

De L. W., Danielson, Conn. Q.—Do thought and action, absolutely independent of any inspiration from outside forces, previously occur in the spiritual before their manifestations in the physical? To illustrate: I write a letter today. Was that letter written in spirit previous to my penning it in the physical?

restations in the physical? To illustrate: I write a letter today. Was that letter written in spirit previous to my penning it in the physical?

A.—The first point that would occur in the mind of the writer of this reply would be that if the author of the letter referred to was unconscious of any premeditation in his writing, and knew himself to be the subject of direct impression from a discarnate spirit, and the letter when written was also contrary to the opinions of the mortal writer, it might be then reasonably assumed that the letter originated outside of the physical, or, more correctly speaking, ontside the mind of the questioner. Even so would not imply that the letter had previously existed verbatim et literatim in the spirit world, and its writing on the earth plane was a literal reproduction. Of course, it is conceivable that a spirit guide or friend, anticipating the need of such a letter, might have prepared it on his, side of life and used the mind of the earthly writer as a vehicle for its expression on this side I it is emphatically our opinion that thought and action do originate and transpire on the material plane independent of outside psychical or spiritual influences. Otherwise there would be no independence of character of thought. Each of us would be mere automata in the hands of persons to whom we could attach no responsibility. Such a condition of affairs would afford the criminal, tricky and vicious, the reason for saying that what they did, thought or said, originated outside of themselves, in which case one might as well go back to the old cry of "The devil tempted me," which is the refuge of every weak-kneed sinner and sanctimonious rascal. Our relations to the spirit side of life must never be allowed to degenerate to such a level. Independence, individuality, self-centeredness and a consciousness of personal responsibility are what we need to cultivate. Co-operation with our spirit friends, their assistance and inspiration to quicken and stimulate our own powers and characters, a

The Same Questioner. Q.—To me the air seems filled with shadows, as it were, literally filled with them. Oculists cannot discover any difficulty in my eyes. What is your explanation?

explanation?

A.—Provided there is no latent difficulty A.—Provided there is no latent difficulty in the optic apparatus, which the oculist is unable to discover, what the questioner describes as shadows may be the effect of psychical vibrations acting upon the visual organs, and may themselves be indications of incipient clairvoyant or psychic sight. If the consciousness of these shadows is unaccompanied by any pain or neuralgic symptoms, the explanation suggested appears to be the correct one. The opinion of the writer of this reply is that the questioner is a psychic and possesses the faculty of psychic visualization, which would probably be brought into action through the use of the crystal.

# An Easy Way to Make Money.

I have made 4560.00 in 80 days selling Dishwashers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St. Louis, Mo.

Mrs. W. B.

### Closing Report of the Mediums' Relief fund Collection.

To the Editor of the Banner of Lights It gives me pleasure to submit the following report to the readers of your valuable journal. The thousand dollars called for by the Mediums' Relief Eund has been secured the Mediums' Relief Eund has been secured—with additions—and the other thousand promised by our noble Washington friend is in the N. S. A. treasury. We herewith extend the sincers and heartfelt thanks of the N. S. A. Board and its constituents—including the medium pensioners—to the Editors of the spiritual papers for their unfailing courtesy and aid in collecting this sum, and to every medium and worker, society and individual, who have contributed their labor and money to this worthy object, all are highly appreciated. Wheeling, W. Va. has contributed—by aid of mediums, individuals and society, by zeal of Brothers Brunhaus and Way—the sum of \$64.25, while Newark, N. J., under the work of Brother Dorn, has also done more than well.

of Brother Dorn, has also done more than well.

The many letters received here have been mostly of commendation and blessing for this relief work—inclosing contributions for the same—a few have come from carping critics who find fault that the mediums are not self supporting. These latter, except from one dear lady, who did not understand that we aid but the aged and crippled and ill, did not contain even a nickel for the work. We do not consider the pensions are given for charity, but rather a small part of the due of the aged ones who have worn out their lives in the service of humanity. One of our dear pensioners—aged and battle scarred in the Cause of Truth, almost blind and feeble, one who is beloved by thousands of Spiritualists for his eloquent and unselfish work on the rostrum for forty years—has recently received a most insulting anonymous letter from Chicago signed "Our Committee," berating him for being on our list and calling him "Shiftless," and a lot, of other things which he is not, and abusing him with taunts that he is subject to "Charity." This is a cowardly blow from a coward whom I venture to say never gave a dime to our Relief Fund or any other good Cause. The subject of the attack is one of the world's workers. Were I to give his name thousands of Spiritualists would start up with indignation that he should be so abased.

The following list shows what the benevolent have done in a few months, and enables

reper tab of the lists as they formerly appeared.

The following sums have been received since May 1st:

Francis Nickerson, \$100.00; A Friend in New York, \$52.55; C. L. Stevens, \$25.00; Dr. Geo. B. Warne, \$15.00; Mrs. J. W. Storra, seance, \$16.00; San Francisco Entertainment by "Bright Eyes," \$12.50; Mrs. L. M. De-Lano, \$10.00; F. Crompton, \$10.00; A. B. Gleason, \$10.00; Ellen Munn, \$10.00; Dr. H. N. and Cora Forbes Brown, \$10.00; H. M. Edminston, \$10.00; G. W. Way, seance, \$9.25; Mrs. Shogland and Mrs. Gott, on quilt, \$7.22; H. C. Dorn, seance, \$6.50; A. W. Kaiser, seance, \$6.00.

J. A. Trimbath, \$5.00, Mrs. D. C. Leavett, \$5.00; Julian F. Hyde, \$5.00; J. R. Francis,

45.00; Julian F. Hyde, 45.00; J. R. Francis, 45.00; F. H. Morrill, 45.00; Sophia Meyan, 15.00; Galveston, Texas, Lyceum, 45.00; Mary T. Longley, 45.00; A. H. Brittan, 45.00; Mary T. Longley, 45.00; Gottlieb Friedmann, 15.00; C. P. Lyceum. Baltimore, 45.00; A. Friend, Augusta, Wis., 45.00; Mr. and Mrs. E. L. Nicholson, 55.00; Ellen J. Orr, 45.00; Mrs. M. A. Johns, 45.00; Ellen J. Orr, 45.00; Mrs. M. A. Johns, 45.00; Ellen J. Orr, 45.00; Mrs. M. A. Johns, 45.00; Laura, W. Eager, 55.00; Friends in Folsom, Cal., 45.00; Lily Thiebaud, in meshor? of her mother, Sara J. Keené, 45.00; Wm. Ray Tanner, 45.00; Ellen J. Orr, 45.00; Mrs. Sarah Nichols, 45.00; Wm. Williams, 45.00; Wm. Williams, 45.00; Wm. Say Tanner, 45.00; Mrs. Sarah Nichols, 45.00; T. S. Lamborn, 45.00; A. Friend in Geneseo, Ill., 45.00; Mrs. Sarah Nichols, 45.00; T. S. Lamborn, 45.00; Laura H. McKee, 45.00; Topeka, Kan., Lyceum, 45.00; Mr. and Mrs. D. O. Lamb, 45.00; Laura H. McKee, 45.00; Topeka, Kan., Lyceum, 45.00; Mr. and Mrs. D. O. Lamb, 45.00; Laura H. McKee, 45.00; Topeka, Kan., Lyceum, 45.00; J. O. McGrath, 45.00; Mrs. Yette Geoltz, 45.00; J. O. McGrath, 45.00; Mrs. Law, Manning, 42.00; Friend, Astoria, Ore, 42.00; S. Carter, 42.00; Friend, Astoria, Ore, 42.00; S. Carter, 42.00; Friend, Astoria, Ore, 42.00; S. Carter, 42.00; Mrs. A. N. Briggs, 42.00; Elliabeth Schauss, 42.00; John Buller, 42.00; Mrs. A. N. Briggs, 42.00; Harman J. Kunkle, 42.00; John Buller, 42.00; Mrs. A. N. Briggs, 42.00; Harman J. Kunkle, 42.00; John Buller, 42.00; Mrs. A. N. Briggs, 42.00; Harman J. Kunkle, 42.00; John Buller, 42.00; Mrs. M. A. Koch, in memory of Mrs. Hopkins, 41. O. Carlson, 41; Mrs. M. A. Koch, in memory of Mrs. Hopkins, 41; O. M. Ambler, 41; Mrs. Mrs. H. D. Blass

Caroline M. Reed, \$1; Friend of Spiritualism, \$1; Friend, Manhattan, \$1; E. T. Avery, \$1; Ella Chuse, \$1; A Friend of the Cause, Mellette, \$8. Dak., \$1; Mrs. A. M. Gifford, \$1; T. M., Gottsville, Cal., \$1; Sallie E. Stiver, \$1; Mrs. C. E. H. Bowen, \$1; Gardner G. Eastland, \$1; John Prooks, \$1; Augusta Tripp, \$1; Mrs. A. L. Chapman, \$1; Effic I. Chapman, \$1; B. A. Montgomery, \$1; Aaron Bancroft, \$1; Mrs. W. H. Wakefield, \$1.
C. H. Leonard, \$66c.; Mrs. Lee C., Church, 50c.; Kate Stoddard, 50c.; Martin Pierson, 50c.; A. S. H., 50c.; Mrs. L. D. Bunker, 50c.; Mrs. Shines, by sending to Mrs. C. Flohr, 25c.; Mrs. Shines, by sending to Mrs. V. Barrett for song "Katydid, 25c."
The following list was sent by Missionary Sprague, his collections for the Mediums' Fund;—

Sprague, his collections for the Mediums Fund:—
Collection at Los Angeles, Cal., \$12.93;
Clinton Bayarth, \$1; Mrs C., Forth, \$1; Collection Leadville, Col., \$3.60; Collection at Denyer, \$10.81; Mary M. Bennett, \$2.00; J. C. Smorlensky, \$2.00; Mary E. Mutch, \$5.00; May M. Dodge, \$10.00; Mrs. Jos. Rhodes Buchanan, \$2.00; Mrs. Angust Raht, \$2.00; W. C., Marshall, \$10.00; Mrs. Rachel Braucher, \$2.50; Free Prog. Church, Farmer City. Ill.; \$1; Collection at Peru, Ind., \$3.45; E. W. Sprague, \$1; A. W. Thomas, \$1; J. H. Hoyles, \$1; Clement Rockhill, \$1; W. T. Speet, \$1; Wm. Shem, \$1; Harry Russell, \$1. The foregoing, with amounts previously acknowledged, make a total of fourteen hundred and seven dollars and eighteen cents. This, with the thousand dollarn from our noble treasurer, gives the sum of twenty-four hundred and seven dollars, and eighteen cents to the Mediums' Relief Fund.

Again with thanks and loving greetings to all friends,

Mary T. Longley, N. S. A. sec.

Washington, D. C.

### For Over Sixty Years

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

### The Effect of Immortality.

Mime Inness.

The world at the birth of Christ was sunk in a materialistic line of belief, or unbelief, where religion was merely and entirely form without substance; where the poor and middle classes were sunk in hopeless despair. The philosophy of the day gave no possible escape from the evils which were the inevitable accompaniment of poverty except a death which ended all. The majority of mankind in the early Christian and middle ages were oppressed, driven, suffering. To them this life was most truly a vale of tears with no possible relief except riches and power until death abould come to end all.

Into the dark mass of hopelessness came a prophet who taught an immortality, a life beyond, where the hardships and evils, the suf-

tainment of this happiness were gladly and sealously compiled with and through persecution of the rich and powerful (to whom the doctrine appealed with much less force and power) through the attacks of the literati, against the most overwhelming strength of the natural lastincts and inherited tendencies to evil from which human nature cannot even yet escape, this star of hope has persisted and Christianity, although attacked often as viciously of influences from within its guardian church as by those without, has pervaded the world and still stands strong. It is not by Divine influence directly exerted, as many suppose, that Christian doctrine has spread and continued, so much as by its appeal to the longing in the human heart for an escape from thouble, from the misery which social conditions imposed and impose, from the belief that no man is so poor, so low, so bad that he may not look forward at last to a release, to something better, to a friend in Christ. It has been encumbered by foolish theology, by horrible dogma and by creeds which strove within the pale of the church to continue the reign of terror, hatred and fear which through the ages the powerful have employed to crush and keep down the weaker. continue the reign of terror, hatred and fear which through the ages the powerful have employed to crush and keep down the weaker.

Christianity has not been accepted in the Mahommedan lands, nor in the Chinese emnire. nor in the land of the believers in Brahma: for, unlike the Greeks and Romans, their religions taught in a way a release frompain, a life beyond preferable to this; and was not, as were Greece and Rome, sunk in a mere physical and intellectual moraes of manere physical and not, as were Greece and Rome, sunk in a mere physical and intellectual morass of ma-terialistic philosophy. In the western world. Christ and his teachings of a happy release in the life beyond filled a long felt want which did not exist in the eastern mind.

### Incompetent and Non-progressive Teachers of Religion.

W. T. Stend of London, Eng., editor of Review of Reviews, whose views on religion have been published in this country, makes statements which illustrates the dictum of that eminent theological scholar, the late Prof. Max Muller, who said: "Those who know but one religion know none."

know but one religion know none."

Mr. Stead ignores all other religions teachers except Jesus. If he desires to know the truth Mr. Stead should consult his countryman, the Rev. Dr. Momerie of London, Eng.—that eminent scholar, in his address when in this country, to define religion, quoted from a Hebrew prophet as follows: "Cense to do evil; learn to do well. Seek judgment: relieve the oppressed; judge the fatherless," etc.

The well equipped editor and preacher, Rev. Jenkin Lloyd Jones of Chicago, administered a well deserved castigation to that "stone age" cult—the "traditionists"—as follows:

"The vicarious atonement a supernatural savior, a miraculous salvation, a cramped

savior, a miraculous salvation, a heaven and an ample hell, belong to the credulity of ignorance; the evidence of damnation the damnation of one who sets convention and tradition against science and history; and the ever-expanding vision of the wise."

There can be no absorbing of the moral

There can be no abrogation of the mora There can be no abrogated of the Living law—God's law—for every false word or unrighteous deed, for cruelty and oppression, the penalty has to be paid: Justice and Love and Truth never die. They are graven on the Tablets of the Eternal.—Quaker.

Take Piso's Cure for Consumption. It will cure your cough. 25c. By all druggists.

### IMMORTALITY

Immortal life is something to be earned By slow self-conquest, comradeship with

And patient seeking after higher truths We cannot follow our own wayward wills, And feed our baser appetites, and give Loose rein to foolish tempers year on year. And then cry, "Lord, forgive me, I believe And straightway bathe in glory. Men must

God's system is too grand a thing for that. Can fan it to a steady flame of light Whose lustre gilds the pathway to the tomb And shines on through eternity, or else Neglect it till it glimmers down to death And leaves us but the darkness of the grave.

Each conquered passion feeds the living flame; Each well-borne sorrow is a step toward

Faith cannot rescue and no blood redeem The soul that will not reason and resolve. Lean on thyself, yet prop thyself with prayer. All hope is prayer. Who calls it hope no

Sends prayer footsore forth over weary wastes.
While he who calls it prayer gives wings

hope.) And there are aptrits, messengers of love. Who come at call and fortify our strength. Make friends with them and with thine inner self.

Cast out all envy, birterness and hate. And keep the mind's fair tabernacle pure. Shake hands with pain, give greeting unto

Those angels in disguise, and thy glad soul From height to height, from star to shining Shall climb and claim blest immortality.

Ella Wheeler Wilcox. What good may we not be given from the loved ones beyond the vell of death, if we but have hearts ready to receive. The influence of the good is not bound by the planes of being. It passes everywhere. Open the heart and it shall bless you.

WHAT IS SPIRITUALISM? An Address V delivered by Thomas Galim Foneyen, in Music Hall, Boston, Mass., Sunday afternoon, October 57th. 1817 This address possesses great merit. It is teres and to the point. Societies should circulate this paimphlet in their respective localities with a lavish hand.

# Paper, 8 cents. For sale by BANNER OF LIGHT PUBLISHING OO. VOICES OF THE MORNING

A COLLECTION OF POEMS Writtee by BELLE BUSH.

# DEAR MADAM: Ploce Re



efer you to well-known nedy cures all troubles MRS. M. SUMMERS, BOX 337, NOTRE DAME, IND., U. S. A.

# PORTFOLIO OF

Wonder Wheel Science Series.

This portfolio contains all-that is actually necessary in the practical work of Astrology.

copy of Astrology in a Nutskell, with copy of Astrology in a Nutskell, with character reading in the appendix, copy of Wonder Wheel, on tough pa-per, for easy reference to all of the geometrical or heliocentric laws of calendar, aspects, planetary rulings, zodiacal circles, years of life, plane-tary hours, clock hours, fixed stars, decanates, terms, etc., etc.

copy of Prof. Henry's Key, Guide and Lessons, for Horoscope Work, with law for American or English time, and all the necessary laws for

reading the same.
copy of Tabula Magus, of planetary
Hours, for vest pocket uses in hourly
guidances, for all time. Character

guidances, for all time, Character Reading on last page.
I copy of Character Reader, on card, for desk use, or parlor diversion.
I copy of vest pocket lesson for immediately telling the Ascendant, the Meridian point, and place of the Sun on any day or any year, without mathematics; also a table of the approximated places of superior planets, for nearly 100 years.
I dozen Horoscope or Nativity Blanks

dozen Horoscope or Nativity Blanks for tabulating. dozen Wonder Wheel Blanks, for quickly tabulating the places of the

copy of an Ephemeris, for year of birth, with Tables of Houses, etc.

This entire portfolio of Astrologic lore sent to any address for \$5.00.

It is guaranteed to be reliable; free from pretentious claims; founded on the very highest of Nature's known laws, and worthy

of a place in any man's library. Any one of the series may be parchased separately if so desired.

For sale at the BANNER OF LIGHT BOOK STORE.

### Inspirational & Trance Speaking

A Paper read before the Convention of British Swiritnalists, London, England.

By J. J. MORSE.

For sale by the BANNER OF LIGHT PUBLISHING COMPANY.

# MEDIUMSHIP, AND ITS LAWS:

Its Conditions and Cultivation.

BY HUDSON TUTTLE.

A book written in answer to the question:

How can I become a Medium?

On the basis of the new Science of Spirit, by determined laws this work unities, all psychical phenomena. The capabilities and possibilities of the sensitive state—Medium ship are shown, and also the necessities and limitation of that state. Sharp lines are drawn between what spiritual and what is not. Every phase of Mediumship Chairvoyance, Mind Reading, Hypnotism, Automative Writing, Inspirational Speaking, Healing, etc., and the Physical Manifestations is lucidly explained and practical issues given in the development and culture of each. It furnishes the information every spiritualist and every investigates desires.

titigates desires.

per. Price 35 cents.

per. Price 35 cents.

per. Price 35 cents.

BANNER OF LIGHT PUBLISHING OFFICE.

### THE MYSTERIES OF THE BORDER-LAND;

Or, The Conscious Side of Unconscious Life. Also the Second Part of the Volume, "The Golden Key; or, Mysterie Beyond the Vell." By MES. NETTIE PEASE, FOX.
These two books, contained in one large, nicely bound volume of nearly six hundred pages, are written in narrative style, said by the spirit author to be founded on fact. They are as entertaining as any novel ever read, contain more of the phenomena and philosophy of Spiritualism than ever before written in the same space, and are written in such, an attractive form that they cannot fail to please and deeply interest thousands outside the ranks of Spiritualism. e 15 cents, postage free. sale by BANNER OF LIGHT PUBLISHING CO.

## SOUL RETURN

A Book of Facts, written by FRED MAX. decomely bound. I'd pages. Price \$1.86, postpaid. The volume deals in the facts of truth and the truth of acts regarding man, and the reason why he loves, lives and iss. "Soul Return" is a story—the shory of the Soul. It is romance without a dream—a reality without a poemfact without a lie. One reads it and re-reads it.

# An Astonishing Offer.

If a Man Die, Shall He Live Again

### New Edition. Just Out.

Mere ne.



# In the World Celestial

DR. T. A. BLAND.

is a wonderful book, being the personal experiences of r man whose dead sweetheart, after appearing to him many times, etherealized materialized and through trance mediums, has him put into a hypnotic trance by trance needestes and heid in hat condition for ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so called dead. He tells his wonderful story to his fri ind who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

This book has a brilliant introduction by that distinguished preacher, Rev. H. W. Thomas, D. D., president of the American Congress of hiberal Religions, who gives it the weight of his un qualified endorsement.

He says: "This beautiful book will give us courage to pass through tile shadow of death to the sunits clime of the world celestial."

Rev. M. J. Savage says: "It is intensely interesting, and gives a picture of the future life that one cannot help wishing may be true."

The Medical Gicaner sayy: "It lifts the resider into enchanting realms, and legrees a sweet taste in his consciousness."

The new edition has a full page a hour of the house.

sciousness."

The new edition has a full page photo of the here Pearl, from a spirit portrait ob ained through the medi ship of the Bangs Sisters, to the presence of Dr. Bland his wife. The cut given here is an engraved copy of photo one quarter size. This book in best cloth binding for \$1.00. For sale at the BANNER OF LIGHT BOOK STORE, No Dartmouth Street.

# CANCER GURED

WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers,
Ecsema and all Skin and Female Diseases. Write
for Illustrated Book. Sent free. Address

DR. BYE, Con. 9th & Kansas City, Mo.

# **BODY AND SOUL**

J. CLEGG WRIGHT.

With an introduction by Dr. J. M. Peebles.

ectures were delivered to a class of Psycholote, and deal with the problems of life and, multiple consciousness. The trance state The physiology of trance mediumship, cook for himkers and students. A useful com-It is a book for thinkers and students. A useful cium for the medium and speaker. **Price 21.00**. For sale by THE BANNER OF LIGHT PUB. CO.

By J G. DALTON.

The main purpose of these works is to provide a ful and sure data in the astronomical part of subject, which is so defective in the usual trade provides. The books are got up in first-rate style and a subject work at the sure based of the sure based on the sure ba

The Spherical Basis of Astrology

The Sixteen Principal Stars, Etc. TRIS IS WHOLLY NEW,

The Boston Ephemeris, 1898-1901

OF SUSSORIPTION IN ADVANCE

one, Heury Items, R.

IRVING P. SYM

Dr. OBORGE A. PULLER

### ADVERTISING BATES.

or he left at our Office be

cy w pr

# Banner of Bight.

BOSTON, SATURDAY, JULY 22, 1906.

COOURD EVERY WEDNISDAY APPERSOON AT 4 O'CLOCK POR THE WEEK BUDING AT DATE

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

### The N. S. A. Declaration of Principles.

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

We believe in Infinite Intelligence.
We believe that the phenomens of naphysical and spiritual, are the expressor Infinite Intelligence.

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.

5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

6. We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye even so unto them."

# Brevities.

Woods.

Sea shores. Campmeetings.

Thousands are seeking relaxation from the daily grind at one or the other of the foregoing.

The solemn grandeur of the primeval forests make their leafy aisles fit cloisters for the studious who seek in the silence communion with the good, the beautiful and true.

On the placid surface of the lake the skiff glides as on a sea of silver, when the fair moonbeams fall upon the ripples made by the lazy splash of the oars wielded by the hands of lovers.

The sounding of the never silent surf breaking on sand and shingle sings in summer time the minor note of rest, later the thunder tones will sound afar and afright timid souls for tempting the margin of the deep.

Under green foliage, amid bright and sweet smelling flowers, and with the balsamic scent of the pine trees' healing breath, many will rest in the peace that conscious communion with the unseen brings to souls attuned thereto. In tent or cottage, in temple or hall, the seekers for light and comfort will gather. East and West, North and South, the camp has sent its annual invitation, and Spiritualists respond thereto as numerously as ever.

The camps are all now under way and being well patronized. We hear satisfactory accounts from all quarters. The reports published in the "Banner" each week are full of interest to those who must stay at home and we so obliged feel a debt of gratitude to the correspondents who write to this, and other journals every week. After all, the campmeeting is a good thing; keep it alive and make it better and better as each season

Many kindly congratulations reach the ed itor regarding the character of the "Banner" and the interesting contributions appearing therein. A recent one comes from Dr. J. M. Peebles, who remarks: "You are making a grand paper. You always did-and do!" We have but one desire, that is to do our best

Attention is particularly called to some of the contents of this issue. First, the adal. Then the contribution from the of Mark A. Barwise, on the evolution The selection of Automatic Un.

thropic souls to send subscriptions to the sec-retary. The publication of the amounts re-ceived and the names of the donors is a sure way to inspire confidence in the work.

The presence of Mrs. Richmond and W. J. Colville at Onset next month will surely attract large audiences to the meetings which these widely known speakers will address. Mr. and Mrs. George W. Kates are due next nonth at Unity camp, and Mrs. Pepper, we learn indirectly, has lately had a successful

The "Banner" for next week will contain a lecture by Dr. George W. Carey of Los Angeles, Cal. The subject treated upon is "The Discovery of God," and it will prove interesting reading to all who may peruse it. As this is the season for light reading we will give next week an excellent story by a rising English writer of fiction.

The August Century will bring the second of Mr. Frank J. Sprague's papers on "The Electric Railway," giving special attention to later experiments and the present state of the art. It is Mr. Sprague's opinion that every road presents a special problem, and that the wisdom of adopting electricity can be determined only by a most careful analysis of all the conditions affecting it.

The 'summer holiday maker is not neces sarily a cruel person, but many are most undeniably thoughtless. The editor is living in the Back Bay section of this city and surrounded by numerous large apartment blocks. Since the vacation season commenced, many rekidents have stored their furulture and departed for shore or country and have, either thoughtlessly or cruelly, turned into the street the harmless, necessary cat, to starve or to be harried and stoned by the urchins who think it fine fun to hunt a cat. A member of the editor's family has lately rescued several poor hunted and half famished pussies, carrying them off to the Animal's Rescue League, Carver street, in this city. This is a most admirable institution and cares for the strayed, sick and deserted cats and dogs in the kindest manner. The hopeless cases are painlessly destroyed, homes found for the sound animals and the sick are nursed until recovered. The league depends upon voluntary contributions for support. Let each one who can, after reading this item, send a dollar to the secretary to support the work, especially as all officers give their services free of cost.

### \$2,000,000.

Two Million Dollars! How long would it take to count them one by one? Big, heavy, cartwheel silver dollars, not the familiar strips of green paper bearing Uncle Sam's promise to pay you'a dollar. |Just think of it, twenty hundred thousand silver coins.

Consider the mere weight of the metal! Pile them one on top of each other, or lay them edge to edge, and stretch them out in a straight line, how far would they reach perpendicularly or horizontally? Or, laid out end on end, as bills, how many miles would as one of Dicken's characters remarked, "It's a powerful sight o' money," and it is.

Nowadays money is the generally accepted standard of success. Men have allowed conditions to come into existence which permit the astute to get possession of money which, though legal, would nevertheless have caused the patriotic forefathers of this Republic to blush with shame. The huge aggregations of capital and the combinations of men who lack the nice scruples of the true spirit of morality, are creating anew the plutocrats of past ages But the foolish public smiles when it learn that so and so has a million or a trillion, or

evde a billion! Money is useful. It is the "love of money which is "the root of all evil." It is the sou starring which the money grubber suffers see. The use of money either blesses or curses the individual or the community. Log rolling and lobbying, the influencing this, that, or the other one, the purchasing of certain forms of press assistance, these, and many other ways in which money is so wrongfully expended have cursed the world ever since oney or its equivalents first came into use What schemes have been floated, what tyrannies, what falsehoods, have been upheld, what foolish things have been carried out by the all powerful aid of money. Far be it from us to say that all rich men are bad men. Per sonally we know those who, blessed with means, do good therewith by steatth. They have made their money bonestly and fairly. and listening to the voices of the Angel world they open their purses and do good for our Cause.

But to the two millions in question. Here in this city of Boston (and in the aristocratic Back Bay at that), celebrated for its culture the metropolis of New England, . which is celebrated for shrewdness, the sum named at the head of this article is now in process of being expended. Not for any philanthropic purpose, nor for art, science, or reform of any wherein a cult may celebrate its worship to travesty of religion and science, and glorify the name of an alleged discoverer who has never denied her revelations did not originate with her teacher, who taught them first! Two millions of dollars given by the faithful, drawn from their "mortal" pocketbooks, if not that two millions of dollars will pe

Here we have another illustration of a well known fact in popular experience. Affix the name "Christian" to your enterprise and you can attract all the foolish lambs in sight to your fold. While because of the association of "health," "happiness" and "success," and the artful use of the word science, in conjunction with your jumble of pseudo science and hotch potch of religion (7), negative men and emotional women will swear they have found in your teaching the only divine religion the world has ever known!

Yet all around us in this city are poverty, ignorance and disease. Yes, good causes for the helping of the needy in mind, body and estate which are languishing for funds to enable them to accomplish their work. How much good would two millions of dollars do for the charitable and reformatory institutions of this city? Help for the sick, comforts for children, assistance for humane rescue work. It is pitiful each meeting night, and the writer of these lines lives in full sight of the Mother Church of Christian Science, to see the scores of women troop into the present temporary edifice. While to think that most of them have to work hard for the means of a livelihood, and yet put out their money to build this ornate structure, is to set one wondering whether women have the intellect the advo-

cates of woman's ability assert. Spiritualists, if you were as devoted as these Eddyites, if you were as liberal as are they in giving, if you were possessed of their enthusiasm, you would easily raise as much money for your work. But, soberly, we are glad you have not done so. Your movement is not to be measured in money, it is precious and far above such a gross standard of measurement. You do not nim to glorify a leader, nor to perpetuate your truth in stone and mapoles. Your lecturers do not "copyright" their "sermons" and "lessons" as is done for those given every Sunday in this mother church, nor when you are criticised do you make mandlin appeals for silence, because your feelings are burt. The time will come when we shall endow our training schools, found hospitals for the psychic treatment of diseases-mental and psychical-build our temples, and in other ways wisely expend your means over the widest area, and not concedtrate your means and powers on one little church in one city, and for the glorification of one frail woman, who has not yet learned the simple but beautiful truths Jesus taught, nor realized what science really stands for.

### An Almost Forgotten Power.

Some forty years ago one of the strong arguments in favor of the utility of spirit return was based upon the healing of disease by the assistance of the spirits.

Probably the most distinguished exponent of that hase of spirit mediumship was the celebrated Dr. J. R. Newton, whose fame spread literally the length and breadth of the United States, even crossing the Atlantic Ocean and pervading the United Kingdom of Great Britain. Hundreds of other remarkable and successful mediums, less known to fame it may be, but equally-effectual in their own alleviate physical distress when under the direction of their spirit guides. The method employed was usually the laying on of hands, and it was pointed to with pride that in the spiritual manifestations then being vouchsafed to us we were reproducing at least one important phase of the alleged miracles associated with the Man of Nazareth and His career on earth two thousand years ago. Accompanying this particular phase of spirit operation was the use of the clairvoyant faculty, which was applied for the examinaof the patient and the diagnosing of the disease which the healer was called upon to

One of the earliest of the most distinguished medical clairvoyants and administrators of psychically discovered remedies was the revered Andrew Jackson Davis, who, by the way, is still with us administering to the sick in body and in mind. The spiritual healers were supplemented by magnetic healers, who in turn became "medical rubbers," and then came the long list of various schools of mind healing, down to the existing cult of the Christian Scientists. As these other schools multiplied, the function of the mediumistic healer steadily declined, partly because it was found more profitable to drop out the recognition of spirit help, and partly because the medical laws of various states were used against the practice of what is usually described as an irregular healing. But in the decline of the mediumistic healing was sacrificed one of the strong appeals in favor of our facts when presenting them to the religious world. To heal the sick has ever been considered one of the most valuable prerogatives of the philanthropic reformers in

We have a personal recollection of being present on a number of occasions when 'Dr. Newton was in England and witnessing the marvelons cures he made in London and varions large sections in the Provinces. The ex citement created was intense, and equally so was it the case at his various public healing demonstrations in all parts of this country. It is a pity this faculty, if not exactly allowed to fall into desuctude, has at least for many years been presented under a different form ng primarily upon the exis

anity, but at the present time Spiri ems to have almost lost in distinct tionship in such work owing to the largely minished numbers of mediumistic healers one hears of at this time.

Our British bretaren are much in the sam

condition. The English Spiritualist papers contain numerous advertisements of healers, but only a few of them apparently depend entirely upon psychic or spiritual forces, as a large number advertise special remedies, mostly herbal in character, as the agents employed to effect their cures. There is, however, in London, a very valuable society con stituted some four years ago for the purpose of treating disease upon psychological lines. This society is called the Psycho-Therapeutic Society, and its president is Mr. George Spriggs (well known in former years as a most remarkable medium for materialization previous to his departure to Australia), in which colony for upwards of twenty years he most successfully practised as a medical clairvoyant. The society has a department for treating the poor free of cost, and it has effected a number of remarkable cures, and afforded great relief from suffering in numerous instances where all other agencies have failed. Not only does it do the practical. work which the foregoing remarks impo but it conducts classes for the study of psychotherapeutics, hypnotism and suggestion, the development of psychic power for healing purposes, and the unfoldment of clairvoyant sight as a means of medical diagnosis. It publishes a monthly Journal, edited by our friend Arthur Hallam, which is filled with most interesting articles upon this most important subject, and during the winter season it holds regular meetings for the consideration of the subjects to which it is devoted. On the front page of the "Banner" for this week we reproduce Dr. Hooker's article on the trend of modern medicine, which will show the standard of the literary matter the Psycho-Therapeutic Journal presents to its subscribers.

Now cannot something be done to revive interest in the old time spirit healing work done by the mediums of former days, that we as a people may realize the old injunction 'Ye shall lay hands upon the sick and they shall recover," so that we may show to the world that we have not lost sight of the beneficent side of our mediumistic work? Not only that, but also that we may help mankind to escape from the thraldom of drug medication and all useless surgical operations. Then shall we be helping the world to a realization of the part the higher forces of nature play in our well being. Health is a blessed thing to have, a sad and sorrowful loss when it departs, doubly blessed when it returns, but most of all will the world be blessed in the matter of health when it realises how to maintain it so that neither mediums nor medicals, hypnotists, metaphysicians of Christian Scientists, or any other enlt, will be needed to thrive upon our physiological misfortunes and distresses, for the ideal state his being-health under all circumstances, which is but another name for the harmonious balance of functions, without which ease of body, harmony of mind and happiness of soul are impossible.

# Call to the Lodge.

(Continued from page 1.)

which opens only to pure and divine aspira tions. Speak! has anyone prevented you from searching for the Temple? Was the entrance to the Path obstructed by deceit or fraud No, on the contrary, you were admenished to be courageous, whatever might befall you certain victory was promised if you did not fear the labor. But what have you done? Have you passed through the storms of the North? Have you conquered the Fire and the Flood? No! You have accomplished none of these. Having traveled a short distance on the Path, you thought it easier to turn aside, and to complacently deceive a few of the ignorant instead of going forward like a true Man. The strong soul and brave heart would press on and claim the prize, but this prize cannot be gained by the weaking, the boaster, the conceited, or the proud."

Humbly, the disciple now stands before the Master. Seeing his confusion, the Master continues: "The Temple stands today as it has in the past. The Sign, Grip, and Word on have received. If you have courage ther try once more. But let this be your lesson no day must pass without a sincere endeavor vance upon the Path. No desires, no glitter, ne business must claim your attention so much as to cause you to forget for one momen your sublime mission. If you thus pursu your object, the Star of the Temple will rise for you, it will be a beacon to you and wil give you power to overcome all dangers. But hould you lose courage for the second time and allow yourself to be frightened by the phantoms of your mind, then I ask you, by all that is sacred: do not pass judgment upon that which you do not know, do not blam another because of your own weakness, po cause you cannot attain to the Divine, Thus you will save yourself from the re-

n the Master's words, and at last be firmly esolves, that, even though death should con-ront him, be will begin his journey again

of Through night and tempest, he sees a Star rising in the East; its magic power strengthens and encourages him. "The on its pinnacie sheds its light for me. The Ster that in my ignorance I shan lessly denied. Forgive me, Eternal Light! Now will I follow thy guiding rays, for now I am sure of victory, the urround me. He advances, to all appearances, to annihilation, and nature se betruct his path. But he sees the Star and falters not. Boldly he presses on through Fire and Flood; with gase fixed on the Star he falters not. Phantoms of the nether world confront him, but trusting the Star he trembles not. So he advances from victory to victory until he suddenly finds himself before the steps of the Temple. He is surprised. The past seems to him a dream but he is impelled onward to the goal. He ascends the stairs, stands before the door and uses Grip, Sign and word; the portals open, he enters, and-what be sees and hears no pen dare write.

As one newly born he returns to his Teacher. The way has changed; what was before a desert is now a paradise; the Floods have dispersed, all storms have quieted down. Heaven is in his heart and all around him.

He comes to the Master, with gratitude he grasps his hand, and filled with love he exclaims "Brother."

The Master says: "Thou art my Brother, and, I am thy Brother. There is but one Master; thou knowest him now."-The Word.

### A Basket of Varieties.

J. M. Peebles, M D.

Be at home-partake freely! More fauits, more nuts, vegetables, and choicely prepared grains, and less animal flesh, is the voice of experience from the past to the present. It is largely true that men grow to be like what they eat and what they think. Thoughts are not "things," as are potatoes, pots and ket-tles, but they are refined, etherealized forces, originating in the conscious spirit, and mani-festing, through the brain organs, some of which are depressed and others are clogged and cloudy. Many a crystal stream from the mountain gets to be muddy and marsh-poisoned before it gets to the ocean.

We have had a self-announced "professor from the East" in our city lately, discoursing from the East. in our city lately, discoursing in parlors upon the "relations of Greece and Rome to ancient India." He was fairly well read in history, but painfully prolix and tiresome in his repetitions of "Greece culture." While fully appreciating Grecian sculpture. Iterature, and oratory, it must be admitted that the Greeks in their restrictions of the contractions of the contractions of the contractions of the contractions of the contractions. palmiest era were great braggarts. One-would think from regding their rheforations and historic achievements that the wisdom of the world originated in Greece. Learned Hindus accuse them of borrowing extensively from India without giving credit. Be that as it may, it is certain that, with few exceptions, the most of the illustrious Greeks were not

lon was born in the Island of Sciemis. Plate, whose real name was Aristokles, was born, according to the most eminent writers, on the Island of Aegina.

Aristotle was born in Stargira. Thrace, and though residing for a long time on Athens, he was at last roughly driven out of Greece. Aristotle, the greatest philosopher and meta-physician of the age, pointedly denied the india-borrowed doctrine lating to reincarnation.

Illustrious jurists of the past and present say: Whatever is just, is also the true law, nor can this true law be abrogated by any written enactment.—Cicero.

The precepts of the law are to give everyone his due, to hurt no one, and to live strictly according to the law.—Justinian. All laws derive their force from the law of

Nature, and those which do not are accounted as no laws.—Fortescue.

The reasonableness and justice of law is the very soul of law.-Noyes.

The absolute right of the case is the law of the case.-Justus

It is generally considered that acts of Parliament contrary to the highest reason are

Statutes against equality and fundamental norality are void.—Judge McLean.

The basic foundation of all true law is jus-tice to the individual in the maintenance of-his personal rights.—Justinian.

The primary aim of government is to prote individuals in the enjoyment of those absolute rights which were vested in them by the im-mutable laws of Nature. Hence it follows that the first and primary end of human law is to maintain those absolute rights of indi-viduals.—Blackstone.

If these definitions of law, by the most dis-tinguished jurists of the world, are correct, the law of compulsory vaccination is incorrect, unjust and void. It violates personal rights, and is a menace to the liberty of Americans. It is admitted that the United States Supreme It is admitted that the United States Supreme Court has pronounced compulsory vaccination law constitutional, but this Court is not infallible. Sad be it to state, that this Supreme Court in the past pronounced American slavery constitutional. This decision was handed down by Judge Tauney of Maryland, but it died with the death of the rebellion.

The last of our Civil War poets in the line of wan-song writers was Walter Kittridge of New Hampshire. He has just passed on to the higher life. He wrote, "Teuting on the Old Camp Ground," and "Scatter the Flowers Over the Gray and Rine."

The great and the good have spoken of war in these terms. Considering the Paganism of Russia and the higher Christianity of Japan, these words of the wise, ancient and modern, seem appropriate:

Still in thy right hand, carry gentle peace

Take away the sword: ylates can be eared

War is entirely inefficient to g wrong. It multiplies inste-ring losses.—Thomas Jefferson

ld war the greatest of human crimes.

War suspends every idea of justice and hu-

War-a damnable profession barbarians.—Charles Sumner. -is the trade of

War is hell.-Gen. Sherman.

Just now the trend of thought throughout the world is peace, and it is looking to the second International Congress to meet at the Hague. This Conference will doubtless sug-gest and plan, and put in form a general treaty of arbitration, and ask the nations of the earth to appeal to this court of courts for the settlement of their international differ-ences.

I am just in receipt of a very excellent letter from Durgha Prasad, editor of the "Harbinger." He gives a vivid description of the late earthquake in Punjab. In the northeast hills of this part of India there is a volcano whose crater is constantly sending out fire and smoke. It was crowned with a temple, Some 20,000 lost their lives in this earthquake occurring on the 24th of April. Prof. Milne estimates that in the course of a single year there are probably 30,000 earthquakes in the world, and only about six or seven of these occur in Great Britain. Commander R. J. Morrison's observations show that: "Earthquakes generally follow close on the heels of eclipses: and they happen more frequently quakes generally follow close on the needs of eclipses: and they happen more frequently when there are planets—especially the larger planets, Saturn, Jupiter, Mars and Uranus— in the signs Taurus and Scorpio, and when there are several planets on or near the tropics or equator."

Morrison has illustrated the truth of this

Morrison has illustrated the truth of this axiom by foretelling several earthquakes, especially the one occurring in Charleston August 31st, 1886. It is to be hoped astronomers and seismologists will no longer ignore the evidence that astronomical causes largely account for the great earthquakes that have leveled to the earth cities and destroyed millions of lives. It should be remembered that Pliny found that "Earthquakes are caused by the congress of Saturn, Jupiter and Mars with the sun, or with each other; and this chiefly happens about the time of equipaxes, and the happens about the time of equinoxes, and the time of eclipses. Democrates is reported to have said that when Jupiter is in Taurus "you must pray there be no earthquake." Doubtmust pray there be no earthquake."-

must pray there be no earthquake." Doubtless the time will soon come when tornadoes,
cyclones, tidal wayes and earthquakes can be
foretold as can eclipses at the present time.

Many erudite and scholarly thinkers are
getting tired of the words "subconscious,"
"subliminal." "super-subliminal," etc. "Sub"
means under, little if anything more, and only
raises the constion. "Finder what?" And raises the question, "Under what?" And then there is the ever-recurring word, "un-knowable," "the unknowable," referring to knowable." "the unknowable," referring to God. To know any fact, or reality, is not implied that we must comprehend and know all about it. The pebble stone by the wayside is a fact; but its origin, its age and how so rounded and polished are all "unknowable." Spiritualists should distinguish between definition and opinion, and should strive to make their language lucid. God is incomprehensible but not reconstructed the property of the propert ble, but not necessarily, absolutely unknow-

oble.
"How can we reason," said Socrates, "but "How can we reason," said Socrates, "but from what we know?" Is the parent utterly unknowable to the playful child? By no means; for the child feets, and partially appreciates, the father's love, and looks up to him most trustingly. True, to the child the father is undefinable and incomprehensible, but not utterly unknowable; for just in the said of the father, and ratio that the child cognises the father, and senses the father's love, in that same ratio

does he know the father.

Personally I know the rose from the lily—know something about the size, weight, color, odor and arrangement of the leaves of the rose; but that attractive power which so gracefully arranges the leaves and holds the consistency of the rose in unity, at the me understance of the rose in unity, at the me understance of the rose in unity, at the me understance of the rose in unity, at the me understance of the rose in unity, at the me understance of the rose in unity, at the me understance of the rose in unity, at the me understance of the rose in unity, at the me understance of the rose in unity at the me understance of the rose in unity at the me understance of the rose in unity at the me understance of the rose in unity at the rose in unity at the rose in unity at the rose in the rose i qualities of the rose in unity, is to me unde-finable, incomprehensible. Shall I therefore deny its existence? My watch, composed of hundreds of pieces, or thereabouts, is to me unknowable, and yet I know enough about it to know that it keeps good time. Science, which is only classified and systematized knowledge, too often ignoring the spiritual side of man's nature, does not know the atom
does not know things, but only their qualities and external manifestations. While the immortal spirit, conscious of its divine origin, conscious of its almost infinite possibilities, cognizes, knows something of God knows enough of His power and wisdom and goodto place in Him unbounded confiden

A recent writer, forgetting the well-established phenomena, sums up Spiritualism as "an effort to establish universal brotherhood."
This phrase lias the taint of age. It is very This phrase has the taint of age. It is very old. Unitarians for a hundred years and more have been teaching the fatherhood of God, and the universal brotherhood of man.

and the universal brotherhood of man.

The Universalists have been teaching and preaching from their 700 pulpits, the brotherhood of man, for over a hundred years.

The American, Shakers have taught the equality of the sees, all things in common, the universal brotherhood on a high spiritual plane, for over a hundred years. Sweden-bersien and Theorembits here has been been been supported by the sees of the sees

borgians and Theosophists have been teaching universal brotherhood. with my lecture, comrades and trance speakers. I have been teaching for over sixty years the grand truth of universal brother-hood. But what does all this teaching, this eloquence, this pious profession of brother hood and altruism, amount to unless put into vigorous practice? "Sell what thou hast, said Jesus; come and follow me." How many have done it? How many are doing it:

When by invitation of a former editor of the or of Light" I was invited to write an essay of a thousand words or more upon Victor Hugo, I forgot to insert this letter of his to the illustrious Lamartine in his hour of deep affliction. Here it is:

"My dear Lamartine: A great affliction has stricken you. I wish to place my heart near yours. I reverenced her whom you loved. She was in the highest sense a good woman. Your elevated spirit sees beyond the horison. You perceive distinctly the life to come. It is not to you that it is necessary to say 'Hope.' You are among those who know—and who walt. She wnom you loved is not dead, though the body be cold. She loved you, and is still your companion, invisible yet present. You have lost the wife but not the immortal spirit. Dear friend, let us live in the dead. "Yours," 'Victor Hugo."

"Victor Hugo."

Victor Hugo was an enthusiastic Spirit-ualist whom I once met in a seance room in Paris. In writing of the tragical death of the kind-hearted Louis XVII he exclaimed: "Yes, I declare against that remnant of sav-age penalties that old, unintelligible law of retalliation, that law of blood for blood. I

A feporter of the Boston press once asked Alcott, "What is your real opinion of Emer-

"Emerson," he replied, "is a wizard, an enchanter. He is descended from a fine race. His father was a geniue; his mother a woman of great spiritual beauty. A dozen generations of culture are behind him. He fascinates you in spite of yourself. He gets possession of your secrets. He is so magnetic that he fills you with his thought to the exclusion of your own. Emerson has the finest brain in the country. He is a poet, a prophet, a seer. He is in advance of the century, and notfiling can crowd him out of the age that he has illumined by the radiant wonder of his individuality."

After leaving Michigan last March for London and Scotland, articles appeared in the "Banger of Light" (which you, friend Morse, are making so bright and brilliant with your brain and pen), from E. Brackett and W. E. Coleman. Mr. Brackett's article being offensive I pass quietly by, as I would a bunch of Canada thistles in a beautiful pasture-land where flocks of herds were grazing, and birds were singing. Friend Coleman's article was headed. "Obsession and Pre-existence." What direct relation the one has to the other, or ever had, I cannot divine. When I get time—it may be six months hence—I shall fraternally reply to some of the points brought out in Mr. Coleman's article. In the meantime, I am a firm believer in the philosophy of time, I am a firm believer in the philosophy of pre-existence—a, believer that nothing can become something, and that nobody can become a brilliant somebody.

### Cure Your Own Kidney

and Bladder Diseases at Home at a Small
Cost.—One Who Dad It Gladly
Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer),
East Hampton, Conn., wishes us to tell our
readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them, to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of

almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without

# Mrs. Cora L. V. Richmond.

Corry, Pa., July 12, 1905.—Mrs. Cora L. V. Richmond of Chicago, Ill., spoke in the Opera House Sunday, July 9, to a very large and appreciative audience. After answering a number of questions, offered by the audience, the subject for a discourse, "What is the object and aim of human life on this planet?" was selected, and was treated by the guides in their usual clear, concise and instructive manner, to the great satisfaction of all pres-ent.—R. F. Livermore.

## Movements of Platform Workers.

C. H. Webber ("Prof. Henry") is now making up his list of lecture engagements for the coming fan and winter season. He prepares especial lectures on any line of occultism that may be suggested by the lecture committees, or he speaks extemporane-ously, preferring the former always, before promiscuous audiences. November 5 and Jan-uary 7 are already booked for Lowell, Mass.

uary 7 are already booked for Lowell, Mass.
G. W. Kates and wife have engagements as follows: Lake Pleasant, Mass., Camp, July 30 to August 4; Unity Camp, Saugus, Mass., August 6 to 12; Vicksburg, Mich., Camp, August 15 to 20; Tekonsha, Mich., August 22 and 23; Hassel Park Camp, Mich., August 25 to September 3; Decatur, Mich., September 10 to 12; Conneaut, Ohio, September 17 to 24. Their permanent address is

September 10 to 12; Conneaut, Ohio, September 17 to 24. Their permanent address is Thornton, Delaware Co., Pa.

Miss Florence Morse has booked the following lecturing engagements for the present year: Methuen, Mass., Aag. 6; Onset Bay. Aug. 15, 20, 23, 25; Worcester, Mass., Oct. 1, 8; Waltham, Mass., Oct. 15; Haverhill, Mass., Oct. 22; Providence, R. I., Oct. 29; Methuen, Mass., Nov. 5; New Bedford, Mass., Nov. 12; Newburyport, Mass., Nov. 19; Portland, Me., Nov. 26; Greenfield, Mass., Dec. 3; Greenwich, Mass., Dec. 10. Address all letters to 51 Falmouth St. (Suite 6), Boston, Mass.

# Local Announcements.

Unity Camp, Saugus, Alex. Caird, M. D., Pres.—Sunday, July 23, Mrs. S. C. Cunningham, test medium; conference at 11; regular services at 2 and 6; concert at 5. Cars leave Boston direct for the camp gate ever? half hour, Refreshments can be procured in the grove. Ample protection in case of rain.—A. A. A.

First Spiritual Church of Boston, Inc., Bev. Clara E. Strong, holds its services every Sunday at America Hall, 724 Washington street, up two flights. Conference, 11 a. m.; services with test circles at 3 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.

That load which is cheerfully borne be-

A handful of good life is worth'a bushel o

Who has not fait the thrill of divine chemistry surge his being like a mighty tidal wave sitting in the sunshine that poured its effulgent waves of glory down upon the plain below and broke into golden ripples among the verdure of forest and field; or when listening to the anthem of gladness burst forth from a thousand bird throats, from the lips of the opening wave, from the diamond eyes of the dewdrops, from the great heart of nature, throabing with life and love?—Martha P. Ower.

# Campmeeting Hems.

9, at 10.30, with services at the audi-im, which was gaily decorated with ing and choice, fragrant flowers, while a hearby pole "Old Glory" triumphantly d its colors.

from a hearby pole "Old Glory" triumphantly waved lia colors.

Mrs. M. H. Shope ably presided at the organ, accompanied by H. M. Shope. Services opened with singing by the congregation, after which the president, Richard F. Adams, in a few earnest words, gave the address of welcome, extending to all the freedom of the grounds. Singing followed, after which President Adams introduced Miss Elizabeth M. Fish, secretary of the society, who voiced an original poem entitled "Welcome," which embodied our aims and hopes for Parkland, giving to all a loyal welcome to come and join in this great work.

More singing followed, when Captain F. J. Heffer, honorary president of the First Association of Spiritualists, was haroduced, and in a dignified, earnest manner spoke from the heart on the foundation work now fairly begun at this beautiful and rural spot. How years ago, this very location had been designed by the spirit friends of progress for campmeeting purposes.

'After more singing. Hon. Thomas M. Locke.

signed by the spirit friends of progress for campmeeting purposes.

'After more singing, Hon. Thomas M. Locke, president of the Philadelphia Society of Spiritualists, and also one of the directors of our Camp Association, was introduced, stating that all could see for themselves the needed improvements which had been made since last season. The commodious tent in front of the auditorium, and the dining-room and kitchen adding much to the comfort of visitors. These we now desired to pay for, and heading a subscription list with a bank note, he so enthused the people that others quickly he so enthused the people that others quickly followed until a neat sum was raised.

An invocation was then given by G. W. Kates of Thornton, Pa., followed by a fine address by Mrs. Z. B. Kates, who never fails to command the close attention of her audience, for she always has something well

worth the saying, and says it well.

Mrs. Shope rendered a solo followed by
Mrs. Kates with spirit messages in a very

Mrs. Kates with spirit messages in a very satisfactory manner. After more singing the morning services closed.

Shortly after 2 p. m., meeting again convened, opening with singing, followed by a short talk by Captain Keffer. Thomas M. Locke then made a few remarks, then again more singing, followed by an invocation by Mrs. Kates.

The address of the afternoon was single by

The address of the afternoon was given by G. W. Kates, who began by speaking of the improvements made on our grounds since last year and how he was almost astonished at the work accomplished. Then he had some doubts as to our succeeding, but now all doubts were swept away; now thought there doubts were swept away; now thought there would be no end to our work; that we would succeed even beyond our highest expectations, all of which was duly appreciated by those of us who are giving the best of our lives to this work, without price. He spoke of the importance of understanding our relation to our real selves, our soul selves. To have "faith in ourselves, in the God within," saying; "I reverence Christ, but am not willing to place my sins op him. We our brought ints this world with something: that something shall go out with us; that something is inte this world with something; that something shall go out with us; that something is the Life Principle. We must outgrow all imperfections by the slow process of development. What we need today is truth." He enlarged upon the "power of the spirit" and waxed eloquent as he told of what Spiritualism had done for him.

ism had done for him.

Mrs. Shope followed with a beautiful solo, which was enthusiastically received.

Mrs. Kates again gave spirit delineations in her usual pleasing manner, followed by Mrs. Augusta Volk, who gave a little talk, which appealed to the hearts of her hearers, after which came readings by Mrs. Elizabeth Cutter Mrs. Essential Project Mrs. Elizabeth Cutter Mrs. Essential Project Mrs. which came readings by Mrs. Elizabeth Cut-ler, Mrs. Fannie Essinwanger and Mrs. Mary E. Weber, which were well received. The Ladies' Aid Society, organized last summer, and pledged to work for the good

of Parkland, now has a membership of 23, with Julia R. Locke president, Elizabeth M. Fish secretary, Annie R. Fulmer treasurer and will this season have charge of the din-ing room, where those who so desire may be provided with meals and refreshments.-Elizabeth M. Fish, secretary. Parkland, Eden P. O., Pa.

## DOUBLE BIRTHDAY ANNIVERSARY

Monday, June 26, was a gala day at Floral Heights, in commemoration of the double birthday anniversary of Miss Lois Elizabeth

birthday amilyersary of Miss Lois Elizabeth Fish, youngest daughter of John T, and Theresa B. Fish of Fallsington, Pa., and her aunt, Miss Elizabeth P. Fish.

Since the little maiden spent the first anniversary of her birth here five years ago, each year has been celebrated by a family reunion at this place on the 26th day of June.

One special feature of this recent celebration was the dedication of a Parce Power.

tion was the dedication of a Rose Bower of fifty crimson rambler vines. Around a of fifty crimson rambler vines. Around a centre pole fifteen feet high, a rustic frame twelve-feet in diameter has been placed, and over this the fifty rose vines are to be trained, four of which are now in bloom. The rost are but tiny plants, but with their rapid growth in two or three years they will make indeed a bower of beauty. Over the arched are but tiny plants, but with their rapid growth in two or three years they will make indeed a bower of beauty. Over the arched doorway on a golden beam are placed five shining letters of her name: "Lois E." In this the little lassie was seated, in her greatgreat-grandfather's old arm chair, to which was attached a white canopy, decorated with red roses, then crowned with a wreath of the same bright flowers, "our little queen of hearts." Around her stood six little maids of honor, each holding in her hand red roses and other sweet flowers. Miss Elizabeth M. Fish then dedicated this rosy bower to her little niece, by voicing an original poem, and with sweet blossoms christened it the "Lois E." In the latter she was assisted by the little maids of honor, who lovingly laid their flowers on the lap of their little queen; after which two of them, Lillian and Esther Greenlee, sang a sweet song about the roses. All the little maidens were fittingly arrayed in white, and with the red roses all about them, and their sweet faces chining with delight, they made a beautiful living picture long to he remembered by those who witnessed the same. After the dedication services dinner was served, followed, with ice eream and cake, to which all did full, justice.

On this occasion the family reunion was complete, four generations—each member being present—from Joseph Fish, who is 81 years of size, to his little great-grand-daughter, Miss Theresa Ellen Cooper, Resides these there were a few other relatives and friends, the following being present at dinner: Joseph Fish and daughter, Miss Theresa E. Cooper, LeRoy Wildman and wife, Miss Theresa E. Cooper, LeRoy Wildman and wife, Miss Theresa E. Fish, John T. Fish and wife, Miss Theresa E. Cooper, LeRoy Wildman and wife, Miss Theresa E. Cooper, LeRoy Wildman and wife, Miss Theresa H. Fish, Andrew Smith and wife. Mrs. George DeCoursey, Mrs. R. F. Afams, and the maids of henor, Miss Lillian Greenibe, Miss Esther Greenlee, Miss Margnerite Watson and Miss Minnie Wilke. Beside these, all

interesting. Mrs. S. A. Kimball, conductor, presided, and was assisted by the secretary, Mrs. T. E. Jordan. A. G. Baxter and the writer distributed the flags for the march, which was led by Mrs. Jordan and Mrs. Boyden, with about 20 children in the line. Interesting remarks were made by R. F. Churchill of Greenfield, and Mrs. Kimball, whise under control, talked briefly. A number of the young ladies, among whom are Miss Bertha Bryant, Miss Gladys Atwood and the ausses Cook, are taking a great interest in the Lyceum work, and their example will do much to influence more of our girls in the same direction.

ample will do much to influence more of our girls in the same direction.

Miss Florence Morse, who occupied our platform on Sunday afternoon, July 9, made an excellent impression upon our people. Her songs were splendfully rendered and her sweet voice, with piano accompaniment by Miss Flossie Merrill, was thoroughly enjoyed. She took subjects from the audience and gave very interesting discourses upon the subjects, "What about reincarnation and obsession?" "Do we have soul mates?" and "Can an ancient spirit control a medium and deliver's lecture?" Her messages were all recognized and the audience manifested a

ognized and the audience manifested a hearty appreciation of her work. On Sunday afternoon, July 16, the platform On Sunday afternoon, July 16, the platform was occupied by our local speakers and mediums and a grand meeting was held with Mr. R. F. Churchill presiding. We have a large number of local workers, on the grounds, among them being Dr. C. L. Willis, Mrs. H. C. Mason, R. F. Churchill, Mrs. Alice S. Waterhouse, the second vice-president of the association; Mrs. Nora Dowd, Mrs. J. J. Fremont and a number of others, and the remarks and communications were

and the remarks and communications were interesting, impressive and convincing.

Next Sunday afternoon we hold the last conference of the season prior to the opening of the convocation. The local workers

will be in attendance.

The Lake Pleasant Hotel is rapidly filling with guests. Landlord Yeaton sets an ex-cellent table, looks well to the comfort of his

guests and charges moderate rates.

Excursion tickets from all points on the
Boston & Maine railroad go on sale June 29.

Alden's lunch room at the old depot is well
established and well patronized. Manager Stratton is arranging for a serie of special dancing parties to be held in the

pavilion during August that will be attractive to old and young, and will form one of the interesting features of the camp season. A grand illumination of the grounds is being arranged and Director Streeter is making a personal appeal to the cottage owners to assist. It will probably be held on the night of Tuesday, July 25, and the Turners Falls drum corps will be in attendance for the event.

The Ladies' Schubert Quartet will arrive July 29. Misses Dorothy and Edith Wilson of New York are stopping with Mr. and Mrs. J. R.

Stratton at the Battles' cottage.
Dr. and Mrs. M. A. Shaw, with Mrs. L.
B. Westcott, are occupying a suite in Fales'

Mrs. A. S. Waterhouse has opened her cottage for the season.

Mrs. A. E. Barnes, with her grandchildren. Lucius and Gracie Blinn, and the writer, were suddenly called to Boston on Thursday by the death, from heat prostration, of her son, James Q. Blinn. The funeral was held on Saturday, July 15.

Among the arrivals of the week were Miss Edice Bail, Miss Maude Caswell, Mrs. Irene Edice Ball, Miss Maude Caswell, Mrs. Irene
Wentworth, George C. Allen and wife, Henry Allen, Mrs. M. C. Carbee, Mrs. John
Douglass, Barton Douglass, Miss Alice Wilkins, Mrs. Seaman and Miss Sherwood, Mr. and Mrs. Westover, Miss Foss, K. D. Childs and wife, Mr. and Mrs. Dodge and Mrs. Eldridge.

The sonvenir stand at Fales' block, the painted china are very attractive to the transient visitor, as well as to the permanent camper. All ready for the opening of campmeeting, Sunday, July 30,

## Queen City Park Notes.

M. B. Gove and daughter, Stella, who have been visiting his sister, Mrs. 1. W. Hatch returned to Lincoln yesterday. Mrs. C. P. Westall of Middlebury is stop ing at the Ferguson cottage.

Charles Bean of Lincoln is visiting his nother at the Bean cottage.

W. Hunt of Toronto and his niece, Mrs. H. Alperia, of New York, who have stopping at the hotel for two weeks, have conted the Evans cottage.

Charles Bernard of Rockville: Conn., was a

visitor in camp yesterday.

E. M. Smith and P. W. Southgate Bridgewater were guests at the hotel yesterday.

J. M. Dailey is building a new cottage just

off the park on the shore.

E. P. Palmer, Jr., of Waterbury, visited Mr. and Mrs. James Crossett yesterday.

Mrs. George Silcock and daughters. Dorothy and Marjory, Mr. and Mrs. Frank Sil-cock and Miss Silcock of Montreal arrived at the park yesterday and will spend several days at the Trevose.
R. W. Rock from Ogdensburg was in camp

Saturday on business.

Miss Carrie Nye has returned to the park
after spending several days at Thompson's

M. E. Fingura, a trance medium, has rented the Thomas cottage for the month of July.

Mrs. E. W. Freeman returned to Richmond Saturday. Her son, Earl, will remain several days with her grandmother, Mrs. Watson, at the Owl cottage.

## Camp Progress, Upper Swampscott.

A large gathering of people were present at the grove Sunday, July 9. Everyone enjoyed to the full the grand gifts that mother nature has bestowed upon her children. A conference meeting is held Sunday morning, conducted by the vice president, Prof. Holden of Salem. The meeting is of unusual interest as everyone is invited to take part that would wish. The camp is in a fair way of being a grand success. The 2 o'clock meeting was wish. The camp is in a fair way of being a grand success. The 2 o'clock meeting was presided over by the president, Mr. B. H. Blaney of Marblehead, Opened with singing by the audience. Invocation by J. S. Scarlett of Cambridgeport; Inspirational song written by Mrs. E. R. Frye of Beverly and sung by Mrs. Frye and Mrs. Itall. Poem, Mrs. Kate Ham of Haverhill. Singing by Mowerland Park Quartet. Address by Mrs. Kate Ham. Remarks, Mr. M. A. Graham, Boston. Four o'clock meeting opened with singing. The rest of the session was occupied by Mrs. Kate Ham with remarks and readings which were very sue.—Mrs. Hattie B. Gardner.

## Northport, Me.

The Temple Heights Spiritual Conwill hold its twenty-third session at part on the dates of 12th to 20th of

meetings are annually held.

The good beaches, and mountains thousand feet in the rear, easy of a affording delightful views, makes to one of the most desirable as a summ Only six miles from a railroad sta having daily steamboat lines and a guitte or the contract of the having cally steamboat lines and a good pier, with the quiet surroundings, or amusements if one desires, combined with the sweet spiritual influences as in the gathering of ancient Indian, tribes in this spot in years gone by. The sunsets are fine, the Penolsecot being likened to the Bay of Naples. Cottages are pleaty and rates low. All are welcome and made so by the management of the grounds.

The scenery has no equal and the drives are beautiful, glimpses here and there of the bay, showing the thousands of little islands with sail and steamboats plying over the water surface. The sailing is safe, boating and bathing good, combined with mountain climbing, fine beaches and fishing. The spring waters here possess medicinal value having been the centre of an early Indian camping expended.

The grounds are laid out in streets and avenues and the lots and cottages are all pleas-antly located. The meetings are always of antly located. The meetings are always of interest and this season there will be presented an except program. An invitation is extended to all to visit the grounds and partake of the beautiful philosophy, or absorb from nature the benefits they can. During the week of campmeeting a small admission is charged daily or season ticket being sold.

Daily announcements will be made of the changes and features of the program.

This season workers of well-known repute in spiritual circles will grace the platform.

Mrs. Juliette Yeaw, Leominster, Mass.: Mrs.

Effle Webster Chapman, Cambridge, Vt., and Edgar W. Emerson, Manchester, N. H. Congregational singing will be rendered and there will be excellent musicians and singers during the camp session, who have been en-

Tests will be given each day from the plat-form by Mrs. Effic Chapman and Edgar W. Emerson.

Saturday and Wednesday evenings there will be dancing at the auditorium for those interested. Tuesday and Sunday evenings Mrs. Effic Chapman will give readings in the auditorium, and Mr. Emerson on Friday and Sunday evenings. The first Sunday evening will be devoted to a social meeting and Thursday evening will occur the annual con-cert. Saturday evening will be the Ladies' Aid Society sale of cream and fancy articles

with dancing following.

The Ladies Aid Society of Temple Heights The Ladies' Aid Society of Temple Heights have done a great deal toward the success of the grounds and they have proved most enthusiastic workers in the Cause. The officers are: President, Mrs. Nellie M. Kneeland. Boston; vice president, Mrs. Ellen Shibles, Knox Station: secretary, Miss Ellen Smiley, Auburn; treasurer, Mrs. J. P. Stearns, Lagranger.

grange. At reasonable rates, nice cottages, board or lodging can be procured, or rooms when one desires to board themselves. The grounds and cottages are all well located and desirable. For cottages, board or information apply to Orrin J. Dickey, Beltast, Me., sec-

retary of the Corporation. Carriages will run daily from Belfast during the week. The Maine Central Railroad and Easter's Steamship Company have given reduced rates from August 11th to August 23d, via Belfast and Northport respectively. The steamer Golden Rod between Bucksport dates, leaving Belfast on arrival of the train at 9.45 a. m., for Temple Heights, returning in the afternoon, making connections for Waterville and Bangor. Passengers from Boston should land at Northport, where they will be met by C. O. Dickey or A. F. Elwell, when notified and be taken to the "Heights." excursion steamers will run to the grounds on Sundays.-Orrin J. Dickey.

# Unity Camp, Lynn, Mass.

The announcement of the appearance of Rev. May S. Pepper, the wonderful test me-dium and psychic, at Unity Camp. Saugus Centre, had the effect of attracting the largest crowd of the season to the camp Sunday, it being estimated that fully 300 people were

being estimated that fully 300 people were present during the day.

At a conference meeting which was held at 11 o'clock remarks were made and messages were given by Mrs. I. B. Sears and A. G. Hill of Beston, Mrs. J. A. Pettingill of Malden, James A. Litchman, Mrs. Nellie Randlett of Boston, Mr. Fowler of Salem and Mrs. Jacobs of Lawrence.

The 2 o'clock meeting was opened with singing by the audience, followed with an invocation by Mrs. Pepper.

vocation by Mrs. Pepper.
President Dr. A. Caird read the notices. after which Charles La Grand rendered a vocal solo entitled "Signal Bells at Sea."

rocal solo entitled "Signal Bells at Sea."

In his introductory remarks before presenting Mrs. Pepper, President Caird said that the practical things in life have not been secured in fise, through the efforts and teachings of the educated class, but that they had been obtained through the needs of the common people, and today such men as the Rev. Dr. Frank, Dr. Funk and Rev. Minot Savage are writing books on Spiritualism.

Mrs. Pepper made a short address telling of het work in Brooklyn, N. Y., after which she gave many convincing and satisfactory tests.

tests.
From 5 to 6 o'clock the following concert program was presented: Baritone solos by James Singer, soprano solos by Miss Abbie Corbin, dramatic readings by Prof. Albert E.

Corbin, dramatic readings by Frot. Albert E. Meadet.

The evening meeting was opened at 6 o'clock with singing by the audience, followed with an invocation by Mrs. Pepper, after which she read a poem.

Mrs. Pepper gave an address in which she toss of the inroads which Spiritualism has made and is making in the world, and among the people of other beliefs, and what progress it has made since its first inception, and what wonderful influence it has developed.

She followed by giving many remarkable messages and tests, which were received with great favor by the andience.

# Dur Some Circle.

MINNIE MESERVE SOULE.

The Squirrel's Philosophy.

Yes, I'm a queer fellow—a curious chap—I chatter and frisk over every mishap;

When things seem forbidding, horisons loc

gray, still find the sunshine, just over the way lere's a nut ready cracked, you may pass it You never will yet keep a squirrel on the

ground!

It is not my nature to grovel, you see,
I'm off, with a bound to the top of the tree!

While seemingly dancing and laughing in play, I gather my hoard for the cold winter day.

Remember, my friend, for the lesson is clear, Don't yield to "the blues" and look solemn

and queer; But up with the dawn and the squirrel never

And choice nuts of wisdom we'll gather and drop; For the gloomy old world we can brighten,

with song.

Just carol a bit as you journey along,

Keep working and saving to add to our store.

But, if you should lose it, why, start in for

One kernel of truth you can treasure from me finest nuts grow in the top of the tree. Ernest Neal Lyon, in N. Y. Tribune.

### A Link in Our Golden Chain.

LET YOUR ASPIRATIONS SHINE OUT AS A BEACON.

A dense fog lay over Boston, so dense, in fact, that shipping in the harbor was impos-sible and boat travel was seriously interfered

Riding over Harvard bridge in the early forenoon the beautiful Charles river that usually lies like a silver ribbon, dimpling and sparkling at the feet of the city's towers and hills was completely lost to riew.

A filmy veil of gray had dropped from the

wings of night and was fluttering over the city spires, but it clung closest to the river and concealed the beauty which is such a joy to the traveler's eyes.

Not a definite object could be seen and one felt strangely far-a-way in a land of unreal things taunted with a dim sense of a familiar

The sun was shining, but the unrevealed features of the veiled city, shrouded and mummy-like, gave no sign of the throbbing,

pulsating life within.

Suddenly a sweet wind of Heaven swept over Beacon Hill and for an instant the glittering dome of the State House shone like a jewel above the mist and the cloud.

As if tossed in a blanket held by strong hands it rose into sight above the billowy folds of gray and was lost again in a moment.

Vainly the ever watched for its reagmentance.

Vainly the eye watched for its reappearance.

Nothing but the dreary fog, more tantalizing than darkness, rung over the landmarks and the golden globe that shimmers by day and shines by night was lost to the eye of the sail-ors in the bay and the travelers on the shore. A moment before the kindly wind had blown aside the baffling fog the city and the river

had melted into one vast, trackless waste and the location of friendly habitation or sought for building was at best a matter of conjecture, but that one glimpse of Boston's golden crown made it possible for the mind to trace a thousand paths to various points of interest and to the homes of the loved ones whose very doorways were hung in the shad-ow of the encircling cloud.

Ah, our lives are so like the fog-draped city when we let the clouds and the mists of our material existence obscure the pathway to our hearts and our real, spiritual life!

Only now and then do we allow, our fellow wayfarers to get a glimpse of our golden ideals which crown the summit of our aspira-

We are quite content to feel our way out to them or let them grope their way to us through the shadow and the fog. and if perchance they, stumbling, pass through the portal of the formal existence we hardly dare talk the great and holy themes that occupy our

We fear that they will fail to understand if we talk as spirits with immortal destinies, and we speak of the latest style in hats, the so we speak of the intest style in hats, the misfortunes of our neighbors, the wars in foreign lands, the servant problem or the best place to spend the summer. These are not the things that interest us

most, nor are they the most interesting topics of conversation to that one who has ventured across the threshold of our lives, and somehow all the time we know it as we ramble through one subject after another, but the fog of cus fom hangs low and no kindly breeze through the room to reveal us to each other.

The world is full of men and women who have aspirations so high and holy that the life of small endeavor smothers and depresses them, and yet they pass us by and whisper softly to themselves, "No one under-

They are the ones who seek the spirit-guides of mediums with prayer and holy emotion, and are helped through the misunderstandings of their present situation by the perfect under-standing of the spirits.

standing of the spirits.

Why do we not come to an understanding of our own opportunities and let our aspirations be so evident that these upreaching souls will be free to express themselves to us?

Why may we not make it easy for the true, the real personality of warrantees.

the real personality of every one who ap-proaches us to speak to the true, the real per-sonality which dominates our lives? Oh, life would be so much sweeter and truer, grander and nobler, if without stint or measure we allowed the sweet, the true, the grand, the noble to be stripped of its veil of vapid vapor and stand revealed to the path-seeking wanderer who needs but that beacon to lead him to the habitation of truth.

# Lost Apology.

The professor of philosophy, absent-mind-ed and full of enthusiasm, came into the sit-

What a beautiful woman Mrs. Raymond what a beautiful woman are. Aymout is!" he exclaimed. "I have just had such a pleasant talk with her in the book store." His wife looked up from her sewing. "John!" she exclaimed, "where is your

collar?"

The professor of philosophy put his hand to his throat. "I must have left it at the barber shop, Yet, that's it. I went to the barber shop; then to the book store. Why," he ended, lamely, "Mrs. Raymond would think it very careless of me to appear in public without my collar, wouldn't she?"

"Rather," said his wife. "Perhaps you'd better call her up and tell her how it hapened."

In the Land of Break Baby has gone to the land of dreame! Hush, or you'll wake him! How still it

Seems!
Carefully shut the bedroom door.
Noiselessly tiptoe across the floor.
See how sweet he looks as he lies.
With fringed lids shutting the dark brown

One pink palm pressing the dimpled cheek And his red lips parted as if to speak.

Yonder, in the low rocking-chair,
Is a broken plaything—he left it there;
And there in the corner beside the door
Lies a motley heap of many more—
Jack-knife, picture-book, marbles, ball,
Tail-less monkey and headless doll
And new bright pennies, his special joy,
By the father boarded to please his bey.

There lie his shoes on the kitchen floor, That all day long they have pattered o'er-Battered and chubby, short and wide, Worn at the toe and cracked at the side, And there hangs the little dress he wore, Scarlet flannel, and nothing more, But there clings about it a nameless charm, For the sleeves are creased by his dimpled

Dear little feet, that are now so still, Will you ever walk in the paths of il)? Rosebud lips, will you ever part, Bringing pain to a mother's heart Kees. O Father, that baby brow Ever as pure from stain as now: Lead him through life by Thy guiding hand Safely into the better land!

Home Monthly.

### Sacred Stones.

The sacred black stone of the Manchu dynasty of Chinese in Mukden is the centre of the universe, according to old Chinese superstitions, and added venerability comes to Mukden from the graves of the emperors

near by.

The Do-ring in Lassa, Tibet, is another centre of the universe, which, according to the Tibetan priests, is shaped exactly like the shoulder blade of a sheep. All distances are measured from it, and it is very sacred. Another centre is the kanba, in Mecca, a dirty black stone let into the wall of the most sacred mosque and polished every year by the lips of thousands of worshipers. The Arabic word for stone, "hagar," appears in

Scriptural writings as a proper name. The Mecca pilgrimage is a "haj," and those who have taken it are known as "hadji." Even so sane a people as the ancient Greeks came pretty hear worshiping a stone —the "omphalos," or centre of the earth, at Greeks came place." of centre of the earth, at Delphi. The Romans set up a stone of great consequence in Rome, but for purposes of measurement, not worship, and so the "London stone" of today is used.—London Tele-

### When the Negro Was Created.

The Mexican Indians, as well as those of most of the Central American republics, have a superstition to the effect that the negro was made before either the white man or the Indian or even before the sun was created. They account for his color by declaring that he was made and dried in the dark. Their own race, they say, was made in the morning of the first day between daylight and sunup. On this account they delight in a term which they apply to each other and which signifies "The white men "who feets" "dawn people." The white man, "who fears darkness and cannot stand heat," was made, according to their belief, at noon on the first day of creation.-Selected.

Mother-Johnny, what became of the piece of cake I left on this plate? Johnny (aged five)-I gave it to a poor.

ungry little boy, mamma.

Mother—That's right, dear: I'm glad to see be, charitable. But who ou are inclined you are inclined to be, c was the poor little fellow? Johnny-Me.-Lyceum Banner.

# Misery.

Sarah E. Gannett.

Johnnie and Misery were taking a walk by the shore of the lake. Johnnie was a very little boy, dressed in a white suit with blue collar and cuffs and blue half-hose. But collar and cuffs and blue half-hose. But he was unhappy, for he was going away in the morning with his papa, and must leave Misery behind; for papa would not take him because he was not a handsome dog. He called him a "mongrel cur." Johnnie did not know what a mongrel cur was, but he was sure that it was not complimentary.

Just then a man passed by. He looked cross, and was switching off the heads of the flowers with his cane. As he passed Misery he tried to switch him. Johnnie flered up at this.

this. "If you hit Misery, I'll lick you," he cried. The man stared.
"Lick me! I'd like to see you try it, sonny "Lick me! I'd like to see you try it, sonny. I esides, your dog is a miserable cut. He looks as if he hadn't a friend in the world."
"Well, he's got me," answered Johnnie, "and I'm not going to let him be hurt while I'm round. But I've got to go away tomorrow and leave him. I've had him all summer and I feel awful bad about it." And Johnnie's lip trembled, and he rubbed his eyes hard. Then he smiled bravely and went on: "But I'm, not going to scold, and be cross and cry about it, cause only babies get cross and cry. 'Sides, it wouldn't do a bit of good, now, would it?"

The man was not a bad man; for he smiled

man was not a bad man; for he smiled at this, and sitting down on the grass, he drew Johnnie down beside him and made him tell the whole story.

When he had finished, the man said:

"You've preached me a big sermon this morning, did you know it, little man? I was very cross when you came along, and wanted to be hatefulate some one very much."

"I fought you were cross," said Johnnie,

"I fought you were cross," said Johnnie, simply.
"Well, I won't be cross any more, I assure you, souny. You've cured me. And now about Misery. I'll tell you what we'll do. I've got a little house close by where I come once in a while to fish, and a man and his wife stay there all the time and take care of it for me. They will keep Misery if I ask them to: and, when you come back next summer, you can have him again. How's that?"
My! How delighted Johnnie was! He jumped up and gave the man such a hug that he fairly tumbled over. Then he tried to hug Misery; but the dog thought it was a new kind of game, and he danced off and wagged his stump of a tail and barked every time that Johnnie came hear him. So he had to give it up and walk soberly home with his new friend.

C. O. D. The bloman have a surprised to find the goods left without mention of payment. When the decanters were unwrapped, however, all was made plain. Each had been beautifully engraved in twining letters,

### A Matchless Shoe.

There are rows and rows of little worn clothes.

Folded away in a drawer with care;
There's a shabby, small shoe, out at the to
Where is the one to complete the pair?

Was it lost in those much-loved early days, When the tiny feet so ceaselessly run? Did this one little shoe grow old too soon, By the rough wear of the children's fun?

Perchance 'twas a mother who laid it by, In a memory of a long, long past, When a little voice into silence sank, And the restless feet were still at last.

Or when the child, with his innocent ways, Advanced in thought,—was a child no more Did somebody treasure this little shoe, And these soiled frocks that mayhap h

Poor little garments, so faded and worn, Damp with many hot tears of mine, Reverently fold toem back in the drawer, into crease, and line into line.

These frocks may be worn by a child again, For seasons to come for aught I know, But this shabby shoe can never be paired With the one that vanished years ago.

Kennimore Nouvelle Keith.

### Ruined.

Mr. Jason Epps, colored, came from an Hey-way and sang upon the nearest door-dep. His proud head dropped upon the broad bosom of his pink-striped shirt, and in this attitude of despair he was found by one of his friends.

"What's the matter wif yoy, Jase? You is lookin' beat out." "I is," replied Mr. Epps mournfully. "I'se

down on mah luck." "Feen shootin' de bones?" "Yeh, sah."

"Ain't dey confin' right?"

"Ain't comin' at all."
"What did de gang do to you?"
"Dey wiped me out."
"Sho, is dat so?" This in a tone of great "Yes sah, dey cleaned me cleane"

"How much did dey get?"
"Forty cents."—Our Paper.

### Freedom.

Ella Wheeler Wilcoz. I care not who were vicious back of me;
No shadow of their sins on me is shed.
My will is greater than heredity;
I am no worm to feed upon the dead.

My face my form, my gestures and my voice May be reflections from a race that was. But this I know, and knowing it rejoice: I am myself a part of the Great Cause.

I am a spirit! Spirit would suffice,
If rightly used, to set a chained world free.
Am I not stronger than a mortal vice That crawls the length of some ancestral

American-Journal-Examiner.

Doctor to Patient-Do you knewl your stomach during the exercises? Patient (puzzled)—Why, er-yes

do. Why? Doc .- I was just about to tell you how much I kneaded mine, and-Patient-Oh, that's all right, I don't wish to borrow it, but to repair mine. Go on with the instruction -Ex.

"Faith, he's a moighty foine docther. He attinded O'Pheelan whin he was sick av th' appindicutis. 'Poke out yez toongue,' he says; 'bedad, Oi'll have th' opprate on ye,' he says. 'Divil a bit will Oi be opprated on, says O'Pheelan. 'Then yez'll be a dead man b' 2 o'clock,' he says. So he opprated."

"An 'saved O'Pheelan's loife?".

"An' saved O'Pheelan's loife—wan hour. He died at thray."—Kansas City Journal.

He died at thray."-Kansas City Journal.

man applying for life insurance asked by the examiner whether his father died a natural death. "No, sir," was the re-ply, "he had two doctors and a trained nurse."

Two passengers traveling North, according to the London Globe, got into conversation pressing cigars, papers and refreshment upon and No, I asked where his traveling com-panion intended to put bp. The latter replied, "The George." He said, "Oh, don't bother about a hotel; come to my place for the night." This completed No. 2's astorishment at such extraordinary gushing kindness, and he felt compelled to ask the reason of such unlooked-for hospitality but was uncomfort-ably enlightened by his would-be-host reply-ing, "My wife says I am the ugliest man in the world, and I just want her to have a look at you."-Exchange.

Under the Midnight Sun.

Hammerfest, the most northern town of Europe, is bleak and desolate, but seen by the witch light of the midnight sun it touches. the witch light of the midnight sun it touches the witch light of the midnight sun it touches the imagination, more than many of the world's more favored spots, writes Jean Murray in the Four Track News. The traveler passing through Norway finds himself constantly seeking for words that will express his wonder and admiration, but when at last he stands on the North cape in the light of the midnight sun and looks out over the awful solitude he no more longs for words to express what he feels, but stands and gazes into the glordous northern light that glimmers on the glittering waves of the Arctic sea, while thoughts too deep for words well up in his soul. He feels that after this hour he will have a greater reverence for this wonderful world wherein he is permitted to spend his little span of life, and that if in future years the touch of discouragement and discontent falls upon him he will remember this moment when he stood on the lonely heights of the North cape looking out over the blue Arctic into what seemed the shining dawn of eternity and feel that it is well to have lived if only for this.—Selected.

The law between God and man is absolute; the law between man and man is arbitrary.—James Allen.

# SPIRIT Message Bepariment.

MRS. MISNIE M. SOULE.

new held July 15, 1905 S. E. St.

The following communications are given Mrs. Soule while under the control of swn guides for the good of the individ spirits, seeking to reach their friends earth. The messages are reported ste graphically by a representative of the "Boner of Light" and are given in the prese of other members of the "Banner" staff.

These circles are not public.

### To Our Beaders.

We earnestly request our patrons to verify such communications as they know to be based upon fact in these columns. This is not so much for the benefit of the "Banner of Light" as it is for the good of the reading public. Truth is truth and will bear its own burdens wherever it is made known to the world. In the cause of truth, kindly assist as 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 for your particular locality?

### ~~~~~~ INVOCATION.

Under the shadow of the ever brooding wings of love, we would seek shelter and protection from the storm of materially that almost overwhelms us. Fast to the Hand that leads always to the Light and the spiritusi heights we would hold, and would make effort always to go forward. O, bless us with effort always to go forward. O, bless us with a new inspulse and a new understanding of the overflowing love that is so mahitest in everything in life. Help us to forget all that is unboly and unkind in the world. Help us to be blind to all the folly. Help us to see clearly the right path in which to lead those who sin. All these things will make us an influence for good in the world, and so we ask the wise spirits these who who have so we ask the wise spirits, those who have learned the lessons of life, to make plain to us the pathway where all these gifts may be unfolded, and this most precious gift of God, this connecting by the strong bonds of love those who have passed through life with those who are still in the very midst of its difficulties, we would be so glad to make manifest to all, the world. So may the message be plain and simple and sweet. So may the bleeding hearts be bound with the bond of tenderest love. So may the wounds of suf-fering, the pangs of pain be stifled by words of sweetest love and expression of interest in all things pertaining to the loved one. So shall the message of Spiritualism go out into the world like a great light to a darkened people. Amen.

### MESSAGES

# Annie Chamberlain, Gloucester, Mass.

The first spirit that comes to me this mornng is a woman about 45 years old. Her hair is dark brown; her eyes are blue and soft; her face is round and quite fair, and she is just about the medium height and not very stout. She wants me to tell you that her name is Annie Chamberlain, and she says that-she lived in Gloucester, Mass: "Oh! I am so eager to say something to my sister. I came over into this life without any warning or preparation. It is true I was sick for a few days, out I had no idea that I was going to die and it was so hard at first to see everybody about and be unable to tell them I could see them and hear them. After a while I grew accustomed to it, just as one, grows accustomed to deafness and blindness, I suppose, and then I tried to see what there might be that I could do to broaden my life. I went on with my painting. I had been hampered somewhat in my efforts to produce what I thought would be beautiful, found a freedom that I had never h never had before, and now I am able to do some things that seem, worthy the praise bestowed that seem worthy the praise bestowed on them. My father passed away when I was a little girl, so I hardly knew him, yet he knew me and seemed to be conscious of all that had happened to me, and picked up the things of my life in conversation and action just as if he had lived it with me. My sister's name is Emma: She doesn't know any thing of spirit communication; yet she feels me about her and often wishes that she knew what I was doing, for she has a belief in the continuity of life, but as if it were different from anything we had had before. Aunt Har-tie is close to me this morning and says tell Joe that she is near him very many times when he doesn't realize it, and it gives her pleasure to help him beat his pain, even though he doesn't understand. I have so things to say that it seems as though I could take up all the time that is given for all of us who are here this morning, but I must be content just to send my love and this testimony of my present life. Thank

# George Rand, Exeter, N. H.

The next spirit that comes to me this morning is a man I should think about 55 or 56. Short, stout, with gray beard, blue eyes and black lashes and gray hair. He is very jolly and happy, and he walks in here as though it were an every day occurrence. as though it were an every day occurrence, and yet I know that he has never communicated in this way before. He slaps his hand down on the table and says: "My name is Rand. George Rand, and I lived in Exeter, N. H. By jolly, I didn't know there was such a close touch between the dead and the living. I had heard about ghosts; people seeing apparitions, hearing bells ring and all that sort of thing, and I believed it all right, but I hadn't any idea that it was anything that anybody wanted to pay any particular attention to. I thought it was about time they took a vacation when they began to hear things very often, but do you know that when I got over here I was just as had as any ghost you ever saw, and I wanted to let my friends know that I was alike, and I had no other way except to rap and knock and produce a likeness of myself here and there. I wish that you would tell, through your paper, my friend William Carr, that I didn't mean to scare him so; had no idea that I was going to frighten him into, aft, and would take it all back if I could. I would like Alice, and Myra to understand that, I wanted to leave things different when I came, but it was not in my power. Am just as fond of the horses and just as fond of seeing a good one drive by as I was when I was with them. I do not know that I have got any further along in the church-soing methods, but nonehow I feel like shanking somebody for gizing me a chance to come here today, and when I say that I thank God I do not and the methods in the professor of the professor of the church-soing methods, but nonehow I feel like shanking somebody for gizing me a chance to come here today, and when I say that I thank God I do not and the professor in the professor in

t brown hair and very fa says, that her name is Jessie says: "I am such a long we hen I am at home. I lived in to know that I thank him for all he has done for me since I came over, as well as before. Mother is with me and so is Nellie, and sometimes when papa is sitting all alone, trying to see if he cannot see us, we are right there and are making all the effort we can to tell him that we are there. Once in a while he hears lovely music; he does not know where it comes from, but I could tell him, for it is our friend. Ida Perkins, who is singing all the time, and who loves to sing for us whenever we ask her. Please tell papa that we all-love him and wish he were here with us, but we try to be patient. We thank you very much for helping me to come."

### · Fannie Atwood, Freedom, O.

There is a spirit of a woman. I should think she was very sick before she came, because she looks so weak and as though every bit of life had onzed out drop by drop from her. She has a baby on her rm. and I think the baby passed out before she did, then she lived on and finally slipped away into the other life herself. She tells me that her name is Fannie Atwood and she says that she used to live in Freedom, Ohio. She says: "No one could feel sorry when I came, except they were sorry that I could not have been stronger. I suffered so much that it was a relief to draw the last breath. Just to tell you that I have friends and that I want to communicate with them may not be enough, but I will tell you that I have been to William. So is my husband, and I have seen him. I was there last week and I knew the worry that was on his mind and I knew that it would soon be better, but I wald not tell him. It seems as though if it were possible for us who live here to tell our friends when the seen to be live to coming that possible for us who live here to tell our friends when we see the light coming that the burden when many times they grow dis-couraged, thinking it will never dawn. I know that there have been so many changes that have come through my death, not alto-gether pleasant, that I sometimes grow ungether pleasant, that I sometimes grow uneasy and want to take a hand in the settlement of things. But one thing spirits learn
is patience. It doesn't do the least bit of
good to get impatient, and sometimes it shuts
off our view. The little baby that I have
is the last one. My little boy is with me,
too, but I am so glad to have the baby because I could not quite bear the thought of
her soing so far away without me. Please her going so far away without me. Please say that I send my love to all my friends and that I am sick no more, and only home-sick when I see their need. 'Thank you."

# Frank Wheeler, Boston, Mass.

The next spirit that comes is a man named Wheeler. He says his name is Frank Wheeler, and he says: "I am a Boston man. I have been gone about six months. You can sing all you please about 'No night there.'
There may be something doing all the time that makes it seem as if it were day, be it is dark enough for night and no moop you don't know which way to turn and what to do, and you are shot out so suddenly that to do, and you are shot out so suddenly that your senses are all shaken up together and fighting for first place. I want to seld a message to Harvey. There has been so much misunderstanding about my affairs and about my business, aside from my family affairs, that I just felt it was about time that I put in a protest. There are very few men that could say good-bye in six seconds and leave things in shape so that strangers could go in and not muddle so that nobody would know anything about them. Now, there are a good many things that I had the key to that if could have explained in two weeks after I went away I would have made it perfectly there would not have been all this mess and unheaval. As it is, I am afraid that the things are so disturbed, so far gone, that I will never get them right. Don't talk to me about spirits losing their interest in business and material things. I have not had time to think of my soul once. I have been so busy trying to get the attention of my own people se that they could see the need of a communication from me. I think it would be a good idea for every family to have its family medium, just as they have their family doctor and family legal adviser. It would save any amount of turnoil and dis-tress on both sides the grave. I have seen Harry and little Willie, and they expected me. They had been able to read the life until they knew that the end was near, so I did not create such a sensation in my advent in spirit life as I did my departure from earth. I am more grateful than I can tell you to have been able to express myself. It may not seem much to you people who talk face to face with your friends, and spend hours gabbling over little nonsensical things, as to which route you shall take to go to Nantasket Beach, or some such insignificant thing as that, but to me it is everything to have been able to strengthen my own opinion and say a few things that are really important, and perhaps attract the attention of my friends that they will at least give me an hour a month to tell them what I want to. Do not give up this column of messages. It is the only open chan-nel I know of for us, and if we had money we would pay it without any question. As it is, we must depend on our friends to pay for us to keep an open end on the street both ways. Thank you."

### A BOOKLET OF SO PAGES OF SUMMER BEHORTS FOR 1905 FREE.

# At the General Pawenger Department Boston & Maine Ballrend, Beston, Mass.

Where to go on my vacation." That is the question which usually gets around at this time of year. Well, you can go to the White Mountains in New Hampshire; to the Seashore resorts of Maine, along the beautiful. North Shore of Massachusetts; to Lake Winnipesaukee, Lake Sunapee and hundreds of lake and inland country resorts in New Hampshire; to Vermont Canada, New Brunswick, Nova Scotia, Central Massachusetts—in fact the real tracation country is

# from Our Exchanges.

"We are sitting for materializations," says Mrs. Cannock, of Coventry, "and an incident lately occurred which I think may interest some of your readers. A few weeks ago, while sitting in our usual circle, I found myself out of my body and walking around the room. I may say I have before now taken a journey and brought messages from a distance, but have only once been seen. I looked at my body seated in the chair surrounded by those dear ones I have so well learned to trust, and felt I would like to go downstairs and see what my husband (who does not sit in this circle) was doing, so that I might be able to tell him. I found myself walking downstairs, and when I entered the kitchen my husband was seated in his chair fast asseep; but I fancied he spoke to me, for he awoke while I was looking at him. I found myself again in the circle, and told the sitters what I had done, one of the friends passing the remark: "Yes, I noticed you were pretty deep." I thought no more of the matter until the next day at the tea table, one of the sitters having called, we happened to mention the event, when, to my surprise, my husband, who is not clairvoyant, at once said: "Yes, I meant to have asked you why you came downstairs during the seance." When we told him it was in spirit, he said: "Yes, but you were down here about a quarter to nine yourself, for you spoke to me, and told me you would not be long now." (I do not remember speaking to him at all.) "You were fully dressed and looked just like you do now." My friend and I both assured him I had not left the room only in spirit, but it took some explaining, for he was very hard to convince that it was only my spirit and not my body which visited him."—The Two Worlds.

"A Regrettable Necessity." An Incredulous Husbande

### "A Regrettable Necessity."

Is it for the establishing of Christ's king-dom that the leading Church of England is in league with monopolies and syndicates, which can only prosper at the expense of the well-being, physical and moral, of the peo-

There can be only one answer to the above questions, and yet we are so case-hardened that we take it as a natural consequence when one of the dignitaries of the Established

Church, speaking of the Chinese labor impor-tation into South Africa, refers to it as "A regrettable necessity."
Oh, we "whited sepulchres," how can ye escape condemnation?

escape condemnation?

Small wonder that the people will not hearken to such teachers, whose life is one long travesty of religion. Jesus, were He in the world today, would not recognize his professional representatives. Were he to visit some of the temples dedicated to his worship, His rebuke would be loud and long and bitter.

and bitter. and bitter.

Of course, slavery, sweating, poverty, hunger, disease, insanity, misery, wretchedness, and crime, will continue to be "a regrettable necessity" so long as we permit a system to exist in which it is possible for a bishop

exist in which it is possible for a bishop to receive £5,000 per year, or an archbishop £15,000, for preaching principles they make no effort to realize, and giving advice of a future of which they are totally ignorant.

This state of things can only result in complete indifference, so far as the unlearned and unlettered are concerned, and rank Agnesticism on the part of the educated and well informed. Amid all this babel of tongues, what has Spiritualism to say on the momentous questions of Life, Death and Religion? In imagination I hear Agnostics exclaim, "Oh, Spiritualism is out of court." "There is no room in nature for your spirit world, and your spiritual hypothesis of the nature of man."—The Medium.

### Mosheim Told the Truth.

Mosheim, the learned German, in his Ecclesiastical History, whose scholarly work betrays his honesty on every page, thus wrote:
"The rites and institutions, by which the Greeks, Romans and other nations had formerely testified their religious veneration for fictitious deities, were now adopted, with some slight alterations, by Christian bish-ops, and employed in the service of the true ops, and employed in the service of the true God. . Hence it happened that in these times the religion of the Greeks and Romans differed very little in its external appearance from that of the Christians. They both had a most pompous and splendid ritual. Gorgeous robes, mitres, tiaras, wax tapers, croslers (staffs surmounted by a cross), processions, lustrations, images, gold and silver vases and many such circumstances of pageantry, were equally to be seen in the heathen temples and the Christian churches."

churches."

Chambers, in his Encyclopedia, stated a fact which all know who are familiar with the great author's productions. He says: "The Ecclesiastical History of Mosleim is a work of great learning, fullness and accuracy." Educated, however, in the church, and a professor in a theological college, as was Mosleim, possibly he did not suspect what thousands of learned men now know that the Christian church, instead of stealing the ritual, ceremonies and institutions of paganism and engrafting them on Christianity, the latter was only reconstructed paganism. ism and engrafting them on Christianity, the latter was only reconstructed paganism. The scholarship of the last 50 to 75 years has revealed with certainty that which for centuries had been suspected and hinted at and even proclaimed by leading churchmen. But such persons were soon silenced by imprisonment, torture or the stake and fagot.—The Progressive Thinker.

### A Word from the Pup.

A Word from the Pup.

There are lots of fool persons in this world. Just because I am a bull terrier they think I am dangerous. My master has a small boss about five years old. I guess she's what they call his daughter, but he' calls her "sweetheart." When she was a baby I was a puppy. We're true friends. Well, there is nothing she likes better than when I am gnawing a bone to put one of her fat arms around my neck and take the bone away from me with the other hand. I have heard some women who live near say, when they saw it, "How dare you let that child touch that horrid bull dog when he's eating?" Now, wouldn't that make you bark? Why, when she puts her arms about my neck and kisses my ear and says: "Me loves oo Mity," I tremble all over, and feel just like I do when I smell beefsteak cooking. You humans don't know how a dog longs to make you understand what he feels and means, and when a dog finds someone like my master and my master's little boss, who understands him to the least cock of the ear, he is just simply happy.—Our Dumb Animals.

A glimpse of the problems which confronted the late Secretary Hay at his desk may be had in this paragraph from Dr. Hamlin's aketch of "John Hay as His Pastor Knew Him" in The Sunday School Times:

He was a very systematic worker, always early at his office in the State Department; the most accessible of cabinet officers, the most patient of listeners, he yet managed to keep well abreast with his work, and he worked with little friction from worry. Last September he said: I have never lost an hour's sleep over any great question that has come to me for decision. But I lose much

do j

Romember This.

Spiritualism is not a proselyting religion; the new fledged neophyte, especially among the less cultured, often unwisely introduces and tries to force it upon those unprepared to receive it, but with the more thoughtful it is "ask and ye shall have." There are, however, too many who "hide their light under a bushel," and do not uncover it in response to mute appeals, and others who fail to realize their duty to aid in the dissemination of the light they have received and profited by. Thousands are ready for the reception of Spiritualism if they only knew what the word really means. One of the most comprehensive definitions of the word is given by Hudson Tuttle, the Ohio philosopher, as follows: "Spiritualism is the knowledge of everything pertaining to the spiritual nature of man; and as spirit is the moving force of the universe in its widest scope, it grasps the domain of nature. It embraces all that is known, and all that ever can be known. It is cosmopolitan accelericism receiving all that is great and that ever can be known. It is cosmopolitan ecclecticism, receiving all that is good and rejecting all that is bad."—The Harbinger of Light.

# The National Spiritualists Association

OF THE UNITED STATES. Headgrirs.: 600, Pennsylvania Ave., S.E., Washington, D.C. Inquiries concerning matters pertaining to societies, neetings, lectures, and mediums cheerfully responded

A large and valuable consulting library and files of various Spiritualist journals from different parts of the world can be inspected.

Every Spiritualist visiting Washington should call it this office.

All communications to be addressed as above to

MARY T. LONGLEY, Secretary.

# LONGLEY'S

CHOICE COLLECTION OF

For Public Meetings and the Home.

### CONTENTS.

m thinking dear Mother of Mother, take me in you you miss our Boys at Home The Land of the bye and bye The good Times yet to be The Land beyond the Stars They are Walting at the Por-tal. When the Dear once Gather at Home

at Home
Resting under the Daisies
The Grand Jubilee
Dear Heart come Home
Come in 10me Beautiful
Dream
Where the Roses never Fade
in Heaven we'll know our
Own Own

Wy Mother's tender eyes

I sing my sweetest Song
All hall the dawning Light

The Home that's walting you

If you love me, tell me so

Beautiful Home of the An-

gels
Home of my Childhood days
If you should die to-night
Only a sweet and faded
Flower Only a sweet and faded Flower The songs I sang for you Those Angel volors Just as the Sun went down When there's love at home Something sweet to sing Faithfur unto death Freedom's grand triumph Across the Stream Dear wandering Boy con e home

home
Serene I fold my hands
The ring my Mother wore
Sweet beautiful Flowers
Sing to me Darling, to-night
Oh, let me rest
The Stars and Stripes unfuried

farms
Mother's reautiful hands
There's a day of triumph

coming Open wide the golden Portal One by one the old Friends fall know that they miss me at Mother dear, oh! meet me

there Our darling Nannie
The poor Man's glad release
I'm never growing old
Only a glin pae of the face I
am seeking
We are jobrneying home today Sweet voices at twilight Kiss me dood-night She's waiting there for me Aspiration

Aspiration
Rest is coming bye and bye
Oh when shall we ever get
there
Hopes of the long ago
Just a little Farther on
My baby waits for me
Was I only dreaming, dear
est

est only dreaming dear est witting near the golden stair Beams of love light The Golden Gates are left Alar Love that never dies Looking beyond Will come back to me The Angel Klaseth Me Invocation

Invocation Those happy golden days I threw a Rosebud at thy Bright land of the Blest
Open those Pearly gates of
Hight
We shall know our own
Bright Star of Hope

Boards, 40 cents per copy. 60 cents in cloth In cloth covers per dozen: \$5.00, and in board covers, \$3.50.

Special prices made to societies or agents for large orders. For sale by BANNER OF LIGHT PUBLISHING COM

# WORKS OF PROF. WM. DENTON

Postage ... A fine volume of poems,

Fostage

Sermon from Shabapeare's Text. An excelent discourse.

Soul of Things; r Paych: metric Ferrarches and Discoveries. By Win. and Elimeth M. P. Denton. A marvelous work. Cloth.

Soul of Things-Val. 14. Illustrated. the pp. loth. out of Things-Vet. IXI. Illustrated. 201 pp. wrong, and that no man can do this from the ton wrong, and that no home.

What Was Me! or dessa in the Light of
he Minateenth Century. This work presents
one of the conclusions arrived at by a study of the
copel accounts of Jesus. Goth.

Who are Christians? A Lecture.

For mie by the BANNER OF LIGHT PUBLISHING

### The Occidental Mystic A 19-page Monthly Magazine, devoted to the consid

an, bright, and filled from cover to cover with origi-latter from able contributors. Issued on the Step of month. gl.de a year. Single copy is cents.

ANDREW JACKSON DAVIS,

SELECTED AND EDITED BY

BELLA E. DAVIS, M.D. and of the rumertable backings contained in the written by the Toughkeppes flow under these of the summer Lost valle in the hyperical The world cannot but be greated to Mrs. Dr has conceased compilation. Starmer is the of teachings in a beautiful form.

In an elapant little volume for a present. It is of beautiful thoughts. It contains hundreds of insents, marrians, mornis, rules for little gridgane, dies the teachings of the New Age. If is finely described to the contains the summer of the contains dies the teachings of the New Age. If is finely described to the contains the first of the securit, pothing can be more appropriate that

# Or the Touch of an Angel Mother.

BY CARRIE E. S. TWING.

In her preface. Mrs. Twing says:

I trust that the renders of "Jia," will deal with him as tenderly as they have with "Lisbeth."

He is by no means a perfect boy, nor would I desire any boy to be perfect; but he is a type of what may come to the lowliest children of earth if they will recognize the union of the Earthy and Heavenly—and while battling with earth's conditions understand that true living will bring to them the echo of "Angels' Soogs."

CONTENTS. CONTEENTS.

Jim, The Poor-House Waif, Jim's History and the Touch of the Angel Mother, Jim Finds a Friend and Benefactor. Jim says Good-bye to the Poor House, Jim Reaches His New Home, Jim Gest Acquainted with New Barzonad ings, Jim Champions the Oppressed, Larry—"Home Found," Jim's First Sucke a Failure, Jim Inapires a Worthy, Charitable Act, Jim Selects His School, The Subrit Hand Safely Guides—Hin, Jim Opeus a School, Jim Blaciptines Eds School, Jim Nilatts Goldie in Treuble, Jim Assists Goldie, Jim Interests Dr. Brigrs, Jim and Goldie are Engaged, Death of Mrs. Golden, Goldie's Last Hems Ties Broken. Goldie Beaches Her New Home, Mew Hemse, Life—Jim's Pirst Letter, Aunt Eliza Tells Her kommon, Jim Meets His Grandfather, Jim Reveals Ris Identify to His Grandfather, Jim Reveals Ris Identify to His Grandfather Fasses Over, Mrs. Barnett Visits the Barrows Household, Jim and Goldie Marry. ound, 358 pages with ortrait of author. Price

THE WORKS OF

# GEO. DUTTON, A. B., M. D.

ETIOPATHY.

This book is the missing link that unites Physics and Metaphysics in one harmonious whole. It explains elearly and fully the physical and menta causes of diseases and how to remove them. Large octave, 460 pages, cloth bound. Sent pre-

# DUTTON'S ILLUSTRATED ANATOMY.

Scientific and Popular, Designed and adapted for college students, libraries, mechanics and home courses of study, and contains over 300 large illustrations and colored plates, showing plainty every part and organ of the human body. All Latin and Greek terms in the text are integreted in parenthesis, so that it is in fact Anatomy translated to the English reader. This feature alone is very valuable, saving the student the necessity of recourse to a dictionary Besides this, it has many other distinctive features, many sine and important illustrations. To large pages (812 x 18) half morocco. Price 53.60, prepaid.

### MEDICAL NOTES.

Expressly for students. This work gives in brief the most valuable facts of medical science, in-cluding theoretical chemistry. Cloth. Price, \$1.80, prepaid.

### CONSUMPTION AND RHEUMATISM.

This is the book for the who seek knowledge regarding these two prevalent diseases. It affords in the hands of the reader, sure means of control of these floost common meladies. It gives a scientific statement in popular language of their Canse, Treatment and Cure. To Dr. Dutton belongs the honor and credit of being the first man to make known the real cause of Rheumatism. To anyone suffering from that disease the work is of priceless value, and to any practitioper. who would successfully treat these complaints it is invaluable. Nicely bound in cloth and sent prepaid for \$1.60.

For sale by the BANNER OF LIGHT PUBLISHING

# Wisdom of Passion

BY SALVARONA.

In modern philosophy there are three great treatises on the Passions, that of Spinoza, that of Hume, and that of Salvarona.—Philosophical Journal.

Illustrated with three handsome portraits of Emer-son, Hosea, Byron. 12mo. 250 pages. Red cloth; gold title. Will be mailed to any address on receipt of price by poetal note.

\$1.00 NETA POSTAGE 10 CENTS.

The extraordinary merits of "The Wisdom of Passion" are the copiousness of human insight and content in the way of fact and reference with which the book is crammed its main theels I agree with .—Prof. William James, Harvard University.

BANNER OF LIGHT PUB. CO.,

# Mediumship Defined and Defended

A Refutation of The Great Psychological Crime

By W. J. COLVILLE

we are One. The Unknown.

All in All.

WITH PORTRAIT OF THE AUTHOR

Price \$1.00. Postage ten cents. CLOTH BOUND. For sale by the BANNER OF LIGHT PUBLISHING CO

# Wisdom of the Ages

Automatically, transcribed by GEO. A. FULLER, M. D.

PRESS NOTICES. e will be read by students of the occult and generally with great interest. Philosophical

It is a mine of valuable reflections and st Cloth. 211 pp. Gilt top.

PRICE \$1.00.

FOR SALE BY

BANNER OF LIGHT PUB. CO., 204 Dartmouth St., - BOSTON.MASS

Beautiful Inspirational Music By Mr. GEORGE H. RYDER, The Famous Organist.

Three Beautiful Spiritual Songs:
No. 1—"OH TELL ME NOT." Quartet.
No. 2—"HAPPY DAYS." Song and Chorus.
No. 3—"SUNSET HOUR." Quartet.
Fifteen Cents (postpaid) for the Collection
The words and music are composed by Mr. Ryder
rank with his best productions.

rank with his best productions.

"TWILIGHT WHISPERS," Reverie (plane or organ.)
This a rare inspiration and should be in the cellection of every music lover. Fireen Cents (postpaid).

For sale by BANNER OF LIGHT FUBLISHING CO.,
200 Darmouth St., Boston.

### REVELATIONS FROM

Given Through the Faraday Medium.

Embracing explanations of the beings that create worlds, and the motives of creation. Also a true ex-position of the ancient Hebrew revelations by the seers and prophets of Israel.

Asgel of the Covenant, Abraham, Moses, Joshus Samuel, David, Elijah, Jeremiah. Daniel, Josephus. Samuel, David, Elijah, Jeremiah, Daniel, Josephus.

This book is one of the startling and unexpected results of the present spiritual dispensation. It purports to come from the minds of those who lived centuries and cycles past. It advances the theory that as all spiritual beings that have ever lived on the planet are still living as conscious entities, they can return and record their past and present knowledge of spiritual realities.

There is no impenetrable mystery about either the spiritual or mortal life according to these revelations. The practical laws of thought transmission are utilized in giving them.

No. I contains revelations from the authors of the Hebrew system, in which the Angel of the Covenant. Abraham, Moses, Joshus, Samuel, David, Elijah, Jeremiah and Daniel of the old dispensation make statements, with a conclusion by Josephus the Jewish historian.

Price, 20 cents, postage 2 cents.

Price, 20 cents, postage 2 cents. For sale by THE BANNER OF LIGHT PUB-LISHING CO. 94B21fem

# PALMISTRY

BY HATHAWAY AND DUNBAR.

The Authors in their preface say:

"Our aim in presenting this little book to the public is to upply the demand for an Elementary text book on Palmis ry which shall be simple, practical, truthful and inexpen sive.

"We have, therefore, arranged the book in a series of lessons which can be easily understood and which contain practical suggestions that have been tested by the authors

PARTIAL LIST OF CONTENTS.

Lesson I.—The Types of Hands.

II.—The Thumb; The Nalls; The Mounts

III.—Lines of the Hand.

IV.—The Marks.

V.—Love Affairs; Children; Journeys, etc.

VI.—Method of Beading a Hand.

" VI.—Method of Beading a Hand.
Well illustrated and printed on heavy paper, in clear
and substantially bound in heavy paper covers.
Price 35 cents.
Bound in cloth, 50 cents.
For sale by BANNER OF LIGHT PUBLISHING OO.

# The Throne of Eden

# A Psychical Romance

W. J. COLVILLE.

A Glimpse of Sydney; An Australian Sunday; The Problem of Matual Service; Body, Soul and Scirit; A Deligated Trip to Melbourne; Relbourne in All lis Glory, A Mystic Order and Its Sacred Ribe; Dr. Lemoyne, All Cypto Date Physician; A Delphiral Day in Australia; Climpses of Coylon, Again Lies Glimpses of Australia; Glimpses of Coylon, Again Davier Impressions of Australia; Glimpses of Coylon, Again Sac Canada, Eyystic Order; Setween Colembo and Suss; Him Davier Impressions of Australia; The Red Son, The Sac Canada, Eyystic Privaniles; Print to Port Said. The Gentle of The Control of Coylon, Again Carley Impressions of Australia; A Visit to Fort Said. The Gentle of His Theory of Control CONTENTS

# Consider --- Investigate ---- Consult.

GOOD OPPORTURITIES for las

Office hours 9 to 4. Call and see

# FREE DIAGNOSIS of Your Disease.

Conditions under which we do this are as follows: —Send as your name in full, aid, sex and leading symptoms. We do not think it wrong to diagnose disease without leading tymptoms being given; but as the law looks doon it as an attempt to defrand, please always send leading symptoms when writing. You need not send a cent or even a stamp, and you will receive by return mail a diagnosis of your case.

Everyone Ought to Have Their Case Diagnosed or Examined, Four Times a Year, AT LEAST,

Just to find out if they are in wood physical rondition. Remember, we can refer you to hundreds whom we have cured if old chronic disease in almost every state and country.

CANCER CURED, OR NO PAY.

Engagements for seances must be made ahead. No charge made for seances unless the investigator is entirely satisfied that independent slate writing is produced by some-power outside of trickery or fraud of any kind.

Office hours for seances, or for conculting us medically, 2 p. m. until 4 p. m., each day of the week excepting Saturday and Sunday. Regular charges for diagnosing disease, 25.00; for seances, 25.00 and 5.00. No charge whalever will be made to Spiritualists for diagnosing disease. But please remember that no one can have a personal interview only between 2 p. m. and 4 p. m. on days stated above.

### Address all letters to Dr. C. E. WATKINS. HOTEL WESTLAND, BACK BAY, BOSTON, MASS.

J. K. Conant Henderson, Formerly Medium of the Banner of Light. Trance, Test and Buainess Psych metrist. Gives sittings daily from it to 4. Also seance, Frillays at 2.28 and Sandays at 7.28 p.m. Permanently located at 196 Dartmouth Street, Boston Mass. Booms 5 and 6.

Osgood F. Stiles, DEVELOPMENT of Mediumship and Treatment of Ob-ression a Specialty. 200 St. Botolph St. Take crosslown cars.

MRS: STACKPOLE, Business Medium. Sit-tings daily. 21s Shirley St. Winthrop Beach, Mass.

MRS. A. F. GRAVES, Trance and Business Medium, it Union Parest., Boston. 16 to 5. MRS. ADDIE E. FROWN, Spiritual Medium, Messages and Business. Sittings daily. 176 Colum-bus Ave., Suite 2, Boston. Mass. Readings by mail, \$1.00.

# Mass. Adbertisements.

E. BRONSON, Pavchie Absent Treatment. P. O Box 48, Westfield, Mass. 97april tf MRS. R. EAMES. Natural Medium. Readings by mail and appointment, \$1.02. Malden St. Worcester, Mass 130 171

Maine Adbertisements.

F. M. BRAGG, Clairvoyant Life Reader. Will also d nose disease: Send lock of hair, \$1, and 2c sta-stating which you want, reading or diagnosis; to Richme Maine. 2812 12t

Mew Hork Sobertise nei ts.

MRS. HUTCHINGS,

Business Advice and Medical Diagnesis through Paychi Power, Ladies only. Mrs. Hutchings, 332 Tompkins Ave-near Gates Ave., Brooklyn, N. V. 2517 4t. HELP.

FOR THE ... SICK

Dr. Peebles Institute of Health offers Free Consultation to the Sick and Suffering. il you are in poor health and wish to be cured, well the Bectors at once. They Can Help You. Dr. Peebles Insti-tute of Health, has for years made a specialty of treating





# Banner of Bight.

SOUTON, SATURDAY, JULY 25, 1908.

# Societary Rews.

Correspondence for this department should be ad-dressed 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 plainly.

### Boston: City and District.

First Spiritual Church of Boston, Rev. Clara E. Strong, Sunday, July 16.—God's Power was the subject of the morning and all were much pleased with the thoughts given by "Sitting Bull" controlling his medium, Mr. Mason. Mr. Newhall and the pastor followed and were very much enjoyed. Communications were given by "Blue Bell" and others, after which Mrs. Lewis and Mr. and others, after which Mrs. Lewis and Mr. Brewer both spoke with great interest. "Brotherly Love" was the subject of the afternoon and it seemed as if every speaker were especially endowed with the power from on high. Mr. Mason opened the meeting, after which, as announced last week, Miss Strong gave communications. After a solo by Mrs. Morgan, Mrs. Lewis, controlled by the "Doctor," spoke and then Mrs. Reade gave messages. Circles were then formed and many communications were enjoyed. Christ's wisdom formed the subject of the evening. Mr. Mason was controlled by "Sitting Bull," after which Miss Strong gave communications. Mrs. Edmester then spoke and all were glad to hear her spiritual words. After one of her own hymns by Mrs. Lewis, messages were given by Mrs. Morgan. After a few practical thoughts Mr. Tuttle gave messages.—A. M. S., clerk.

Malden, Thursday, July 13.—The Malden Progressive Spiritual Society. The regular weekly meeting was well attended, and a new inspiration has indeed entered into it under the direction of our new president. Mrs. Alice

weekly meeting was well attended, and a new inspiration has indeed entered into it under the direction of our new president, Mrs. Alice M. Whall, who is untiring in her efforts to make this the star society in the N. S. A. The meeting was opened by song service and invocation by Mr. Milton, after which readings by Mrs. Mosier, giving many full names, which were at onge recognized. Then our visiting brother, Mr. Graham, gave psychometric readings and a beautiful spiritual address, after which "Prairie Flower" gave many accurate messages and answers to questions. This meeting, as well as our Sunday afternoon meeting, is for spirit unfoldment and development and all anxious enquiers are cordially invited.

day afternoon meeting, is for spirit unfoldment and development and all anxious enquieres are cordially invited.

Sunday, July 16.—The afternoon meeting was largely attended and many willing workers gave many beautiful messages from beyond. After the invocation by Mrs. R. P. Morton, Mr. Metonischrough "Tiger Lily," after a short affess gave spirit messages. An inspirational poem was then read by Mrs. Evertson that was well received. Then Mr. Godhuer made a short address. Jennie G. Milton, through her guide "Snow Flake," gave some fine readings. "Golden Hair" made an interesting little speech. A short address on spirit unfoldment was then given by Mrs. Edmonstone, Cambridge. Mrs. Evertson gave a spiritual address which was very elevating. The president's guide, "Prairie Flower," closed the circle. The evening meeting, which was well attended, opened with song service and invocation by Mrs. Morton, after which our president, Mrs. Whall, gave a seautiful reading culled from the famous author, Ralph Waldo Emerson. Then for an hour and a half she made many hearts glad through her spirit guide, "Prairie Flower," giving messages. Mediums who have open dates will please communicate with our assistant recording secretary.—J. R. Milton, 33 Albion St. Malden, [The reports with our assistant recording secretary. J. R. Milton, 33 Albion St., Malden. [The reports for Sunday, July 2, came too late for use. All reports must reach this office on Monday or cannot appear until the following -Ed: B. L.] Lowell, Mass.-The First Spiritualist So-

ciety of Lowell are to hold grove meetings of the grove of Mr. John Taylor, Wilmington, Mass., during the summer months. On Sun-day, July 23, Mrs. E. D. Butler of Lynn will the speaker. Services at 2 o'clock .- A. E.

Jordan, clerk. Jordan, clerk.

First Spiritual Science Church, Sunday,
July 16.—M. A. Wilkinson, pastor. Morging
circle. Afternoon and evening readings and
spirit messages. Mediums of the day: Captain Baily, Mrs. Reed, Mrs. Blanchard, Dr.
Brown, Mr. Privoe, Mrs. Irvine, Mrs. Lewis,
Mrs. Eco. Mr. Meanded Mrs. Capanish

Brown, Mr. Privoe, Mrs. Irvine, Mrs. Lewis, Mrs. Fox, Mr. Macurda, Mrs. Cunningham, Airs. Robertson and Mrs. Kemp. Tuesday afternoon, Indian Healing Circle. Thursday afternoon, Psychometry.—Rep. Waverley V. S. U. Home, Sunday, July 16.—One of the most pleasing events in human life is to be placed in harmonious social relations with our fellows. Such events do, occasionally, occur in our spiritual meetdo, occasionally, occur in our spiritual meetings, and these conditions were brought about today, notably by the efforts of Mrs. Abby Burnham. In the drama of life events occur that impel us to turn for sympathy and coosolation to those we love. Our nearest and ous dearest friends pass out of our sight, one by one. The heart is indeed bowed down and relief comes only in tears and consolation. A ministering angel indeed is he, or she, who can assuage the grief of the poor heart at the "parting of the ways," and inspire hope, trust and confidence in the great "Law Giver." There are moments of dramatic and almost tragetic import that enters into each one's life, and when reminiscences, of these events are brought to our minds, our hearts soften, the hibidden tears will come to our eyes, and from our soul comes forth an hearts soften, the inbidden tears will come to our eyes, and from our soul comes forth an involuntary prayer breathing love, sympathy and kindness to all. It was the tactful and delicate manner in which Mrs. Burnham portrayed the yearning of the heart in its of trial and distress that impressed us. of trial and distress that impressed us. We all felts in closer kinship one to another after she closed her address. We thank her for awakening sacred memories in our hearts, for the awakening of sacred thoughts are the soul of the gospels. Mrs. M. A. Bemis conducted the services today, assisted by the following speakers and mediums: Invocation, Mrs. Brewer; address, Mrs. Abby Burnham; remarks and messages, Mrs. Boltou, Mrs. Frederics, Mrs. Bemis, Mr. Womborg, Mr. Smith, Mr. White, Mr. McCordy, Mr. Adams, pianish—J. H. Lewis.

# New England States.

Portland, Me., July 16.—The First Spiritual Society. We had an especially large audience. The meeting was opened by Mr. Followen with a solo, accompanied by Mr. F. W. Yaughan. Mrs. Libby, better known as fadam Kincaide, of this city, served as this resing with a very pleasant talk, followed a some beautiful messages which were all accompanied. Our honorable member. Mr. colm M. Tredd, also helped by giving us an

### Verena, Me.

The twenty-fourth annual campmeeting at beautiful Verona is close at hand, and the cottages are fast filling up. Mr. W. E. Bailey, of Watertswn, Mass., is erecting a fine cottage. Mrs. Alice Sanborn has beautified her cottage and is occupying it. Dustin Farnham, the celebrated actor, is here for the season with an elegant touring car. Robert and Rufus Emery of Bucksport, with their families, are in their cottages, also Mrs. C. S. Parker, Frank Conner, Mrs. Ada Joyce, Mr. Rogers of Orrington, Mrs. F. L. Kenner, W. W. Frost, Mr. T. H. Dodge and Mrs. Smiley of Bangor. J. W. Leonard of Bangor is managing the hotel, which has received important improvements this season. This camp is noted for beautiful scenery, pure, cool air, excellent water, boating, fishing, driving, as well as harmony, rest and recreation.—F. W. Smith, sec.

The First Spiritualist Church, Cambridge, The First Spiritualist Church, Cambridge, Mass., Inc., 573 Massachusetts avenue.—Sunday services at 7.30 p. m., Mrs, Annie Banks Scott, pastor. The afternoon service is discontinued until fall.—D. H. H., clerk. Malden, Mass.—The Progressive Spiritual Society, Louise Hall, 138 Pleasant street. Circle every Sunday at 3.30 for development and tests. Evenings at 7.30. Song service, and communications. Thursday and tests. Evenings at 7.30. 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.

### CAMPMEETINGS.

Season 1905.

Ashley, O.—August 6 to 27. Will Randolph. Camp Progress, Up. Swampscott, Mass.—June 4 to September 24. E. P. Colley, 205 Eliot Street, Boston, Mass.
Chesterfield, Ind.—July 15 to August 27. Mrs. L. Jessup, Anderson, Ind. 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.

dich.

Grand Ledge, Mich.—July 22 to August 28.

W. Ewing, Grand Ledge, Mich.

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

Madison, Me.—September 1 to 10.

Mount Pleasant, Clinton, Ia.—July 30 to

August 27. Mrs. M. B. Anderson, Clarksville, Mo. Mantua, Q .- July 6 to August 27. F. H. Sherwood, Mantua Station, O.

New Era, Oregon.—July 9 to 30. Rev. G.
C. Love, 354 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

Oniset Wigwam, Onset, Mass.-July 15 to

September 15.
Parkland Heights, Pa.—From July 9 to August 31. Queen City Park, Vt.-July 30 to August

27. Dr. E. A. Smith.
Sunapee Lake, N. H.—July 30 to August 27.
Lorenzo Worthen, Hillsboro, N. H.
Tacoms, Wash.—July 30 to August 20. Geo. E. Gnowden. Temple Heights Campmeeting August 12 to 20. Orrin J. Dickey, Secretary, Northport,

Unity Camp, Lynn, Mass .- June 4 Verona Park, Me.-August 13 to 27. F. W. Smith, Rockland, Me. Vicksburgh, Mich.—July 30 to August 20. Mrs. Jeanette Fraser, Vicksburgh, Mich.
Wonewoc, Wis.—August 5 to 27. M. M.
Blish; Wonewoc, Wis.
Names and addresses of secretaries inserted

when sent. Greenfield, Mass.

A BIRTHDAY CELEBRATION.

To the Edisor of the Banner of Light:

A birth-lay party of unusual local interest was given on the afternoon and evening of July 3, at the pleasant summer home of Mr. and Mrs. H. C. Lyons, the occasion being to celebrate the birthday anniversary of Mr. R. F. Churchill, president of the Greenfield Society of Spiritualists. There was a goodly gathering of friends and the day was an ideal one. Nature put on her very best robes and smiled. Everybody present forgot-their worries and their cares, if they had any, and for the time being, at least, was glad. Every room in the hospitable home was opened to the guests, but many preferred to stroll about on the lawn. Others, cozily seated, enjoyed conversation, some quietly discussing the grave questions of the day, even to exchanging opinions as to the claims of so-called "Schristian Science," as a factor in revolutionizing the human race, and still others indulged in some of their favorite games.

A sumptuous and choice supper was served, which was fully appreciated, ofter which the To the Editor of the Banner of Light: tionizing the human race, and still others indulged in some of their favorite games. A sumptnous and choice supper was served, which was fully appreciated, ofter which the whole company repaired to the lawn, when Mr. Churchill, with a few well chosen words from Mr. Rich, was presented in behalf of the Spiritualist society and the Helping Hand, together with a few personal friends, with a very handsome chair as a slight token of their regard and appreciation of his untiring devotion to the welfare of the Spiritualist society, of which he is president. Mr. Churchill responded in his happy way, thanking his friends and leaving no question as to his full recognition of the high motives and friendly interest that prompted the gift. Later in the evening Miss Hartman sang several well selected songs, with accompaniments by Miss Dyer, and finally, when the time for parting came, all said good night with the assurance that they had enjoyed a good time and were carrying away memories tender and lasting.

Of course, this is vacation time, and we

ories tender and lasting.

Of course, this is vacation time, and we are having no meetings, but we have good prospects ahead, having engaged some of the best speakers for dur platform next year.

We are bound to grow, for with Truth on our banner we cannot fail.—L. Clark.

A little thing—a hasty word,
A cruel frown at morn;
And sching hearts went on their way,
And toiled throughout the dreary day,
Difficurtened, ead and lorn.

### The Spirit Within He.

of its extinction? What word have we sent forth to meet some nobler word, uttered by lips more doment than ours which, gathering strength thereby, shall ring around the world, "Have done with war!"

We see man grinding into dust through greed his brother man. Have we gone forth in mercy to the rescue? What help have we yet reneared in driving forth this evil thing, monopoly?

We look on marriage and witness age, and vice, sanctioned by law and blessed by the paid priest, united to young innocence. Is this holy?

Through dreams at night we hear the piteous cries of tortured brutes, God's help-less creatures struggling in the throes of vivisection. What brave words, fitly spoken, have been ours? have been ours?
We look within, and here, too, sin has er

Then hatest wrong? Then great is thine obligation. O Spirit that I bear, strive evermore! Press on to righteousness!

Milltown, Me.

### Anniversary Greeting to Mr. and Mrs. A. F. Butterfield.

Martetta F. Wulle.

Now, brightly, oh, brightly, may angels entwine Fair garlands for this blessed day; Now, cheerily, merrily, greetings combine With blessings at Onset Bay!

Not only at Onset, but far o'er the land, Whose flag you have honored so well, Dear friends would fain gather in one goodly band To meet you, their true love to tell.

Oh; may these vibrations of life-thrilling love Your loving cup fill with joy, . And blend with the notes of the dear one above.

In harmony naught can destroy. You have graced loyely Onset for many a

year With your presence, your love, and sweet flowers; To the cause you have held to your hearts

You have given, most precious of dowers.

Your life and your love, while your sweet home has been
A haven for seekers of light;
No effort seemed ever too great, could you

One heart to the standard of right.

As the flowers you have fostered in that favored spot. Your tribute to Beauty's bright shrine, Are the fair spirit flowers of your cultured thought Which your heavenly bowers entwine

Each plant you have nurtured-the wees flower life, You have blessed with your love and sweet

care, will find in your heavenly bowers, all rife With the fairest of bloom, over there.

Yet fairer, yea, fairer, the seeds you have sown In the vineyard of spiritual thought

And never, oh, never, on earth can be known.
The extent of the good you have wrought. As when, long ago, in the bushes so dense, The bright checkerberries you found, And rested on rocks where is now, year

thence, The home, floral beauties surround. you have honored, the

and through weal, Although rough stones your footsteps have In unselfish devotion and tireless zeal

With the fruit of your labors is Then take the bright blossoms the friends scatter round

The garlands the angels will wreathe, The blessings of flowerlets that spring from the ground, And the sweet benedictions that breathe.

From the angels above and your dear friends of earth As trilletes in your right divine. For these blessings most rare you have prov-

en your worth, So brightly gleams forth each life-line.

Heaven grant all your days may sweet harmony bless Your friends as your lives be as true! In all your good works may you meet with

And the degrest of loves wait on you. With the blessings of others be mingled our

own, With prayers that, e'en yet, many days as bright as the hours we together his known,

Be granted to our earthly ways.

Midst Time's sweetest jewels we treasure the day

You sweetly and graciously passed, In our little cottage, safe led o'er the way, By her whose sweet bonds hold us fast. 87 Norfolk St., Cambridge, Mass.

# Schiller's Unbelief.

Schiller rejected practically the whole the

Schiller rejected practically the whole theological system of the church as he understood it, and very explicitly.

All impeachments of the law-full-ness of
the universe, including special revelation, the
inspiration and peculiar authority of the
Bible, the exceptional divinity of Jesus, His
miraculous origin and deeds, and especial
providences.

He distrusted religious organizations of all
kinds, fearing their tendency to fetter the human spirit, whereas he found the very life of
the spirit to consist in the liberty to discover
end assimilate the will of God. Hence he
avoided and to some extent antagonized the
hierarchy, the clergy, public worship, and all
rites and coremonles.—W. H. Carruth in the
June Open Court.

A single gentle rain makes the grass many shades greener. So our prospects brighten on the influx of better thoughts. We should be blessed if we lived in the present always and took advantage of every accident that beful us, like the grass which confesses the influence of the slightest dew that falls on it, and did not spend our time in stoning for neglect of past opportunities, which we call doing our duty.—Thoreau.

# WONDERWHEEL SCIENCE

Daily Guidance for All. by Birth Sambers

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. 22 to Oct. 23. 0. - Dec. 22 to Jan. 22. - April 20 to May 20. 5. - July 22 to Aug. 23. 8. - Oct. 23 to Nov. 11. - Jan. 21 to Feb. 20. - May 20 to June 21. 6. - Aug. 23 to Sept. 23. 2. - Nov. 23 to Dec. 20. 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 Y lowing 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

Birth Nos.	-1	1		*	5	6	7	8	9	10	11	12
July 24-25-26	1			F	4	6				E	-	K
27-28	K		8	-	F		6	-	M	*	E	-
29-80-81	E	K	K		B	F		6	6			E
Aug. 1-2	E	E	K	K	-		F	F	6			
3-4		E		K		-	-	F	-	6		×
5-6	M		E	4	K				F.		6	
7-8			-	E		K			-	F	-	6
9-10	G		M		E		×	-			E	
11-12		6				E		K			*	F
18-14-15	F		6				E		K		8	
16-17	-	F.		6				Æ		K	-	
18-19-20			F		6	-		-	E		K	
21-22	-	8		F	2	6				E		K
23				-	F		6				E	

your favorable days. Carry your eye on the line of the letter over to the left and there you will find the Date of your favorable days during the days for which the Table is made. It may be one or both of these days. Take advantage of both, anyway, as best you can. The letter B shows where the Moon is each day. If the letter is E, it means that your

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

During the dates in this Table, Birth No. 5 has an Especial Ruling over the whole world. This makes Birth Numbers 7, 9, 12 and 3 more favored than others during these dates in the Table, and Birth Numbers 8, 11 and 2 less favored than others even on the E, G, P, K and M.

For other matters such as Finance, Love, Real Batate, 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 helds good for life. State which Matter you desire the Key fore. 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 infor-

or other Astrologic work, promptly attended to. Lessons by correspondence, or any infor-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. 13.1

TRIUNE POWERS OF THE MIND

"What do you think, professor, about the two terms, Spiritualism and Naturalism? Does astrology shed any light, on the question?" asked Dr. Merton, the first doctor with whom the reader was made acquainted. "All terms in use were originally formed to express some specific idea, but, in time, the people get other ideas mixed with the term, and the followers of the term, as a body go reeling along like a drunken man, not knowing just which side of the street belongs to him. Spiritualism is a term that implies Spiritual concepts. Spiritual concepts are considered to be the acme of purity. are considered to be the acme of purity. There is Spiritual matter, which means that the matter is absolutely pure matter. Pure matter is as unseen as spirit. We cannot see the body of either spirit or matter. We only see the form in which matter or spirit is expressed, for the sake of couvenience to our physical eyesight. The material body is inside of the form. The spiritual body is outside of the form. They meet each other on the worders of the form. We see with the physical eyes only such forms as are adapted to our physical eyes, or to our mental vision. The latter is termed our 'inner sight,' yet it is no more inner than outer, for all forms must be within our minds, or we could not see anything. If we do not think, then we have no concepts. The mind is no more than a stone wall, until by reason of some object, it extends itself towards the object, either through the rowers of the organs of either through the powers of the organs of physical sight, or through the faculty of men-tal conception which is termed vision, thinking, imagination, or intellectual powers. as cold is to t ce; or, as heat is to a piece of red hot. The mind is fixed at its resting place, iron. and sends out its messages by power of radi-ation, or extension, which in the Kingdom of Humanity, we call "thought," or, man't Man, or thought, then, is the creation of mind, but, is no more the mind itself, than a son is his own father. The block of ice creates cold, extending in a circle about it. The red hot iron creates in like manner a circle of The mind, by the same law, only difheat. ferently expressed, sends out a circle of thought. Thought forms the circle into a concrete image and by use of the physical organs sets the tongue into shape to express that ideal in words, in order to communicate with other stationary minds, through the thinking circle, or radiations of those other minds. If the circles of the minds in audience, are not in harmony with the communicating mind, then the situation between the cating mind, then the situation between the two is like the electric wire extending from the power house, and an electric car on the track, but "off its trolley." This is all purely contained in true Astrology. All people will unite in harmony when the circles of thought, radiating from their several minds are in proper aspect, or connection, with each other, but no two minds can agree when their thought radiations are not in proper connections. thought radiations are not in proper connec

"What has this to do with the terms Spirit-nalism and Materialism?" asked Doctor Mer-

"What has this to do with the terms Spiritualism and Materialism?" asked Doctor Mercion.

"Everything," replied the professor, "because, if I do not understand the meaning of these words, precisely the same as another understands them, then one of us would be off his trolley, so far as the other is converned. The communication of the mind of one could not have the proper effect upon the other. It would be like an operator sending a measage on a wire, and the operator on the other end interpreting the words into quite a different measage. Spiritualism, has many different measage. Spiritualism, has many different meanings. It pertains to both State and Church, and to all walks of life. It is an old word so far as its meaning is conceined, yet, as a cult has assumed a new form. Mind can communicate with mind, understandingly, only through harmony of thought. Everything in the universe has mind. Around the mind of everything is its circle of radiation, according to its sphere in the universe from the mercet atom to the great universe likelf. We have our sphere, as human beings, both collectively and individually, yet, as individuals, we are attuned to different octaves, or keys, in the music of the Spheres. Spiritualism is a belief in the fact that all spheres that are in harmony with each other may communicate with each other may communicate with each other understandingly, and that command and obedience are as natural as are the communications between friend and friend. Jesus of Nasareth taught this when he said 'if ye have the faith of a grain of mustard seed.' He did not say faith the size of a grain of mustard seed, Mustard seed invariably obeys the dictates of its mind. Thought, or man, does not."

"Now where are you getting to?" cried the doctor. "Am I off my trolley?"

"I don't know," replied the professor, "I sm quite sore that I am not. New linter, a lebster has according to my relieve."

"Cracky!" cried the doctor, "now you are

going a fishing."
"Well, follow me," insisted the professor.
"Don't think of the fish as an object to the eyes, but of the principle in which the fish "Don't think of the fish as an object to the eyes, but of the principle in which the fish life is contained and compare it to the mind. The mind has three circles of extension; only one of which is Thought, or the man-part. Emotion is not thought. Emotion belongs to another circle of radiation from the mind. Will is neither Thought nor Emotion. It is another circle of radiation from the mind. These radiations of the mind, are like unto three distinct claws of a lobster. Each have their own distinct work to perform, yet, each may draw aid from the others, by concentration of power in either department. Will is the judicial power of the mind. Thought is the Legislative power, and Emotion is the Executive power. If Thought is careless and neglectful of its purposes, like an inefficient Legislature, then the Emotional part of our natures, like tyrapnical or heedless offinatures, like tyrapnical or heedless offi-cers, will make us conform to its laws instead of to the true laws of the State, which is our mind. We will then be under the will of the emotions, far-removed from the true judicial law of the mind. Now, are you off your trolley, doctor?"
"Not a bit of it," replied the doctor. "As for

"Not a bit of it," replied the doctor. "As for the fishing, I have caught a better fish than any in the briny ocean. I see now what Jesus meant, by 'Follow thou me.' Most people are hunting for physical fish, but I am now getting a bite from the true man, or Spiritual man, and find that he is not the only pebble on the beach of what we call the human mind. The true will, is the Father's will, the will of the mind, and not the Thought will, the Son, nor the other fellow, the Emotional will. What do you call this other fellow?"

"Well he comes without calling, generally:

Well he comes without calling generally but, when he is called he comes in forty league boots and monopolizes the whole road like a millionaire's automobile. There is no true will, nor any true thought in such com-ing. It is all selfish emotion. When emotion acts as an executive acts as an executive officer, under wise thought in harmony with the true Spiritual mind,—our Divine head centre,—then Emotion is the most useful of all the Spirit forces on earth. Mind has no power over mind, any more than water has power over mind, any more than water has power over water. Thought has no power over Thought new Emotion over Emotion. Errors arise from the wandering tendency of Thought, to gratify Emotion, who like an officious policeman, wasts to run the whole corporation to please himself. We are all born with a Divine mind, as pure and as powerful as any mind ever yet manifested in the fiesh; but we are born into a world of Thought, that has been under an Emotional Hypnotic spell for ages, and the world has lost its knowledge of how to dis-illusion itself, by reason of the fact that the true Astrology has been tampered with and altered into thousands of different religious shapes, and paraded under all sorts of names, the true meanings of which half of the followers know nothing about only as they have been taught to define them, or to repeat them, as a parrot imitates its to repeat them, as a parrot imitates its teacher, when it swears at the minister. Spiritualism is Naturalism, and Discord is both spiritual and natural, as well as harmony. Soup is natural no thatter how artificially it is made. Mutual understandings, are the only thing needed in this world to make peace on earth, good will to men. It is just as natural for two people to disagree as it is to agree. The trouble only arises from one person trying to jam things down another person's throat, when the throat is too small to stand the jamming. Knowledge is what we need in preference to Isms."

"What do you call yourself?" asked the doctor.

"What do you call yourself?" asked the doctor.

"Well, I don't have to call myself," replied the professor. "When any one else calls me if the call appears to be in harmony with my mind, then I respond, I just shut my eyes and my ears to everything else, and permit the will of my mind to engineer my Thought (which is my man) and then I let this man play with my tongue or pen, regardless of what other people think. If I find that the wrong man was called to suit the occasion, then I tell my man to stop, until some other call is made. In that way I find that my mas draws a heap of stuff-from the mind, which no worldly purpose would give me the slightest idea of. It is much easier than going through college."

We all consent to wear shoddy, eat adulterated food and read faked up war reports, so as to keep the wheels in our heads so busy that we cannot look at the Seven Faithful writers of God's history, or Book of Life, in which every act is recorded by mathematical precision.

(To be consumed.)

(To be continued.)