

BANNER OF THE LIGHT.

VOL. 97.—Whole No. 2521.

Publishing Office:
204 Dartmouth St., Boston, Mass.

BOSTON, SATURDAY, JULY 29, 1905.

52.00 Per Annum,
Postage Free. NO. 23

LIFE.

Brief smiles,
Many tears,
Passing hopes,
Some fears.

Deep joys,
Deeper woe;
Shine and shadow,
Come and go.

Loving, leaving,
'Tis our lot;
Meeting, parting,
Who has not?

Wistful, longing,
Full of doubt,
Then triumphant
Songs we shout.

Now looking
Up to God,
Then repelling
At the rod.

Checked life
We see not why;
Then comes Death,
Dear world, good-by.

Boston Transcript.

Literary Department.

The Sacred Helmet of Aurungzebe.

Arthur Hallby.

One day, many years ago now, as I was strolling aimlessly through Radha Bazar, the Faubourg St. Germain of Calcutta, I was accosted by a lean and aged Fakir who carried in his hand a bundle of considerable size and most mysterious in shape.

"You want buy Indian man's head, Sahib?" he asked, and before I could demand an explanation of a question so suggestive of a charnel-house, he had undone his bundle and was displaying its contents before me.

Much to my relief, instead of a grim and ghastly head, which my fears had led me to expect, I beheld a beautiful helmet inlaid with gold and most skilfully executed, on which my eyes dwelt with rapture and surprise.

I can only describe it as a bowl-shaped cap of steel, fitted with three plume sockets and a band of what appeared to be burnished brass which formed the brim. Attached to this, joined to the end of a shaft, was a piece of steel, fashioned like a heart, which slipped freely through a loop, also of steel, to protect the nose; this, as well as the crown, was ingeniously inlaid with gold. At the back, suspended from the brim, was a curtain of chain-mail, which hung long enough to cover the shoulders.

It did not need an experienced eye to see that here was a prize indeed to a lover of antique, and I, having a passion for everything ancient, began to revolve in my mind how to become the possessor of it.

"How much?" I gasped, intensely excited.

"One hundred and fifty rupees, Sahib," replied the man.

"Come with me and I will pay you," I said. "I have not sufficient ready money with me."

He hesitated, looked frightened, and shook his head.

"I have a hundred rupees that you can have now, and the balance I will give you at my house, if you will follow me," I urged, eagerly.

The Fakir held out his hand for the money, and I mine for the helmet. We exchanged, but instead of following me, he bolted off in a contrary direction.

Without the slightest suspicion of there being anything wrong in the transaction, I hurried home with my newly acquired treasure, only feeling anxious to further examine it, and elated at what I termed my luck in obtaining so valuable an article for a comparatively small sum of money.

On reaching my house I placed it on the table, walked round it, picked it up and looked at it again, scarcely realizing my good fortune, when, to my delight I discovered, on a closer inspection, that the band or rim, which I had thought to be brass, was of solid gold. Also the chain-mail I found to be adorned with gold links so disposed as to form an effective pattern.

I then began to feel guilty, and, remembering too late the suspicious behavior of the Fakir, the fear arose in my mind that I had actually become the possessor of stolen property. "What should I do?" I asked myself. "Should I take it to the Police?" My inclination answered to this question "No!" and I am sorry to be compelled to own that my love of curios so far overcame all sense of right or duty, that, stifling the qualms of conscience, I hid the helmet in my trunk and said nothing to anyone about it.

I returned to England the following year, and almost the first thing I did on arriving home was to unpack my treasure, which, when I had mounted it on a crimson shield, I placed over my sideboard, the position of

honor, and felt happy in the thought that now I could enjoy the possession of it without fear.

But my troubles instead were about to commence.

One evening, soon after settling down again in England, I gave a dinner party to some friends from India, and amongst them was a General Crayford of Calcutta. Scarcely had he been seated at the table five minutes when the helmet caught his eyes, and he gazed at it intently as if fascinated by the sight. My guilty conscience caused the color to rush to my face, and I immediately tried to force the conversation into topics that would be likely to draw the General's attention from my ill-gotten bargain, which I intuitively felt he had seen before, and under circumstances that its identification would not be conducive in ascribing to my part of the affairs those feelings of integrity and honor I had hitherto prided myself on possessing. Nor was I wrong in my reasoning.

"Where did you get that helmet?" he asked abruptly.

"Bought it, of course," I answered, in the same manner.

"Well, I don't suppose you stole it," he answered. "But strange to say, it is facsimile of one stolen from the Temple of Amritsur. It is the sacred helmet of the Great Moghul Emperor Aurungzebe, who fought 'The Bhonsla' Sevaj, in the seventeenth century. He was the Saladin of India, the greatest of the great Moghuls who ruled over Hindostan. A reward of a thousand rupees is offered for the recovery of the helmet. There's a chance for you, Captain! Let them have yours! They wouldn't know the difference, and I will willingly take it on my return to India and secure the reward for you."

I thanked him but declined to part with my treasure. What was a thousand rupees to me compared with owning the sacred Helmet of Aurungzebe, the greatest of the Great Moghuls?

I was glad when my guests left that night, and immediately on their departure I climbed on to the sideboard and reverently took down the helmet, examined it, and carefully placing it on a table, seated myself in an armchair and commenced to ruminate on the curious manner in which my suspicions were verified as to the manner in which the Fakir had obtained the precious relic; for that it was the stolen sacred helmet of which the General had spoken, I was now perfectly convinced, and consequently, knowing such to be the case, regarded it with a solemn and reverential awe that it had before failed to arouse in me.

"If that helmet could only speak," I thought, "what a history it could tell!"

I closed my eyes for a few moments to try and call up some incidents in the life of Aurungzebe, when, upon opening them, what was my astonishment to see standing before me the figure of just such a warrior as I had been doing my best to bring before my mind. He was of medium height, his face of the Hebrew type, with black hair and beard, and his skin was yellow. He wore a coat of some white material, which reached to the knees, and was covered by chain mail interwoven with links of gold, studded with jewels. Round his waist was a belt of gold also studded with precious stones, from which hung a bejeweled scimitar, and on his head was a snow white turban from which flashed ornaments of great value. I started to my feet in surprise, and in some degree with alarm, but the figure motioned me to be seated. Then he pointed to the helmet.

"Ah!" I cried, "you have come from Calcutta for that, have you? How did you find me?"

He made no reply, but removing his turban placed the helmet on his head. And how majestic he looked—a King every inch! I could not speak, but he seemed to read my thoughts, for he said:

"I am Aurungzebe, the third son of Shah Jehan, Emperor of Hindostan, known as Alam-gie, the conqueror of the world, the greatest of all Great Moghuls. I cannot rest since this sacred helmet, blessed by the prophets and anointed at Mecca; has been stolen from the Temple of Amritsur. Infidel, how dare you lay your profane hands on it?"

"I—I bought it, I did not steal it," I replied.

"You knew it was stolen, and unless you return it the dreadful curse of Aurungzebe will fall upon you," he said impressively.

"Really I cannot admit that there has been any fault on my side, your Majesty, and I don't care a fig for your curse," I replied.

"His face lit up with a passion terrible to behold, and, drawing his scimitar, he threatened me with instant death."

"Come," I said in a conciliatory tone, "don't lose your temper. Have a drink, and I pointed to a bottle of fine old liquor brandy which stood on the table near me."

"and a smoke," pushing towards him a box of Havanas.

He completely ignored what I considered my courteous offer with disdain.

"You can have the helmet if you can take it," I continued with a smile. "You cannot expect me to travel across the seas to return an article I have actually bought. How do you know it is the lost helmet? and how am I to know that you are really the Emperor Aurungzebe? Even if you can prove your identity you need not be so upish; you played a very dirty trick on your brother Murod and imprisoned your father to usurp the throne." I was not going to let him have it all his own way, and I had not read the history of Hindostan for nothing.

These assertions, I could see, hit him hard, for he frowned terribly, and his eyes shot forth flashes of light. Then with folded arms he replied:

"Tell the white-faced infidel conquerors of my country that, if I could but rejoice, a mortal body of flesh, I would sweep them into the sea-like rats that they are!"

"No doubt," I replied tauntingly. "Yet you could not conquer Sevaj, 'The Bhonsla,' though you endeavored to do so in a struggle which lasted three years."

"Mention not that hated name—a traitor, and the murderer of our honorable ambassador Afzul Khan!" he cried passionately.

"But History says you murdered your brother, or caused him to be done to death; is not that worse?" I said coolly.

"History lies!" he exclaimed. "I did not murder my brother Murod. He was assassinated, it is true, by one of my too zealous followers, but not by my orders or connivance. I certainly imprisoned my father, but was compelled to do so on account of his being of weak intellect and unfit to govern. But Sevaj, 'The Bhonsla,' I repeat, was a murderer of the basest kind; but what could you expect from a coward?"

"Coward, Aurungzebe! None dare call Sevaj, the founder of the Maharratta Dynasty, a coward!" said a voice behind me.

"Turning my head in the direction from whence it came, I beheld, standing in a threatening attitude, another form in chain-mail and bejeweled accoutrements. His skin was of a darker shade than the other, and his face clear shaven, with the exception of a heavy black mustache.

"I said coward, fool! not coward," Aurungzebe sneeringly replied.

"You think to taunt me with my humble origin, Aurungzebe," said my second visitor, "but I am proud to admit I rose from a coward to become an Emperor. With me commenced the fall of the Moghul Empire in India. With all your hordes of fighting men, with your almost unlimited resources, you could not conquer me or my people!"

"I gave it up, Sevaj, as not being worth further trouble, but I added Bajapore, Assam and Golconda to my Empire, and reigned, the Greatest of the Great Moghuls, for forty-six years," answered Aurungzebe.

"Yah!" replied Sevaj derisively. "but you died at Ahmadnagar after my people had forced you to retreat. I have longed, these many years to meet you in single combat," he continued, "and I now challenge you, Aurungzebe, to fight me here to the death," and with that he threw his gauntlet of chain-mail at the Great Moghul's feet.

Aurungzebe picked it up and threw it in the face of Sevaj, saying curtly, "I accept your challenge."

They then drew their scimitars and started fighting like demons, but though each appeared to wound the other several times, I noticed that no blood flowed from either of their bodies. At last they desisted for a few seconds, during which time they rested gazing at one another in astonishment, then were about to recommence their conflict when the clock struck twelve. Immediately they lowered their scimitars, and Aurungzebe said:

"Go, Sevaj, we meet again." Then turning to me, at the same time replacing the helmet on the table and the turban on his head, he delivered the following warning in a solemn and deliberate manner: "Return this sacred Helmet to the Temple of Amritsur, or dire misfortune will dog your every action, every step you take in life!"

To this I gave no answer but a taunting laugh, and then beheld that they had vanished. I rubbed my eyes and realized that sleep must have overtaken me, and that the warriors and their combat had been merely a dream. But what a strange and realistic dream! I looked at the clock. It was five minutes past twelve. What did it all mean? However, I replaced the helmet on the shield, and in spite of the warning voice of the Great Moghul ringing in my ears, went to bed more than ever determined to hold fast to this sacred piece of armor, which, connected with my wonderful dream, I considered the most valuable curio in my possession.

It may have been simply a coincidence, but from that day forward my luck changed, and misfortune after misfortune followed my steps until, in sheer desperation, I decided to let General Crayford take the accursed thing back to the Temple of Amritsur and receive the thousand rupees reward.

A House with a Past.

Beatrice E. E. Thomson.

Far up in Vermont, the foothills of the Green Mountains are piled in ever-ascending slopes, fertile valleys wind between, and occasionally there appears an old weather-beaten house more or less in ruins, dating from the early days of settlement, which, being supplanted by a better habitation, has been used for a barn or storage until too dilapidated.

Toward one of these, which was in a fair state of preservation, hastened two men with their dogs, one afternoon in early October. Jabes Babcock and Tom Adams had been hunting on the mountains until, late in the day, a heavy storm at hand drove them to the nearest shelter.

"By George! We got here only just in time," Babcock remarked a few minutes later, as, still panting and perspiring, they watched from a window the fall of rain in sheets, and great trees bowed by the gale.

"It must be the equinoctial making up for being late," said Adams. "Wonder how long it will go on like this. If it doesn't hold up so, we can find an inhabited house, we shall have a very light supper in the dark."

"That's so; let's take account of stock."

They took from their coat pockets the paper-wrapped remnants of their lunch.

"Three sandwiches, two doughnuts, some cheese and two little envelopes of salt," Babcock stumped up. "Not so bad, but we shall feel like the girl at the dance, when asked if her program was full, she said: 'Lor, no, I've had only one doughnut.'"

Adams laughed and then looked at his watch.

"It's toward 6 now. Let's look the place over and see if we can't build a fire somewhere, and fill our programs with a little more than that."

They went into the adjoining room, which seemed to have been the kitchen once, as it had a large fireplace, and a door, which Adams opened with difficulty, revealed the depths of a cellar. At one side of the room were piled fence posts and some old fence rails.

"Well, well, the Lord provides for us this time. If the owner of these fence posts doesn't see it in that light, of course we can settle with him and then thank Providence," said Babcock, taking a couple of posts to the fireplace.

Adams helped with all the energy of a hungry man dependent on his own resources for a meal, and—when they were roasting squirrels spitted on long splinters, over a good fire. While they were discussing the day's sport, the dogs began to show uneasiness, coming close to their masters and sitting in watchful attitudes—watchful for something in the darkness of the next room.

"Why, Tiger, old fellow, what's the matter? Getting lonesome?" Babcock asked, stroking the dog's head. The dog looked up at him, then nervously resumed his watching.

Adams looked around.

"It must be the storm they are worried about," he said. "It is a corker. There! I guess our game is cooked enough. Get out the other grub, and we'll eat at last."

Babcock critically inspected his squirrels, handed them to Adams, and, rising, went to the next room where the game bags hung, saying: "We shall have to give the dogs their supper first. I couldn't eat while they were waiting hungry."

"Humph!" Adams grunted. "You ought to have been a woman. Wonder how you have the heart to shoot—what the dickens is the matter, Jabes?" turning in amazement at his friend's hurried return.

"There seems to be somebody or something queer in there. Let me get a light," he answered, and took up a partially consumed post from the fire, holding it as high as was safe in the low-ceiled room, both then went to investigate.

Nothing was visible but their guns and game bags, of which Babcock now took possession.

"I could swear that I saw something like a man standing just there," pointing to the middle of the room. "And his head left his body and moved toward me. Ugh! I don't want to see that again," with a shudder.

Adams was of a different temperament, phlegmatic, and not at all sensitive. He stared at Babcock closely a moment.

"Say, you better come and eat your supper, or your head will be so light that you'll lose it. Coming events cast their shadows before, you know, and you should profit by the warning."

"But I know I saw it," Babcock insisted.

"Of course you did, of course; but eat something and you won't see it again," Adams said, soothingly.

They returned to the hearth. Adams pushed the half-burned sticks together and put on more posts, while Babcock selected some game for the dogs. Then they sat down. Turk fashion by the fire, and began eating like the hungry fellows they were.

After a few moments of industry, Adams cheerfully announced: "These squirrels go to the spot—best way to cook them—no more squirrel stew for me," speaking between bites.

Babcock appeared to be listening to something else, although his eyes were fixed on his friend's face. All his life, he had occasionally seen and heard unaccountable things which others around him did not perceive; but here, perhaps, Adams would see something by and by; he would wait.

Receiving brief assent to his remarks, Adams presently noticed Babcock's abstraction. "Better not think any more about what you saw on an empty stomach, or you won't sleep."

The dogs whined and pressed close to the men. Turning toward them, something in the doorway caught Adams' eye, disappearing while he gazed. The projecting corner of the cellarway interposed between the doorway and Babcock, who did not try to see around it, but asked: "What is it?"

"I don't know," Adams replied in a subdued manner. "Please hand me my gun."

Babcock reached over to the corner behind him and after complying with the request, secured his own weapon, laying it beside him.

"Now," Adams remarked, taking up a doughnut and piece of cheese. "I am going to finish my supper, even if Old Nick comes."

Babcock looked troubled and apprehensive as he also went on with his supper.

"You don't know what you are bucking against, Tom. I think the quicker we get out of this accursed place the better; no matter how it storms, I am not a coward, but when it comes to such things as are here, discretion is the better part of valor."

"Maybe," Adams said, finishing his doughnut, "but I've never had any experience with spooks, and if there's some here I want to see it through! We read a lot about how mediums do it at seances, but this is no put up job."

"No, you bet it isn't!" Babcock spoke, fervently, for he was feeling now, in every nerve, the indefinable horror that is always in the atmosphere surrounding a place where foul deeds have been done; although not everyone is sensitive enough to feel it. "There is a vast difference between the kinds of disembodied beings in the spirit world. At seances if the medium is a medium, you, see your friends, no worse intentioned than formerly, but here—well, you will know all you want to of them before we leave, I think."

"You seem pretty well acquainted with the customs of our invisible neighbors. I didn't know you were a Spiritualist," Adams said, somewhat surprised.

"I don't call myself one, but I have seen and heard things in my life that can't be accounted for in any way except as Spiritualists claim, to do it," Babcock replied, decisively.

There came sounds overhead, as if someone was rolling hard balls, then heavy blows. Babcock sprang up and slipped his game bag over his shoulders, handing the other to Adams.

"I think we should be ready to leave on short notice," he said, quietly. "The storm must be less furious now."

Adams could not feel what his friend felt in the atmosphere, and was half exasperated at the idea of cutting short a (to him) novel and interesting experience. He stepped to the window and looked out.

"It is raining a little yet, but the wind is less. Can't we—?" as he turned away, he faced the dark doorway. For one moment he gazed, growing white under the tan, then raising his gun quickly, fired. The concussion seemed to relieve in a measure the tenseness of nerves. Unconsciously Adams had done the best possible thing under the circumstances, as sound vibrations dissipate the atoms which make up materialized forms.

"I am satisfied," he said. "No, don't ask any questions," as Babcock started to speak, "it was worse than what you saw. Take a firebrand and we'll get out," taking one himself.

They had to enter the other room to reach the outer door, through which the poor, trembling dogs rushed as soon as it was opened.

"Better take your brand with us; I shall make another use of mine," Babcock said, as they went out. Much of the plastering was gone from the ceiling, and when it held the blazing brand against the timbers the flames quickly caught and spread, fanned by the wind.

"That is what ought to be done to every house or building that is called haunted," he remarked, when, having thrown his torch on a pile of debris in a corner, they went down the road nearly as fast as they had come. "As long as such a place remains in existence the actors in tragedy are bound to the spot; by what law or for what purpose, God only knows, but we have ample proof that it is a dreadful fact."

Patriotism is natural, but the citizens of the Kingdom of God are thrilled with the highest sense of what it means.

THE SONG OF THE SOUL.

Bella Bush.

Past the waves of progress roll,
Freed from error's long control;
"Let me out" cries every soul.

"Out of darkness, out of sin,
Out of wrong's discordant din,
Till we gain the heaven within."

Every good thought is a seed,
Daily asking to be freed,
Reaching for a loving deed.

Every truth by us concealed,
Seeks its golden fruit to yield,
Pleads with us to be revealed.

Have we gifts that others need,
Lessons they may wisely heed?
Giving we shall live indeed.

Let them out, oh let them out!
Ever in life's folsome route,
When by cares were tossed about.

Let us wake that simple lay,
Tell of what the waters say,
And go singing on our way.

Then we'll be in speech and look
Like the little nameless brook,
The light of some sequestered nook.

Or, if mid life's busy throng
We will walk with spirit strong,
Ever singing freedom's song:—

Let us out of Error's night,
Out into the fields of light,
Champions of the true and right."

The Origin of Religion Through Natural Selection.

Mark A. Barville.

(Concluded from last week.)

I am fully aware that many eminent men in the scientific world will regard these propositions as premature and without sufficient foundation, but it must be remembered that any amount of merely negative evidence in any question of this nature can never outweigh the smallest amount of positive evidence, and those thinkers who persistently refuse to study the phenomena in question, have nothing to offer as an objection to these propositions but scientific prejudice.

There is another large class of writers who explain all the various phenomena by the agency of what they call "auto-suggestion," "subliminal consciousness," "dual personality," "exteriorization of sensibility," etc., etc., each of which may have a very small part to play in phenomena of a doubtful nature, but neither, or all, of which can explain the large number of the phenomena in the different classes investigated by the Society for Psychical Research. That great principle of logic which Sir William Hamilton called the Law of Parsimony, and which Dr. Romanes declared to be the only logical barrier between science and superstition, demands that we adopt the most natural theory—the one that is less strained—in our endeavors to explain the phenomena of the universe. This applies to cases where each of two theories may equally well explain a given phenomenon. But in the great majority of published facts on the observations and experiments of the Society for Psychical Research, the theories of "auto-suggestion," "subliminal consciousness," etc., etc., can offer no rational solution; and in the few they presume to explain, the explanations are, for the most part, greatly strained. We are therefore forced by the principles of sane thinking to accept the theory of spirit existence after death, and that the departed can, and do, communicate with mortals.

There is another fact, which by itself, perhaps, could not be admitted into this discussion, but as supplementary to the conclusions of many of the members of the Society for Psychical Research ought to have considerable weight. And that fact is, that every race of people, every village, in fact every neighborhood has its traditions of "visions," "trances," "talking to ghosts," "warnings," etc., etc. Traditions are very trustworthy and should be accepted with caution; but when they contain a grain of truth which harmonizes with the best skilled observations, and when, as in this case, they harmonize in the main with each other, and extend over ages of time and continents of space, they are not to be set aside with impunity. They are facts which must be reckoned with in any careful study of man's religious nature, and in my estimation must be accorded considerable weight in any discussion of the proofs of immortality and the communication between mortals and those departed.

From the wide extent of territory, embracing all the civilized portions of the earth, in which records of spiritual phenomena have been made, and from the universality of tradition as to these things, we may safely conclude that the ability to sense spiritual things, which we will call the "spiritual sense," is common to all races of people and varies among individuals as do the color of their eyes or the power of their memory. On the whole it has its greatest development in those persons of highest temperamental refinement. The spiritual sense is that with which we feel the presence of a person behind a tapestry when we are unable to detect them with our ordinary five senses. It has often been called the "sixth sense," and properly enough too. It has always played an important part in all religions, and explains the "voices from heaven," "warnings from God," etc., etc., which are common to all religious traditions, as merely spiritual impressions from departed spirits who are still interested in our welfare.

"Visions" and "warnings" and other phenomena, which are products of the spiritual sense—in the same sense as the tree is the product of the eye—have always been very closely associated with the worship of gods for two distinct reasons:

First, the mental attitude of people in the act of worship, or in sacred places, is of calm meditation. Their minds are not kept in a turmoil by the message sent in by their five senses. Their spiritual sense has an opportunity to work, and so, "the still small voice," which is nothing other than an impression from the spiritual world, is frequently heard and ascribed to whatever god is being worshiped. And likewise Christians and others, accustomed to pray nightly before closing their eyes to sleep, are often visited with visions and experience the "peace of God" at that time, because their minds are so tranquillized that spiritual things can then be sensed by the soul. Biographies of the devout are filled with such experiences.

Secondly, the spirits of our departed friends themselves always anxious to influence us for good, could much more easily impress our minds when tranquillized, and thus choose the time of our worship for their endeavors to impress us. These impressions generally not being understood in their true nature, if understood at all, were ascribed to

a god as being some direct command or warning from him.

The waves of spiritual awareness enjoyed in religious reveries are identical with the waves of love emanating from two pure souls having the tenderest feelings for each other. All who have ever been loved by a noble soul and enjoyed the ineffable calm emanating from such tender bonds will be struck by the close similarity between the fine influx of feeling in their society and the "peace of God" as described in the writings of the saints. No we have another reason for concluding that the sweetness of religion is really in the loving ministrations of the spirit world.

Taus the waves of spirituality, the "peace that passeth all understanding" that has constituted all the sweetness in religion, and has been the balm of healing to countless millions of weary and wounded souls, is discovered to be soul glimpses of that beautiful region inhabited by our sweet and saintly friends who have laid off the mortal. Another faculty has been developed in man which has raised him far above his cavedwelling ancestors as they were above the lizards and other slimy things that crawl on the face of the earth. In sooth, a new heaven and a new earth have been opened unto him.

IV.

SPIRITUAL SENSE EVOLVED THROUGH NATURAL SELECTION.

After traveling by a long and, perhaps, wearisome path we arrive at the heart of our discussion. The question foreshadowed all through our argument now rises into full view—How was the spiritual sense, the principal factor in the religious nature, developed in the course of man's evolution from his ape like ancestors?

We have heard it argued by men eminent in the educational world that man's religious nature could never have been developed through the laws of evolution, which always work through bloodshed and strife; that the "survival of the fittest" could in no way have effected such a god-like quality as our spirituality. But, somehow, it always seemed to me that such reasoning was not quite conclusive. The premises were too hastily formed. It was assumed that our spirituality is somehow extra-natural, and therefore was beyond the realm of natural law. To be sure Natural Selection works through the destruction of, perhaps, all but one in ten thousand codfish, to take a specific case. But there is nothing in the principle of Natural Selection that inevitably produces cruelty and makes for unspirituality under all conditions. To take such a position is to totally misunderstand this great principle—it is really to assume that cruelty, ferocity, selfishness, and the like, are the only characteristics capable of being developed through Natural Selection. A principle that has been equally as effective in the production of the timidity of the deer, and the love of the mother for her young, as the ferocity of the lion, is certainly not irrevocably bound to produce only cruelty, selfishness, and those qualities directly opposite to those we call religious.

The amount of animal and vegetable life which a given area can support is certainly limited. The tendency is for reproduction to continue at a high geometrical ratio. Only a very few out of the thousands of seeds and eggs and animals born alive ever mature and survive to propagate their young. And those best fitted to survive the hardships of existence will be the ones that will mature. Natural Selection has seized upon and developed qualities of whatever nature that have been of advantage to a species in its survival in the struggle for existence with other species and the constantly changing conditions in nature. It works primarily through individuals and through individuals it modifies the species, or that portion of it affected by the acquired characteristics of a favored few. New varieties are originated, and if they modification continues to a sufficient extent they are given a new specific name. Any beneficial quality that has become fixed through heredity greatly increases the chances of the survival of a larger number of favored offspring, and so gives the type possessing such beneficial quality a great advantage in its competition with its ancestral type.

Now we will apply the principle of Natural Selection to the spiritual sense, and see if it throws any light on its origin and development. Ever since man came into self-consciousness, and did things with a conscious purpose, there has been an opportunity for departed friends to try to watch over and aid the dear ones left behind. As soon as mentality was developed to a sufficient degree to carry on any intelligent and sustained effort, spirits having such a mentality would naturally try to impress their earthly friends with thoughts and suggestions. There would be the same desire to return to those left here as there is for us to reach out our souls to those departed. It would be the natural result of affection—which quality is acquired very early in the tribal development—that they attempt to be made to impress thoughts upon the minds of mortals.

Slight variations along the lines of soul-receptivity, or spiritual sensibility, in the course of man's development, would be bound to arise, "spontaneously"—the same as all other variations arise from any change in the delicate complexity of causes and conditions that make up the environment of any individual. All variations are enshrouded in the most obscure mystery. No one is able to account for the slightly different shades of blue in the eyes of a large family of children. But we assume that if we knew down to the last detail the delicate balance of forces at work in the gestation of a child, and knew how that balance was affected by a slight change in outside conditions, we could account for any particular shade of blue the child's eyes might have. No one supposes that variations in nature are actually spontaneous, but they are spontaneous as far as our ignorance permits us to judge. So, in this sense, we repeat that in the long run variations along the line of soul-sensitiveness would spontaneously arise, and once given such variations, Natural Selection could develop them to almost any degree if it would be for the advantage of those possessing them.

Then, too, it may be that there has been an active agency, working in conjunction with such spontaneous action, which has aided and shaped the course such spontaneity would take. Our ignorance of the properties of the mind or soul is intense, and it is exceedingly unsafe to proceed to reason from ignorance. But from what we can gather from the practice of hypnotism, mesmerism, psychism, etc., it is evident that the mind or soul can exert a powerful influence without physical contact. Also, after making immense deduction for over estimated results, and for the product of diseased imaginations, there must remain quite a large body of fact in abilities claimed for the mind or soul in Mental Science, Christian Science, New Thought, etc., etc. Now it seems highly probable to me, in view of these great powers of the mind, that departed spirits by systematized and sustained effort could greatly modify our minds and increase the frequency and intensity of variations along the line of soul impressibility, or through the spiritual sense. This seems to me a legitimate conclusion from forces and feelings known to be in action. Thus we have spontaneous variations

along spiritual lines, and also a very high degree of probability that such spontaneity is aided upon and intensified by the active agency of the spirits in the spiritual world. (To be continued.)

Note that Saturday, July 29, is V. S. U. Day at Onset!!!

The Discovery of God.

Dr. George W. Carey.

The 5th verse of the last chapter of the book of Job reads as follows:

"I have heard of thee by the hearing of the ear; but now mine eye seeth thee."

The wonderful writings and scientific statements found in the Bible, that book of all books, were recorded at dates covering thousands of years by men and women who never heard of each other. Some of these teachers lived away back in the age when the Solar System was swinging through the Zodiacal Sign Taurus, when Phallic worship prevailed, when the Number Six was understood as Sex and the Creative or formative Principle operating through the sex functions was worshipped as the very Holy of Holies. Other teachers, who contributed to the knowledge of life and its operations contained in the Bible lived in the age of Aries, a fire sign, when fire and the Sun were worshipped as the very essence of God; and as heat, the cause of the phenomenon called fire, can not be seen, it was a reasonable thing to say that "no-one can see God and live." So then, it depends upon the point of view one has of God or the spirit of things, whether they say, no one can see God and live, or say, "Now mine eye seeth thee."

I think the writer of the book named Job must have lived more than 8,000 years ago, even before the Taurian age—symbolized by the Winged Bull of Nineveh—which was the Gemini Age, the age of perception and expression, being an air age. Let it be understood that an age in this connection means 2,000 years, the period required for the Sun to pass across one of the Signs of the Zodiac.

In an air age souls awaken to their Divine heritage and realize their Godhood. The writer of Job lived in the Gemini or air age and could see God and live. Our Solar System has entered the Sign Aquarius, another air sign and the spiritualized elements so act upon our brain cells that we are able to understand the teachings of a past air age and also see God and live.

Carlyle, the prince of literary critics, said the book of Job is the most wonderful and beautiful literary production ever given to the world.

Certainly the scientific truths of Astrology and Alchemy, and of the soul's operation in flesh as set forth in that book are without a parallel.

The letters J O B have an occult, scientific meaning. I and J are the same and I O B means the same as Job.

I means the eternal I. All the Hebrew letters were formed from I. O means the universe without beginning or end and B means Beth, a body, house, church or temple; therefore God and all may be discovered or seen in Job or Job.

The word Job has no reference to a person. The name or letters of the word symbolize Principle—the same as Wisdom, Knowledge, Intelligence or Christ or Buddha.

We symbolize the principles of our government in personalities and picture them in the form of a man or woman—namely, Uncle Sam, or Columbia. But we do more than that, we put words in their mouths and make them utter speech. And shall we ignore these facts when dealing with the record of ages past?

One record plainly states that Jesus spake only in parables.

But let us consider more closely the subject of the text, The Discovery of God.

If the statement, "I and the Father—Creative Power—are one" is true, the "I" must be the Father manifested or expressed. As it is not possible to conceive of the Father except through expression, we must conclude that manifestation in some form of so-called matter is Eternal—the great necessity and is therefore always been.

It is quite as reasonable to think that some oxygen and hydrogen has eternally existed in gaseous form, some in the combination that causes water and some in the more concrete or concentrated form known as ice as to think that oxygen and hydrogen was created and proceeded to form water or ice.

Then upon the postulate that spirit and matter—that is, bodily or material expression—are one, it follows logically that matter including the physical body or temple of man, is as necessary to the Father-mother principle while held in a given rate of activity or expression as this life essence is necessary to matter, or the physical structure of man.

If I do not see oxygen and hydrogen when I look at the manifestation we call ice, then there is no ice. When I see water I know just how oxygen and hydrogen appear when united—so when I look at any form of so-called matter, I know exactly how God appears at that particular time and place.

I do not see the effect or works of God but I see God—and just as much of God—as face to face as I am capable of seeing or recognizing at a certain time.

I hold in my hand that particular form of the one thing called a rose. Material thought says it is made by God, or that God is in the rose or back of it or that God caused or created it—but when spirit asks where is the God that created the rose—where has he been taken himself, material belief is silent. What a gulf is between this concept and God—the everywhere present substance.

But hold a moment, I have here a bud, a half formed rose. If God makes a rose he must continue the work to completion. Ah, speak softly! Look closely! the rose is now being made! and you say God is making it.

Yes, you said God made this full blown rose. Well, then, he is surely now at work on this half blown rose. Bring on your microscope, your microscope. Quick now, you chemist! Bring on your test tubes—your acids and alkalis. Analyze, illuminate and magnify! Now we shall discover God, he is here at work before our eyes.

What do you see, chemist? What do you see, scientist? Ah! I know what you see. My experiences in the realm of matter and of spirit tell me what you see. O thou stupendous sex force—sex—days of creation. Thou Mother-Father Yahveh! Thou Divine Male or Female! Thou eternal positive and negative Dynamics, we now behold thee operating.

Out from the chemically mass of God's creative compounds—out of the quivering, vibrating substance slowly comes forth the rose. But are you sure it is a rose? Hold a moment! What is a rose? Of what material is it formed?

All the chemist speaks—he of the crucibles and test tubes and acids. Hear the chemist! He says: "The rose is made from the universal substance."

Thanks! Blessed be the chemist—universal one—versus—no substance—no other substance—God is substance—God is all—God is the rose or the smile we call a rose.

Acids and alkalis acting.
Proceeding and acting again.
Operating, transmuting, fermenting
In throes and spasms of pain—
Uniting, reacting, creating.

"Life made passing under the rod.
Some people call it chemistry,
And others call it God."

Job did not say, "I see the thoughts of God," nor did he say, "I can fathom the mind of God."

The Plan cannot be seen, but that which is planned—a planet—can be seen. One may see the substance of God without understanding the mind of God.

Let us hear Emerson on this stupendous, glorious theme, Emerson, the musician of the soul! He who came and touched a chord of the Human Harp so long unused that 'er his tones came forth to thrill the heart the Harper had departed on his way. And even now we must tiptoe and hold back the breath to catch even faint echoes from that smitten note that shall forevermore vibrate with the music of the stars.

"The great idea baffles wit;
Language falters under it;
It leaves the learned in the lurch;
Nor art, nor power, nor toll can find
The measure of the Eternal Mind,
Nor hymn, nor prayer nor church."

O thou ever present Divine Mind and Substance, we now fully realize our oneness with thee and bathe and revel in thy glory. The mighty Angel of Reality has torn the veil of illusion and we see the Celestial City of Truth with wide open gates and the white light of Eternal Love forever upon its streets. Oh soul! in the shadow of sickness and trial, "take up thy bed and walk—thy sins be forgiven thee."

Los Angeles, Cal.

The Absurdity and Crime of Vivisection.

To the Editor of the Banner of Light:

I read with sympathetic interest your two articles, "Torture in the Name of Science" and "A Better Way" in your issue of June 17.

The question of vivisection is arousing the greatest interest in this country among all classes, from the highest to the lowest, but, unfortunately, so great is the ignorance of the true science of healing disease displayed even by those who vehemently oppose the practice of vivisection, that little headway has been made in checking the triumphant progress of the vivisectors. The only way to put an end to the callous brutality and perverse folly that characterize the practice of vivisection, is to revolutionize the science of treating disease, by training a new type of doctor—the teacher and healer combined, which was the aim of Jesus Christ to establish on earth. Without men and women of strength of character and practical knowledge, the best ideas will go to the wall.

The great need now from the point of view of the higher ideas is to make an international combine of the curative results obtained through using the finer forces of will, magnetism, etc., without resort to drugs and serums. A great triumph has been attained by the public recognition of the open-air treatment of consumption, but the principle of instructing the invalid in the art of deep breathing, concentration, etc., has yet to be understood by the majority of doctors and invalids. More could be accomplished in a fortnight than is now done in several months of ordinary shallow breathing in the open air. I believe the time is at hand when cancer will be treated successfully by deep breathing exercises, magnetic and suggestion treatment, etc. In fact, cancer was cured here in London about half a century ago by Dr. Elliottson by magnetic passes.

What is necessary to understand is that man is a center of force, the finest and most powerful of all the forces of nature, and that this force does work in the same manner as any other force, when the conditions of its manifestation are favorable. Vivisection is the blind groping of men densely ignorant of the laws of force, and has been scouted with the utmost contempt by all who have eyes to see and ears to hear. Were it not for the suffering it entails upon sentient creatures it would only excite ridicule, so far as it claims to aid the science of healing.

Yours faithfully,
Arthur Lovell,
94 Park St., Grosvenor Square, London,
July 6, 1905.

REMEMBER—THAT SATURDAY,
JULY 29, IS V. S. U. DAY AT ONSET!

To Liberal Doctors.

We have, remarks the editor of Medical Talks for the Home, a few words to say which ought to appeal to every reasonable and liberal doctor who reads them. The case is like this:

Dr. R. S. Clymer, of Allentown, Pa., graduated in 1886 from the University of Chicago. He then practiced medicine in Wisconsin, and afterwards in Oklahoma, in which states he was regularly registered as a physician and received certificates entitling him to practice. In 1903 he moved to Allentown, Pa. He opened an office and began to have a very large and lucrative practice. Before beginning to practice, however, he presented his diplomas and certificates to the prothonotary of Allentown and received from him a medical certificate authorizing him to practice in the county, in which Allentown is located.

But Dr. Clymer soon began to be hated by the regular physicians of that city.

First—They were envious of his success as a physician and jealous of the influence he was beginning to have in the county.

Second—He wrote a book opposing vaccination.

Third—He befriended Dr. Woodhouse, who was imprisoned by the regular doctors for giving lectures on the subject of hygiene and physical culture in the state of Iowa.

Fourth—Dr. Clymer made himself offensive to the regular physicians by becoming a charter member of the American Medical Union, which stands for liberal medical ethics and is opposed to the tyranny of class medical legislation.

All these offences were considered sufficient grounds on the part of the regular physicians of Allentown to institute a prosecution against Dr. Clymer.

There was a new law in vogue in Pennsylvania requiring physicians to pass an examination before a board of examining physicians appointed for that purpose. Dr. Clymer did not appear before this board and take his examination before he began to practice. This raised the technical ground on which their prosecution was begun.

Remember, it was not denied that Dr. Clymer was competent to practice medicine. Everybody admitted that Dr. Clymer was a graduated physician; that he had been an authorized practitioner in the state of Wisconsin; that he had been a regularly authorized practicing physician in the state of Oklahoma; that both education and experience had fitted him to practice medicine; that he was practicing medicine with great success in the city of Allentown; that he was an honorable and upright citizen and had a multitude of friends and patrons. All this was admitted on the part of his prosecutors. The sole point of their prosecution is his failure to answer before their board of examiners, giving them

twenty-five dollars for the privilege of giving him such an examination as they chose, with the right to accept or reject him, as a regular practitioner. This was all they had against Dr. Clymer.

Dr. Clymer on his part refused to submit to the indignity of such an examination. He had just as good a right to practice as any of the other doctors, and was just as competent to practice as they were. He did not believe that they had any constitutional right to require him to appear before them and submit to the ignominy of being examined by them and having his competency to practice medicine passed upon by a set of men who knew no more about medicine and surgery than he, when he had already been authorized by the University of Chicago, and the states of Wisconsin and Oklahoma to practice medicine. To be dragged before a board of political doctors and put through the cat-chalam again, as if he were a schoolboy, paying a gain of dunderheads twenty-five dollars to go through the farce of passing upon his education, was too much for him. He had a spark of American manhood left in him and a vestige of that spirit which led our forefathers into the War of the Revolution.

They began their suit. Doctors by the names of Seiferting, Cawley, Kress and Herbst. One, two, three, four of them. Four to one. They contrived. They pulled wires. They had lots of money to back them. They brought every possible pressure to bear, and finally succeeded in procuring a verdict in their favor. The jury must have been somewhat in doubt, as they were out several hours before they returned the verdict which these four doctors had worked so hard to procure. Well, all this leaves Dr. Clymer an outlaw in the state of Pennsylvania. His vocation is gone. His patients dare not employ him any more. His business is ruined. His prosecutors have made him seem as if he were a footpad or a horse thief. Dr. Clymer does not propose to submit to this. He has asked for a new trial. He is determined to demonstrate that such a law and such procedures are unconstitutional. He believes he has as good a right to practice in the state of Pennsylvania as any other doctor. He is determined to defend his case.

But this is a very expensive business. One man pitted against the medical associations of the state of Pennsylvania is an uneven matter. It must already have cost Dr. Clymer a great deal of money to defend himself. His petition for a new trial, if granted, will cost him a lot more money. Dr. Clymer is not simply fighting for himself. He is fighting for a principle. He is fighting for a thousand other doctors who are liable to meet the same sort of persecution. If Dr. Clymer succeeds in establishing the fact in the state of Pennsylvania that he has a right to practice without appearing before a board appointed by his enemies for examination; if he succeeds in establishing the fact that a diploma gives him the right to practice in the state of Pennsylvania without the assistance of the board of examiners, he will have done the same thing for a multitude of other doctors who do not believe in the tyranny of the present medical legislation.

Now, then, liberal doctors, what are we going to do about it? Are we going to stand back and let Dr. Clymer bear this expense all alone? Are we going to sit on the fence and see one boy fight four other boys bigger than himself and do nothing about it? Are we going to wait here and see him whip four antagonists to a finish and then get down off the fence and enjoy the fruits of Dr. Clymer's game fight? Or are we going to get down off the fence now and chip in and help the doctor a little?

The editor of Medical Talk leads off in this matter by subscribing five dollars to assist in the defense of Dr. Clymer. In this expense we have not the pleasure of a personal acquaintance with Dr. Clymer, but we have an acquaintance with the principle that he represents and a strong affection for the liberty he seeks. It is not Dr. Clymer that we are urging our colleagues to assist so much as it is the case he represents. If you want to help this honest doctor who is putting up a brave fight against an outrageous injustice, send your contributions directly to him; or, if you prefer, you may send them to us and we will see that they are forwarded. We shall be glad to publish in our next issue a list of the names of doctors who have contributed to this cause.

Dr. Clymer's address is 205 North Sixth St., Allentown, Pa. The able lawyer who represents him in this fight is Hon. C. Oscar Beasley, 1011 Chestnut St., Philadelphia, Pa.

Since writing the above we have received the following information from Dr. Clymer:

"When I went before the prothonotary he said that there was a new law, but being a registered physician in other states would free me from the new law, and he could legally register me under the old law. He said they had to recognize the documents of other states. Dr. Woodhouse was with me. The prothonotary was honest and positively admitted this on the stand; he went so far as to say this was his practice and that many others were registered and in practice the same way. Court told me, jury not to recognize the seal of the court, but to find me guilty of a crime, simply because I had not been before the state board. This was extraordinary for a court to do and astonished every one. It bastardized the seal and the work of the court."

Note that Saturday, July 29, is V. S. U. Day at Onset!!!

A Japanese Birthday Custom.

On the anniversary of a boy's birthday his parents present him with a huge paper fish, made of a gayly painted bag, with a hoop of paper dimensions forming the mouth. A string is tied to the head, and the fish is hoisted to a pole on the roof of the house.

Then the wind rushing through causes the fish to swell out to the proper size and shape, and gives to it the appearance of swimming in the air.

A Japanese boy carefully preserves every fish thus given to him. One can tell by the number of them that swim from the same pole how many birthdays the little fellow has had.—The Christian Register.

What the superior man seeks is in himself; what the small man seeks is in others.—Confucius.

"Oh, help us that these faces of our own be peace and joy and strength and sunny summer days to our friends."

Have you felt the sweet joy of God's Presence in times of danger? Constant praise and prayer will obliterate all sense of danger. Even the darkness shall be light as the day.

Pray with your heart, just as a little child prays. It does not matter so much about what words you use, but it matters very much whether you pray with heart or lips.

Oh, don't know that the way to power is with thorns. Endure the smart if you would win.

Face not to be new myths. Defy the hurt. Set new ideals. Boldly enter in.

The Question Bureau.

CONDUCTED BY THE EDITOR.

This department of the "Banner of Light" is not intended for personal matters, nor for the discussion of religious or political questions. It is intended to deal with questions of general interest, and to be helpful to the reader.

Questions and Answers.

W. A. L., Boston, Mass. Q.—I have recently seen it stated that the distinguished English scientist, Sir Oliver Lodge, asserted that "man was the product of the labor of the earth during millions of years when only reptiles crawled over its surface." He also it is said, remarked on the same occasion, "Man was the highest part of nature," and referring again to the antiquity of man he remarked that "the Greeks belonged to antiquity, they lived but a very short time ago in the eyes of eternity," and following these remarks came the assertion made by theologians, but which Sir Oliver apparently accepted without qualification, that "Christ (Christ) was fully and completely a man." If there is any sense in the sentences quoted does it not imply that the high water point of evolution was reached in the man of Nazareth, and if this is a fair interpretation of Sir Oliver's words what evidence supports it, and what is to be said for the ideal men of other religions?

A.—When a man of science addresses a non-scientific audience he is liable to put things a little less exactly than he would if he was talking to an audience of his peers. Especially in this case when addressing the popular company, a company professing the popular orthodox faith, as in the case we learn when the remarks quoted by the questioner were made. Sir Oliver would not deny that evolution is still operant, and that all men are subject to its influence. He admitted, we see, that Christ was the highest man—as per an extract from his remarks now before us—and that Theologians now accepted His humanity in full, but even so, is there any evidence that Christ exhibited any faculty, or mental, moral or spiritual nature, or culture, or character, which would show he was the highest man nature—or God—had produced in the past or since? This is not written in any sense of hostility to the ideal man of the Christian world, lovable and spiritual as he most truly was, but reaping and history must be allowed their way, and each show that He was not "fully and completely a man."

Further, the "miracles," which were formerly insisted upon as proofs of his divinity, are now understood to be the exhibitions of those psychic faculties and spiritual relationships common to millions in the past and in the present. Modern mediumship has to its credit marvels as marvelous as those associated with His career. Indeed modern theologians have practically discarded their insistence upon those marvels in support of their claims regarding Christ, which shows a dissent between the scientific and theological opinions now prevailing, for if Christ was the highest man, and the theologians correctly claimed his miracles as facts, then Sir Oliver and the theologians must stand for the miracles in spite of the theologians who do not now accept them. If Sir Oliver would speak as frankly about Christ as he would about argon or radium, or any non-theological matter, he would offend his religious friends no doubt, but he would avoid making himself ridiculous by striving to put one foot upon the scientific stool and the other upon the theological stool, and so running the risk proverbially associated with such intellectual gymnastics.

Frankly we do not admit that the ideal figure of the Christian faith represented "the high water point of evolution" so far as man is concerned, and any implication that he did is contrary to the histories of all other religious reformers and moral teachers. Finally, the mediums of our Cause have told us more about the realities of life after death than Christ ever did, or any of his disciples or ministers have done.

Eunice M., Fruitvale, Cal. Q.—From my childhood I have "seen" things and heard sounds, but as no one else either saw or heard them I was at first inclined to regard them as mere fancy, and then, when, for telling stories, I recently met a Spiritualist to whom I narrated some of my experiences and was advised to develop my mediumship. As my health is not good, and my relatives are not in sympathy with such matters, will you give me the benefit of your advice?

A.—If without effort you continue to see and hear there is no harm to be feared from your "experiences," unless they should become too frequent, and pass from reasonable control. If such should at any time appear to be likely, draw a light veil at once and utterly refuse to be annoyed in any way. Watch this point carefully. We would strongly advise you not to seek development. The impression coming to us is very positive on the point. It would hurt your health and lead to much unhappiness in your surroundings.

A Chance to Make Money.

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

REMEMBER THAT SATURDAY, JULY 29, IS V. S. U. DAY AT ONSET!

The English Annual Convention.

From the English papers, The Two Worlds, Manchester, and Light, London, of the first week in July, we learn that the Annual Convention of the English Spiritualists' National Union was held on Saturday and Sunday, July 1 and 2 in the Co-operative Hall, Hammer Street, Burnley.

The first of the gatherings was the Annual Meeting of the members held on the Saturday evening to receive the Reports of the President, J. J. Pazz, the Executive Board, the Secretary, Hanson G. Hey, and the Treasurer; and the reports of the committees upon Propaganda work, and the Fund of Benevolence. The various reports showed satisfactory results in each department, and a larger number of societies in affiliation, and individual memberships, than at any previous time in the history of the National body. The Credentials committee reported present and acting: 12 members of the Executive Board, 1 Auditor, 57 Representative members and 28 Ordinary members; Total 109.

The President elected for 1905-6 is Mr.

John Adams, of London, and the Vice-President elected is Mr. J. C. McDonald, a veteran worker in the Cause, on whom the honor is well bestowed.

Following the annual Business meeting was what is designated as a Consultative Conference, which is held on the morning and afternoon of the next day, Sunday. The morning session was devoted to the reading of a paper on "Some Thoughts on Mediumship," by E. W. Wallis, the well known trance speaker, who visited this country some years ago; in the afternoon another paper was read on "Our devotional attitude: Is it all that is to be desired?" by W. E. Long, the resident lecturer of a South London Spiritualist Society. Discussions followed the reading of each paper. At the evening gathering a large audience assembled, and short speeches and messages occupied the time.

Our contemporaries describe the meetings as being the most successful ever held, and general satisfaction appears to have been experienced.

Mr. Thos. Grimshaw, of St. Louis was present and addressed the Sunday evening meetings, received a very cordial welcome from his former towns folks.

Recent Achievements in Science.

When we contemplate recent achievements in science, we are at once surprised to discover how utterly they have demolished the so-called materialistic conclusions of a quarter century ago. At that time it was almost universally believed by the prevailing thinkers, along lines of scientific investigation, that alleged matter was the ultimate substance of nature, and that what was, by force of differentiation, denominated spirit, in reality had no existence whatsoever.

It is very true, however, that the multitude were very largely confounded by the use of terms which they did not understand, as did the philosophers. For instance, the term "materialistic" was wholly discredited by such students as Huxley and Tyndal, whilst Haeckel and Buchner, although they are usually regarded as the most outspoken materialists, refuse to be so classified.

The famous text of Tyndal, which has been quoted a thousand times to convince the unfaithful, that he was a downright blatant materialist, proves nothing more than that he was pre-eminently a hylozoist, which is a wholly different thing. What Tyndal said was: "By an intellectual necessity I cross the boundary of the experimental evidence, and discern in that matter which we have, in our ignorance of its latent powers, and notwithstanding our professed reverence for its Creator, hitherto covered with opprobrium, the promise and potency of all terrestrial life."

Note that Saturday, July 29, is V. S. U. Day at Onset!!!

Misplaced Pity.

William Brundon.

It was a misfortune to the robin to be thrown out of its nest before it could fly, and to fall in such a way that its little wing was injured, and would never be exactly as it would have been but for the accident. At first it seemed as if there was nothing else for it to do but die and be out of the way. But the mother-bird elected differently—she put it in shelter and fed it—and by and by it began to flutter a short distance—then it found the strength to reach the nest again—and was but a little less limited than the others, and like them had all the world before it to enjoy.

You should have heard the pity of the others—it would have done you good to have heard it expressed in their liquid bird speech. They seemed to think that its escape was all but miraculous, and they called it—the bird with the broken wing.

In sooth the pity at first was pleasant, and it was a fine testimony to the sympathy of its tribe, but the bird did not like the name that was given it, for it does not represent me, it said. I am well now and as good as the rest of you, please to remember that, and I am doing as well as the rest of you, so don't injure my mind with any reflections of misfortune, or any picturing of me as a helpless cripple that cannot fly. I enjoy life—I love the things given me in garden and field, and while the summer is here, I will share its delights with the best of you. It is what we are in mind that counts in relation to our happiness.

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.

Benjamin Seth Youngs.

A. G. Hollister.

Author, Minister, Missionary and Founder of the Society at South Union, Kentucky, went from Watervliet, N. Y., in January, 1805. After laboring more than thirty years in the west, returned to Watervliet in 1836. In a letter addressed to Ebenezer (R. McNemar at Union Village, Ohio), dated Watervliet, March 17, 1838, writes as follows: "Concerning the manifestations there occurring, and rending revolutions of the times, which have taken and are still taking place here below, here is another voice from above, to which we may do well to give heed as unto 'a light shining in a dark place.' The extraordinary gifts and operations of the Spirit of God, of which I gave you a brief sketch in my letter of November last, have continued greatly to increase, and have extended to all the societies in the east. Worlds unknown to mortals, nay, unknown to the ancient prophets, and even the holy evangelists, are discovered!"

Cities which the ancient prophets nor any of the evangelists dreamed of, are traversed and their celestial inhabitants conversed with, in all the simple freedom that you can possibly imagine to exist between parents and children; or brothers and sisters who mutually enjoy all the combined favors of heaven and earth! Cities by name as far exceeding in celestial majesty the New Jerusalem which John saw, as the city and temple of Jerusalem were superior to Nazareth of Galilee, or the city of London, or of New York, to hardenable in Ohio!

Meeting houses in the midst of these cities, of silver, of gold, and of glass, resorted to for worship by these celestial inhabitants, departed saints and angels, by counted thousands and counted millions! And the assembled multitudes worshipping God in praise and in dances, and shall I say, in the far advanced regions of felicity, with musical instruments, tuned by angels. Then, too, are seen and often conversed with, the departed spirits of our original friends and acquaintances—their residences, their grades of citizenship, of union, of calling, of state and standing in all of these distant regions whither they have gone!

Then, too, are brought to plain, familiar view, the various states of the wicked and of

the unfaithful, their various souls and conditions of woe! The states and conditions of those last mentioned in particular, is the regular theme of exhortations to repentance and the confession of all sin, of strict undeviating obedience to all that is taught, etc.

I think I mentioned to you that some had continued in trances, insensible to the things of time for the space of six or seven hours. I have since been present all the time while the visions continued from seven to fourteen hours. Some have continued in trance three and four successive days and nights without eating or drinking. In one instance at Canterbury a young sister lay in trance for the entire space of six successive days and nights!

You have doubtless received a great deal of information during the five or six months past, concerning this marvelous work; but let me tell you, mortals cannot well describe it, nor is it in itself under mortal teaching or control, though mortals may strive to control it, each wishing to have it operate in conformity to his own views and designs. You will watch, therefore, till it comes in its own way, and time, and when it does come, you will then, with others, have your own feelings and form your own opinions (if you can). In it all you will not forget Job 1:6 and 1:11. The Sons of God presented themselves before the Lord, and Satan came also. See also Gen. 3:1 and 1 Cor. 14.

Mount Lebanon, N. Y.

REMEMBER THAT SATURDAY, JULY 29, IS V. S. U. DAY AT ONSET!

Transition of Dr. Ezra A. Smith.

The news of the transition of Dr. E. A. Smith will excite deep regret among hundreds of Spiritualists not only in his town and state, Rutland, Vermont, but in many other places far and wide throughout the country, for he was widely known because of his long and intimate association with the Queen City Park Campmeeting Association which he faithfully served as president and secretary for so many years.

Dr. Smith was a prominent and well known citizen, and he, passed away from his home in Carver Street at 5 p. m. on Sunday, July 16, after a lengthy illness due to a complication of diseases. He had attained his sixty-sixth year of earth life, and leaves two sisters, Mrs. Augusta Adams, who resides in the West, and Miss Flora Oisewald, living in Burlington. He also leaves two cousins, R. C. Smith and George F. Hendee, of Pittsford.

The doctor formerly had an extensive and lucrative medical practice in his town and was one of its largest property owners, having twenty-five tenement houses, and nine farms in Rutland and other counties. He was a member of the Vermont legislature 1898 and in 1899, and was a Knight Templar and an Odd Fellow.

Thus one by one the old guard is being mustered out, and soon the familiar names of our pioneers will cease to appear in our journals. The worthy doctor did good service, and will be much regretted. The funeral, which took place on Thursday, July 20, was largely attended at the Congregational church yesterday afternoon at 2 o'clock. Rev. Charles J. Staples, a Unitarian clergyman from Burlington, officiated at the church, and the Knights Templar burial service was held at the grave in Pine Hill cemetery by Mount Calvary commandery, No. 1, of Middlebury. The honorary bearers were E. J. Ormsbee, Otis F. Smith, A. F. Smith, L. J. Cahoe, W. O. Ray and John F. Portwin. The bearers were F. C. Spooner, J. W. Estabrook, E. C. Carpenter, G. H. Young, George H. Churchill and L. F. Nichols. Delegations from Brandon, Lodge of Odd Fellows and Neshobe grange, of which he was a member, attended the funeral. The floral offerings were many and beautiful. Among those present were W. H. Brewster, Frank Hubbard, W. H. Kingsley and Thad M. Chapman of Middlebury, H. E. Day of Ripton and C. T. S. Pierce of Vergennes.

Letters from Our Readers.

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

Materialization.

To the Editor of the Banner of Light: Permit me to give a little of my own experience with materialized forms, as Mr. Randall has requested information from any disposed to give it. Years ago, at seances where the medium was sitting under test conditions, either secured by a held by a skeptic on each side, and only the medium's head visible protruding through the cabinet curtains, all sizes and kinds of hands materialized, sometimes several at once, and reached out to us from the curtains. My grandmother's hand felt substantial and natural, and all the sitters present said the same of their friends. Some by motions called for paper and pencil or slate, on which they wrote messages, while a sifter held paper or slate.

At a seance for full forms, held by the Berry sisters many years ago, I had an opportunity to observe several degrees of materialization. All the female forms appeared in gauzy white garments, speaking in whispers. Three different relatives came to my father and me; the hands of all felt dry and papery, and light as a feather. In embracing my aunt I found that her drapery was not materialized at the back; my hand touched her body, which felt like her hand, only at the spine there was a slight warmth. When the little Indian girl, Lotia, afterward moved around the circle, shaking hands with everyone, her hands were not noticeably papery and her hand-clasp was a fairly vigorous one. Later, one of the cabinet spirits, tall and powerfully built, brought out the entranced medium, supporting her in his arms. Certainly that spirit was solidly materialized to be able to hold up a mortal weighing possibly one hundred and thirty pounds. There was no possibility of fraud at that seance. I never yet saw a case of etherialization, such as Mr. Randall says: "Your hand can pass right through what you see." From the testimony of all I have met at seances, materialized hands have felt solid and natural, while test conditions proved fraud impossible. Apparently much depends on the strength of the medium, the guides probably making it go as far as possible.

R. E. R. T.

Piso's Cure—45 years on the market, and still the best for Coughs and Colds. 25c. per bottle.

He who sits down in a dungeon which another has made has not such cause to bewail himself as he who sits down in the dungeon which he has made for himself.—Dewey.

The highest joy is an edelweiss; it grows only soomed in the snow and nursed by tempests. There is no joy like divinely joyful sorrow, as there is no strength like divinely strengthened weakness. This is the paradox of Christian experience.—Lymman Abbott.

PROGRESS.

H. M. Hamilton.

Progress is slow climbing the steep.
The way is rough and long.
On hands and knees to crawl and creep
Above the jeering throng.
The multitude keep surging on
Like waves upon the sea;
Men fall exhausted, one by one,
Chasing the shadowy.

The vantage won one does not keep.
He shares with brother man;
One sows the seed, the many reap.
It is Nature's plan;
The multitude evolve no thought,
Reason does not appeal;
The source of Truth is left unsought,
The shadow seems the real.

Note: that Saturday, July 29, is V. S. U. Day at Onset!!!

PORTFOLIO OF ASTROLOGIC KNOWLEDGE.

Wonder Wheel Science Series.

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

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

1 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.*

1 copy of *Tabula Magus, of planetary hours, for vest pocket uses in hourly guidances, for all time. Character Reading on last page.*

1 copy of *Character Reader, on card, for desk use, or parlor diversion.*

1 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.*

1 dozen *Horoscope or Nativity Blanks for tabulating.*

1 dozen *Wonder Wheel Blanks, for quickly tabulating the places of the planets.*

1 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 purchased separately if so desired.

For sale at the BANNER OF LIGHT BOOK STORE, 204 Dartmouth St., Boston, Mass.

Inspirational & Trance Speaking

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

By J. J. MORSE.

For sale by the BANNER OF LIGHT PUBLISHING COMPANY.

NEW EDITION.

The Religion of Spiritualism

ITS PHENOMENA AND PHILOSOPHY.

By Samuel Watson.

(Thirty-six Years a Methodist Minister.)

Mr. Watson's long connection with one of the largest and most influential religious organizations in this country, together with his well known character for integrity of purpose and faithfulness in the discharge of every known duty, combine to render this a book that will attract the attention and command the respectful regard of thoughtful minds. It is an eminently well adapted to place in the hands of those whose attachment to the faith and forms of the Church incline them to have nothing to do with the subject upon which it treats. Twenty-nine chapters, 60 pages, cloth bound. Price \$1.00. Postage 10 cents. For sale by the BANNER OF LIGHT PUBLISHING COMPANY.

VOICES OF THE MORNING

A COLLECTION OF POEMS

Written by BELLE BUSH.

Handsome Cloth. 270 Pages. Second Edition.

Contains seventy exquisite poetry gems, and should be in the hands of every lover of truly inspired poetry.

"I will take pleasure in recommending your book to any literary friends who love poetry."—*Mary T. Longley, Secretary, N. S. A.*
"Voices of the Morning by Miss Belle Bush is a book of true poetry and may claim the right of being placed among the best American productions."—*A. F. Mearns, Asst. Editor, The Standard.*
"I read your poems frequently at my Sunday lectures and think the one entitled 'The Artist and the Angel' is worth the price of the book."—*Gen. A. Fuller, M.D.*
"I will gladly do all I can to give publicity to your delightful inspiring poems."—*James Henry Fox.*

For sale by the BANNER OF LIGHT PUBLISHING COMPANY.

SOUL RETURN.

A Book of Facts, written by FRED. MAX.

Handsomely bound. 774 pages. Price \$1.00, postpaid.

The volume deals in the facts of truth and the truth of facts regarding man, and the reason why he loves, lives and dies. "Soul Return" is a story of the soul. It is a romance without a dream—a reality without a poem—a fact without a lie. One reads it and re-reads it.

Published by E. W. BACON & CO., 1 Beacon St., Boston, Mass., U. S. A. \$14-15

An Astonishing Offer.

Send three two-cent stamps, look of hair, name, age, sex and one leading symptom, and your disease will be diagnosed free by spirit power.

MRS. DR. DOBSON BARKER.

230 No. Sixth St., San Jose, Cal.

27-3

If a Man Die, Shall He Live Again

A Lecture Delivered by PASTOR ALFRED E. WALLACE, at Metropolitan Tabernacle, San Francisco, Cal., Sunday Evening, June 25, 1905.

This pamphlet contains, in clear, trustworthy and convincing form, the first and only discourse delivered in America on the subject of "Soul Return" by the widely known and loved Pastor Alfred E. Wallace. It is a rare and valuable treatise on the subject of "Soul Return," and is a most timely and helpful contribution to the knowledge of the soul. It is a most timely and helpful contribution to the knowledge of the soul. It is a most timely and helpful contribution to the knowledge of the soul.

For sale by BANNER OF LIGHT PUBLISHING COMPANY.

New Edition. Just Out.

With a beautiful photograph of Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

Dr. D. A. Land.

PUBLICATION OFFICE AND HEADQUARTERS.
No. 225 Devonshire Street, Boston, Mass.
Building, Century Co., Boston, Mass.

WHOLESALE AND RETAIL AGENTS,
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston, Mass.
THE AMERICAN NEWS COMPANY,
41 Chambers Street, New York.

TERMS OF SUBSCRIPTION IN ADVANCE
Per Year \$2.00
To Great Britain, Australia and New Zealand, Ten Shillings and sixpence.
Postage paid by publishers.

EDITOR—J. J. MORSE
To whom all Editorial Contributions, News Items, Reports and Announcements must be addressed.

Transmitter and General Manager
IRVING F. STIMMONS
To whom all Business Communications must be directed.

Representative at Large,
Dr. GEORGE A. FULLER

ADVERTISING RATES.
Full particulars furnished upon application.

Advertisements to be received at continued rates must be left at our office before 9 A. M. on Saturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to search for the honesty of its many contributors. Advertisements which appear fair and honorable upon their face are accepted, and should it be made known that dishonest or improper persons are using our advertising columns, they are at our entire discretion. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

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

No restriction is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return unsolicited articles.

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

Banner of Light.

BOSTON, SATURDAY, JULY 29, 1905.

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

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

The N. S. A. Declaration of Principles.

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

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

REMEMBER THAT SATURDAY, JULY 29, IS V. S. U. DAY AT ONSET!

Brevities.

To reach heaven how many have to tread through the other place!

How often we bemoan our immediate trials not seeing that they are often blessings in disguise.

Truly, but the disguises are sometimes so thick as to be impenetrable at the time we see our trials.

But happy souls are they who only remember the lesson and forget the storm when the sun shines again, after the tempest is over.

Still, life has trials, which leave lasting marks upon our souls. Perhaps hardest of all to bear are those trials which come after years of faithful service, when, falling in health and vigor, the workers find themselves without resources, sick and stranded, and dependent upon the charity of the world.

It is a sad thing to reflect that many mediums who have not had the genius to save money—often because they did not have enough over their personal daily needs—are suffering for practical help. Flowery speeches about the Brotherhood of Man will not buy bread or pay rent.

Today, the pay accorded mediums is far below that of former years, it never was any too high, and in the struggle for existence many are falling faint and weary by the wayside. But such is true of other movements besides our own. The stipend of an ordinary preacher is a bare subsistence, while the "star" of the pulpit receives a salary far too extraordinary.

But apart from distress in old age there are constant difficulties owing to breakdown of health, accident or misfortune. In this country and in Great Britain these facts are realized, and here we have the N. S. A. Mediums' Relief Fund and the V. S. U. Home, while across the water is the National Fund of Benevolence. These are useful forms of work, and when the Massachusetts Home is furnished and in working order it will help some of our wearied workers with that rest and shelter which not charity, but our loving recognition of their past but not too well requited labors has justly entitled them to at our hands. The V. S. U. has its annual day at Onset on Saturday, as intimated elsewhere, and no doubt the statement that it has been during the past year, and the aid it needs to help it in the approaching season.

will loosen the purse strings of all who may be inclined to assist.

This is far excellent the age of education. Spiritualists, like all other intelligent people, are as much interested in education, and will be glad to know that the Morris Pratt Institute is now in working order and ready to do its part to assist in producing competent speakers and writers for our platform and press. A neatly printed and illustrated Catalogue—why not Prospectus?—of the Institute has reached this office. It sets forth in detail the various Regulations governing the course of training, the cost of tuition and board, either together or separately, and various other matters connected with the work. All interested should send to the Secretary, at Whitewater, Wis., asking for a copy, which will no doubt be sent with pleasure. Mem. Put a stamp in for return postage.

From far away Calcutta comes a handsomely printed and finely illustrated fortnightly magazine called The Empress, and the issue before us contains a number of photo reproductions of scenes of the late serious earthquake in the Kangra Valley, evidently an alarming and shocking catastrophe, as thousands of people lost their lives in the convulsion. In a personal note accompanying the paper the editor, Arthur J. Parker, says: "For your information I may add that I have personally conducted this paper from the start. It is now in its nineteenth year. Prior to 1888 the illustrations were in line or chalk reproduced by the lithographic process. The photo-process blocks, by which the paper is now illustrated, are all made in my office by a native and Eurasian staff. The printers are Messrs. Thacker, Spink & Co."

Next week Charles Dawbarn, the Sage of San Leandro, will discourse upon "Our Neighbors: Not Spirits," which will prove of interest to reflective readers. John P. Cook will have something to say under the head of "Wheat and Chaff," and the conclusion of the interesting article of Frank A. Barwise will be presented. We have on file a splendid series of articles from various other contributors, which will appear at the earliest opportunities. During the camp-meeting season our space has many demands upon it, so literary favors are apt to be delayed in their appearance. Dr. Schellhaus has also sent another of his thoughtful productions.

In addition to its colored frontispiece, another of Sigismund Ivanowski's drawings, the August Century will contain reproductions of the work of three well known American artists: four sketches of the "Summer Girl," by Howard Chandler Christy; "The Cabman" and "The Cafe Poet," studies of Parisian types by Henry S. Hubbell; and "Bradley's Mill-Pond," from the oil painting by Henry W. Ranger. Of this latter artist it has been said that this canvases, as those of no other artist, are thoroughly representative of the man himself, reflecting his powerful physical personality and rugged strength, yet with a gentle strain of poetry and tenderness.

The Truth Seeker Company, 62 Vesey Street, New York, has just issued a fine translation by Frederic Mitchell of Edgar Montell's "Freethinker's Catechism." This is the Catechism which created such a sensation in France some years ago, the clergy being infuriated at its bold opening declaration that "God is an expression." The book was introduced into some lay schools of France, which caused intense excitement among the Catholics. Montell, the author, was imprisoned in his younger days for his book, "The History of an Ignorant Brother," but today he occupies an honored position under the French government, being prefect of the Haute-Vienne at Limoges. The price of the "Freethinker's Catechism" is 25 cents.

Note that Saturday, July 29, is V. S. U. DAY at Onset!!!

Psycho-Physics.

During the past twenty years very considerable attention has been paid to the investigation of the psychological aspect of mediumship. Clairvoyance, clairaudience, thought transference and allied phenomena have been painstakingly investigated by various scientific men, and particularly by the S. P. R. A large amount of data has been accumulated and many interesting narratives have found their way into the Spiritualist and daily press. While undeniably valuable, the recorded information deals in the main with results and does not throw very much light upon the causes which produce the results, or the circumstances which render them possible. It is a wise method, of course. The accumulation of facts and the greater the number of correlated facts and definite facts that can be accumulated the more certain becomes the establishment of the truth of the claim that such facts do occur; but, after all, facts are but bricks, and bricks, valuable as they are individually, would be useless without the skill of the laborer and the intelligence of the architect to decide as to their ultimate use.

That, for instance, a person can see without use of the ordinary seeing apparatus or hear without relying upon physical condition, and sense by some different process than we are ordinarily acquainted with in regard to the operation of the sensory nerves, establishes certain facts, but does not throw any light upon what is concerned in the seeing and hearing and sensing in their relations to the consciousness of the person experiencing such phenomena. It is a guess, but scarcely more than a guess, to assert that such functioning as above referred to indicates an extension of normal functioning, and thereby to make the attempt to limit such phenomena to the purely material side of existence. It must not be overlooked, however, that for every extension of the phenomena of consciousness and sensation, a correspond-

ing extension of the possibilities of nature must be allowed for, so that in the end the more we find possibilities in man the more must we admit existing in nature, and such an argument is, of course, fatal to any delusion that would limit the scope of nature to what is known concerning her.

In the earlier days of the spiritual phenomena there was not the amount of attention devoted to the psychological aspect of our work. The absorbing interests of these early days, centered in what was described as the physical phenomenon. Those who are still familiar with the early history of mediumship will recall the extraordinary manifestations which took place in the presence of the renowned physical mediums, D. D. Home, Kooms, the Eddy brothers and the Allen boy, and hosts of others; whose names will readily occur to our older readers. The levitation of persons and articles, the movement of bodies, the transportation of articles for short and long distances and from within closed rooms, the production of lights, the appearances of hands and features and ultimately of full forms, were among the startling evidences of the powers of spirits in regard to material conditions.

When interest in these matters began to reach its highest point the voice of the fakir became heard in the land. Charlatans literally "stole the livery of heaven to serve the devil in," and gradually the circle for physical phenomena fell into disrepute. One of the great objections raised against such circles was that they were held in the dark and that no matter what precautions against trickery were observed, the sitters were, nevertheless at the mercy of the trickster, if such was conducting the gathering. So serious became the outcry against dark circles that they practically disappeared as a part of mediumistic work, from the movement in Great Britain and also in this country.

Considering the conditions which prevailed in many of such gatherings, the outcry was not without its justification, but the protest became very much like a panic, and an almost indiscriminate condemnation was indulged in when what was really required was a serious attempt to place the dark circle upon a legitimate foundation.

In the opinion of the writer, the dark circle should be looked upon simply as an experimental laboratory, for the purpose of enabling important questions of experiment to be scientifically determined. Putting aside the question of whether these circles should be held at all or not, attention is called to a point which is usually unnoted. Starting with the fact that the phenomena occurring in the dark circle are genuine, that it is an actual fact that physical objects are moved and transported, that sound and lights are heard and seen and that visible forms appear as if from nothingness, the question comes as to how such things are possible. We are face to face with some kind of force, with some sort of intelligent direction, with some ability or other of manipulating the force involved and bringing it into a relation to the phenomena referred to. The materialist derided the phenomena in question, scoffed at the idea of spirits' intervention, and claimed that only physical forces were known to him, and he would recognize no other. It was absurd, he said, to consider that those invisible spirits and powers were able to move ponderable substances, and apparently by levitation, to overcome the ordinary laws of nature.

The world progresses and our knowledge of the possibilities of nature's powers and her forces continually increases. Most of us can go back to the days of our youth, when we played with a small horseshoe magnet and sheet of paper and some iron filings. Placing the filings upon the paper and the magnet underneath the paper, we were amused or startled to see those little chips of iron move about as we carried the magnet from one portion of the paper to another. Those who are familiar with electro magnetism have doubtless seen the old experiment of the cash box resting on the table, defying the efforts of strong men to lift it until the demonstrator turned a little switch which cut off the current from the magnet underneath the box, thereby allowing an infant to lift the box which a moment before defied the strongest men to move it, and recent applications of the same force and principle, as recorded in the "Electric World and Engineer," New York, there is described the operations of what is called the magnetic crane, to lift heavy masses of steel and iron by magnetism at the minimum of manual labor and the maximum of facility and directness. The claim of the Spiritualist that the invisibles, by the application of unseen forces, could move a table, weighing, say, 60 to 100 pounds, excited ridicule, and it was claimed to be contrary to physical laws, but the magnetic crane easily lifts hundreds of pounds without apparent effort and by a force just as little understood as to its essential nature by scientists as is the force so derided years ago.

It is difficult to draw the line between the physical and psychical. They apparently overlap and no doubt the psychical forces are the link connecting physical forces with spiritual forces, and in the study of psychophysics we may tread the path which will carry us beyond the wildest speculations of Bileon and Margoul, and, possibly, ultimately give us a knowledge by which open communication between mortal and spiritual worlds may be constantly maintained.

The dark circle may have had evils connected with it, but it also had utilities. It was not the wisest policy to have discarded the method because of evils associated with it. It would be wiser to utilize the method under the most advantageous conditions, for we cannot afford to discard any means by which our knowledge can be extended and our progress facilitated.

All must obey that edict from above,
Which in the compass of each soul doth fall;
Nothing to hate, dear child, and all to love—
At least to pity all.

Victor Hugo.

V. S. U. Day at Onset Saturday, July 29!!!

By the liberality of the Onset Grove Association, the Afternoon Session of Saturday, July 29, will be in charge of the representatives of the Veteran Spiritualists' Union and the receipts be for the benefit of this ambitious institution.

Among those who will take part in the exercises will be Mrs. Minnie M. Soule of our Home Circle Department (her only public appearance in Onset this season) and Mr. Osgood Stiles, whose remarkable work in messages at the Anniversary Exercises held

V. S. U. MEDICINE

years, under this management, warrants us in promising one of the most enjoyable occasions of the season.

Why not make this a rallying day at the old camp, thus cheering the workers in this great undertaking and marking in joyful recognition the services of the faithful workers who have served and are serving the great Cause we love?

A Useful Publication.

There has reached "The Banner of Light" a recent publication, bearing the somewhat cumbersome title of "An Official Register of National, State and Local Spiritualists' Associations, Lyceums, Campmeetings and Mediums," which comprehensively describes the character and scope of the book.

This work has been compiled by that energetic and capable Western worker, Mrs. Laura G. Fiken, and from a somewhat hasty perusal the painstaking and far-reaching nature of her inquiries are plainly made manifest. The information presented covers thirty-five states, extending from Maine in the East to Florida in the South; California in the West to Oregon in the Northwest, with other states included in the area bounded by those mentioned.

It is satisfactory to find that in the states enumerated, there are to be found in all 506 meeting places devoted to our Cause. This does not, of course, mean that there are altogether that number of legally organized societies, as, in numerous cases, the meetings are not of that character, although doing their part in the general work. The spread of state associations is making steady progress and Mrs. Fiken reports the existence of twenty-one such bodies, which leaves twelve states without such bodies. With reference to the number of Lyceums the Register states the number of Lyceums throughout the country as thirty-four. On that head, no doubt, National Superintendent Ring will be able to corroborate the figures given.

In nineteen of the states, one or more campmeetings are held, the total being, it appears, thirty-six. We are sure Mrs. Fiken will pardon us for drawing her attention to a detail which may have been necessarily omitted, that is, her failure to present any intimation as to whether a society is in affiliation with the N. S. A. The information is not given, as far as we can see, in connection with either state or local organizations.

At the end of the book fourteen pages of double column matter is devoted to a list of lectures, test and message mediums, healers, astrologers, materializing mediums, physical mediums, mediums for spirit pictures, writers and singers, with their addresses appended. This should prove an exceedingly useful feature to the secretaries of societies.

The Register has a finely executed portrait of Mrs. Abby Louise Pettigill, president of the City of Light Assembly. For a frontispiece, there is a capital reproduction of the portrait of J. R. Frances, the editor of the Progressive Thinker, and in the preface Mrs. Fiken records her thanks to the editor of this journal, and his various contemporaries, for assistance rendered her in the compilation of the Register. There is no price stated for this production, but as soon as we ascertain what it costs a note shall appear in the column devoted to brevities.

We congratulate Mrs. Fiken upon the care she has exhibited in her work and also in the neat and attractive appearance the printer has imparted to the publication.

W. J. Colville in British Columbia.

After leaving Seattle and before taking overland train from Vancouver for Montreal, I spent a few days in Victoria, B. C., which is a truly beautiful, home-like city, not overpopulated nor too much excited with stress of business, but active, growing and evidently prosperous. As a country of ideal summer resorts, British Columbia is literally unsurpassed. No other section of the American hemisphere enjoys greater facilities; is more charmingly situated or possesses a more genial climate. In July when nearly all districts are overheated, Victoria and its environs suggest no thought of discomfort; the brilliant sunshine, azure sky, exceptionally long days and wide expanse of country on the one side and of water on the other, are conspicuous features of the situation.

The "Princess" steamers, operating between Seattle, Victoria and Vancouver, are truly palatial in all appointments, and considering the excellence of service given, the rates charged are very low. Nature has done much for this northern country, but art has supplemented nature to the extent of rearing very handsome and substantial public buildings and delightful private residences.

The local "Psychical Research Society" is doing a good work, conducting regular meetings in Knights of Pythias Hall, a very central meeting place. Mr. Williams, president; Mr. Steele, secretary, and other officers are earnest workers and do their utmost to keep the platform well supplied. It was my privilege to give a short course of lectures

in First Spiritual Temple was very impressive. We believe this to be Mr. Colville's first appearance in Onset on a public platform. It is expected that Mr. Irving F. Symonds, President of the Union, will preside. Fuller particulars of the program have not been furnished us, but the experiences of previous



in co-operation with these good people, July 12, 13, 14, 15, 16 and 17.

Though many people were away from home in vacation season and advertising was not extensive, excellent audiences were present on all occasions and at the close of lectures the questions propounded evinced deep thought on the part of many of the questioners. Clergymen of the English church and representatives of all trades and professions, were in my audiences. I became so much at home in Victoria that I regretted being compelled to limit my visit to six days' duration, but the imperative claims of Eastern engagements have forced me to undertake another trans-continental journey which, on the splendidly equipped Canadian Pacific R. R. is not a hardship, but rather a delight, especially in summer, when the majestic natural scenery is in its fullest glory and the climate in mountain regions is invigorating, while that of the valleys is depressed.

I had no time to lecture in Vancouver, though I am told the field there is larger than in Victoria. I shall hope to see more of that enterprising Anglo-American centre of manifold industries if I recross the country en route for Australia and New Zealand, whither I have reason to expect my steps must again be turning.

I append a letter from a prominent Victorian, which deals with present aspects of thought on the war question in British America. The Peace spirit is certainly gaining ground, even if only gradually and partially, and many encouraging signs of promise are displayed on every hand.

Onset, Mass., is my next public destination.

THE CHURCH MILITANT IN SCHOOLS.

"Sir: I see there has been some discussion regarding the training of young boys in our public schools in military tactics. It seems also that the church takes a hand in it in the Boys' Church Brigades now so common. But do not these things encourage the war-like element in our nature, which will find vent later on in a call to arms?"

"I recall the fact that the fighting races of India, the Sepays and Ghamkhas, out of which the British Government find their native troops, also have a similar training for their children, who may be seen in early childhood and youth training for war. The result of that training in later life unfits them for any other occupation, and it is this kind of imperialism we are inculcating by teaching our children familiarity with war terms from their youth."

"If active discipline were needed would it not be better to have a mild form of conscription enforced for all, say three months between the ages of 18 and 21, as is in force in Scandinavia?"

"We have evidence before us of the utility of this kind of training; for although the kingdoms of Norway and Sweden were once the most warlike nations in Europe, they are now passing through the throes of revolution, without any desire on the part of the people to resort to arms. The Scandinavian system of a three months' conscription spent in the open field in summer teaches the race how to defend hearth and home, without inculcating the spirit of warfare in early childhood, and might with advantage be followed in this country. It is better to train our children in the pathway of peace and humanity, to teach them to be useful citizens and to know their duties in municipal and civil life than to inculcate the spirit of bloodshed and war, which seems to be, alas, the cure of the troubles of the world."

Yours faithfully,
W. A. H. Ellison.

Some of Your Neighbors

will probably be quick to take advantage of the offer which is being made by the Vernal Remedy Company, of Le Roy, N. Y., to send trip of charge to every reader of the "Banner of Light" who writes for it, a trial bottle of Vernal Palmatona (Palmetto Berry Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels, and urinary organs. The proprietors want everyone to try the remedy before investing any money, so that all can convince themselves that it is the greatest restorative and tonic in the world. Better send today and check your disease at once, for if you wait a week or two it may be too late. "Only one dose a day is necessary."

Note that Saturday, July 29, is V. S. U. DAY at Onset!!!

Note that Saturday, July 29, is V. S. U. DAY at Onset!!!

Note that Saturday, July 29, is V. S. U. DAY at Onset!!!

Will the Readers rally for V. S. U. Day, at Onset, Saturday, July 29?

Will the Readers rally for V. S. U. Day, at Onset, Saturday, July 29?

Will the Readers rally for V. S. U. Day, at Onset, Saturday, July 29?

REMEMBER THAT SATURDAY, JULY 29, IS V. S. U. DAY AT ONSET!

Campmeeting News.

Northampton, Mass.

The thirty-ninth annual convention of the Ocean Grove camp has just closed on these grounds, the home of the oldest Spiritualist campmeeting in the world, and it has been a most successful session.

All of our speakers have been at their best and they are among the best speakers in our Cause today. Mr. Albert E. Tisdale, the blind inspirational lecturer, has occupied our platform twice and delivered two splendid discourses. Brother Tisdale has lost none of his old-time eloquence and ability, and his singing has been thoroughly enjoyed by all.

The ballad work of Mrs. Kate M. Ham was accurate and convincing, and Miss Elizabeth Harlow was grandly inspiring and instructive. We do not wonder that the West is anxious to claim her as its own.

The lectures of Mr. Albert P. Blinn, the chairman, attracted good audiences and were well received.

That grand veteran worker, Mrs. Sarah A. Byrnes, gave two lectures that demonstrated, though told in the work, Mrs. Byrnes is young in spirit, enthusiastic for the Cause and splendid in her ability to present the truth interestingly and instructively.

After her marvellously successful work of the past winter, it is hardly necessary to assure the readers of the "Banner" that Mrs. Pepper's addresses and test work were appreciated. Suffice to say that she has once again successfully proved that she is the leading psychic in the world today, that she attracted the largest audiences of the convention, and that her lectures were of a high order.

Altogether it was a splendid session and attended with excellent results.—Albert P. Blinn, chairman.

REMEMBER THAT SATURDAY, JULY 29, IS V. S. U. DAY AT ONSET!

Lake Pleasant, Mass.

Albert P. Blinn, Special Correspondent and Agent for the Banner of Light.

The campmeeting will open next Sunday at 10.30 a. m., with an address of welcome by President Abraham H. Dailey of Brooklyn, N. Y., and Mr. Dailey's address will be followed with spirit messages by Mrs. Zaida B. Kates.

The afternoon lecture will be delivered by George W. Kates and followed with tests by Mrs. Kates. Mr. and Mrs. Kates will also occupy the platform during the afternoons of the week following, with lectures and tests.

All of the services held during the thirty days' convention at this camp will be interspersed with vocal selections by the celebrated Ladies' Schubert Quartet of Boston, Mass. This quartet is undoubtedly the best ladies' vocal organization in America, and its selections are always appropriate and inspiring.

This being the last week before campmeeting, campers and visitors are arriving in large numbers. Almost every cottage on the grounds is opened, and the hotel and boarding houses are well filled. The meetings held here during July and the Lyceum sessions have been well attended and very enjoyable.

Last Sunday was a gala day. Mr. Bakstrom of Boston occupied the platform in the afternoon and delivered an eloquent lecture on Socialism. Concerts were rendered before and after the lecture by the Germania Military Band of Turners Falls.

The Lyceum session Wednesday forenoon was the most largely attended of any held this season. There are hosts of children and young people here, and they are all taking an active interest in Lyceum work.

The excursion tickets from Boston to Lake Pleasant and return for \$3.25 went on sale July 29, and excursion rates from all other points went into effect the same day. The Boston & Maine Railroad has placed on sale at the depot here an excursion ticket to Greenfield and return for 25 cents, round trip.

Alden's lunch room at the railroad station continues to gain in popularity. Landlord Yeaton of the Lake Pleasant Hotel is pleasing his guests with his excellent table, comfortable rooms and moderate rates.

Stratton's popular dancing parties furnish entertainment and enjoyment for large numbers of young people every night in the week and the Stratton Orchestra is living up to its reputation for good music.

The "Banner of Light" is our camp paper. It gains in popularity and sells rapidly. Editor Morse is the right man in the right place.

Among the arrivals of the week were Judge A. H. Dailey and wife, K. D. Childs and wife, Mr. and Mrs. Corbee and Mrs. Odione, W. H. Reed and family, Mr. and Mrs. W. W. Lee, Mrs. T. U. Reynolds, Mrs. W. Holmes, Mr. and Mrs. Ansel Harrington, L. F. Crafts and wife, Miss Jennie Bland, Mrs. Joseph M. and Mrs. W. F. Pope, Miss Maude Caswell, Misses W. M. and F. M. Allen, Mr. Edwin Lewin and Mr. and Mrs. Cooper. Circulars and rooms can be secured of the writer. Enclose stamp for replies.

Note that Saturday, July 29, is V. S. U. DAY at Onset!!!

Onset (Mass.) Notes.

J. B. Hatch, Special Correspondent and Agent for the Banner of Light.

Sunday, July 23.—It has been many years since there has been as many people at Onset so early in the season as this year, and it goes to show that 1906 is to be a banner year for the camp. We had everything that could be asked for except the weather. It commenced to rain about 8 a. m. this morning and the first or opening meeting had to be held in the Temple, and the audience was a large one. Dr. George A. Fuller was the speaker in the morning and received a warm reception. He prefaced his address by giving notices. He announced that Mr. F. A. Wiggin had cancelled all his camp meeting engagements on the advice of his physician. He hoped that he would be able to accept an engagement for 1906. Mr. Maxham, as usual, received a grand reception when he was introduced for his opening song, which was an original one written for the occasion. Dr. Fuller read a poem entitled "Inspiration," after which he gave a soulful invocation. After another song by Mr. Maxham, Mrs. Mary C. Weston read an original poem, "The Brotherhood of Man."

Dr. Fuller took for his subject, "The Brotherhood of Man," and said in part: "I am pleased to meet so many friends here this stormy morning. I think the words of the last poem present a good teaching for us to live on, 'The Brotherhood of Man.' We are coming nearer together and can't help having success."

"We come here for spiritual teaching only and hold spiritual communion with the spirit world. Brotherhood of man lies at the basis of all religion. We are not here to find fault with other denominations. We are here that we may come in closer touch with one another."

"We find men and women of other denominations, as in Spiritualism, are seeking for the truth. The different sects are seeking the essential of religion in human brotherhood. We are here to be helped and to help one another. We are here to find the good in every man and woman and then we become nearer to the Almighty. The time will come when we will find that we are here to work together."

"Spiritualism stands before us for a certain line of thought."

"So long as people are skeptical we will be obliged to emphasize the phenomenon of Spiritualism. Mediumship is the basis upon which we build. We have the phenomena just as in the time of Jesus. There were doubters then and there are doubters now. The phenomena in ancient times came to only a few. In modern times it comes to all mankind."

"The great scientists are investigating Spiritualism. This is a great victory, that no other religion has ever had."

"The scientists are moving along upon our thought and are obliged to admit the truth of Spiritualism. Stand up and proclaim the truth. I have no use for a Spiritualist who is only a Spiritualist when he is among them. I believe they are a curse to our Cause. We want men and women who dare to express their opinion to the world."

"I am a Spiritualist and am not ashamed to stand up and announce it to the world. I am proud of some I have met on my travels. I find mediums are tender hearted. I have never known of a case of charity where a medium has refused. I am proud to have them among us here at Onset, because Onset would be like Christianity with Jesus left out if the mediums were not here. It remains for us to aid the mediums. We all have a duty to perform, a duty to point to the way whereby others may find the truth. During the meeting we shall have Spiritualism to uplift and cheer us and we shall come in touch with the infinite, and all truth and knowledge will be ours."

Mrs. Katie Ham closed the meeting with the benediction.

In the afternoon Mr. Maxham opened the meeting, which was held in the Temple. Dr. Fuller introduced Mrs. N. J. Willis, who gave an invocation. After another song, Mrs. N. J. Willis took for her subject, "The Vision and Purpose of Spiritualism," and said in part: "I must say to you I am learning the alphabet of this great truth. If Spiritualism is not true, then a gigantic fraud is being given to the world. If it is true, it lightens up the pathway; it lifts up humanity out of the fear of an angry God and the devil. We realize that sooner or later we are not to be bought or sold. I may not say to you I shall live forever, but I do not doubt I shall. The great question of the father, mother, brother and sister when we place the form out of sight is, where has my loved one gone? Spiritualism comes as a great light to show you that God is not a terror. I rejoice that I know that those that I have laid away sing the sweet song over there, and are lifted up in the great good of the angels. The spirit world is big enough to hold us all. You may say, 'I do not want to pass this way again.' It does not matter; you may not have wanted to come this way this time, but you did. Do you think you can learn all there is to learn?"

"Can you pierce the great ocean? Have you learned all the rocks can tell you? I think not. Can you understand all that nature signifies? Spiritualism has come to teach and prove to you a fact of a life beyond. Spiritualism has come as an educator. Gather and treasure all that good that will make you better. This good for yourselves and get thoughts that are not borrowed. What the people want at the present time is to think and not to have the spirit world assist all the time. Spiritualism teaches you that you should live for yourself."

"I am glad you are giving some attention to the children. You that have come out of the church know what it is to have the fear of God. You that are Spiritualists and send your children to Sunday schools for society's sake ought to be ashamed of yourselves. Spiritualists ought to be the happiest people in the world."

"If you find people that are better than you are, don't find fault. Try and get better yourself. We have enough to attend to to attend to our own business."

"Spiritualism has come to illuminate the world, to lead humanity out of slavery to liberty."

"When the human heart is lifted and comes in touch with the spirit world, then you shall demand that right shall be given to every child throughout this wide world. The question is, what are the Spiritualists doing? This must be in the gladness day that is sure to come. All hail the mighty light that shall flood the earth and all nature shall rejoice in a new birth."

After another song by Mr. Maxham, Mrs. Willis closed the meeting with a benediction. The Bridgewater Band, W. J. Ferguson leader, gave a concert before and after each lecture.

The audiences were both large for an opening Sunday, notwithstanding the bad weather, and all was praise for the two speakers.

The usual meeting was held at the wigwam at 4 p. m.

On Sunday next Mrs. Kate R. Stiles will be the speaker in the morning; Mr. W. J. Colville in the afternoon. Mrs. Katie Ham will hold a seance in the Arcade in the evening.

President and Mrs. Whittemore are at the camp for the season.

The V. S. U. holds its annual meeting on Saturday.

Don't fail to subscribe for the "Banner of Light" while at the camp. Copies are for sale at the headquarters' book store.

Weather wet.

REMEMBER THAT SATURDAY, JULY 29, IS V. S. U. DAY AT ONSET!

Parkland Heights, Pa.

Fair and beautiful dawned Sunday, July 16, with its cool, refreshing breeze, making a ideal day to hold great meetings.

Visitors were present from Philadelphia, Trenton, Haverford, and the surrounding country, and many were the expressions of approval at the improvements recently made on the camp grounds.

Mrs. H. M. Shope presided at the organ, accompanied by H. M. Shope.

President Adams conducted the meetings. Morning services opened with congregational singing, followed with an original poem by Miss Elizabeth M. Fish, entitled "Affirmation."

After more singing, a few telling remarks were made by Thomas A. Locke; then came a short address by Mrs. F. E. Luce, which was very good. This was followed with a beautiful duet by Mr. and Mrs. H. M. Shope.

Mrs. Augusta Volk prefaced her readings from scriptures by a little heart to heart talk, beginning by saying Parkland was to her the most beautiful place in the world, for it was here her eyes were first opened to the spiritual light.

After more singing Mrs. Mary E. Weber gave several spirit messages, which were mostly recognized. Then again singing, when Mrs. Luce gave psychometric readings in a very convincing manner. Morning services closed with congregational singing.

Afternoon services opened at 2.30, with singing, after which President Adams announced that each hour would be given to a conference meeting, the subject of which would be "Spirit Healing." Giving some of his views, and inviting all who felt so inclined to join in this interchange of views, as this special time belonged to them.

Thomas M. Locke, Mr. Buckwalter and Mrs. F. E. Luce contributed a few thoughts on the subject. Thomas M. Rogers asked that someone speak on: "The morning dawn on Humanity, in the sense of Universal and Spiritual Freedom." This was answered by the president, who said when that glad time was fully realized, everyone would be their own medium and all that it implied, and be in direct intercourse with the spirit world. We must first understand our at-one-ment with the Universal Principle of Life—God—then through growth—right living—win our freedom.

These conference meetings promise to be very interesting and instructive.

After singing, the regular meeting opened with an invocation by Mrs. F. E. Luce, followed by more singing, when Mrs. Luce gave a short address, taking for her subject, "Prayer," and dwelt on the value of meditation as an aid to right living, saying we should seek ourselves this question every day: "Am I living as I ought to live?"

After a duet by Mr. and Mrs. H. M. Shope, Mrs. Augusta Volk gave a pleasing little talk, well sprinkled with choice poetic phrases, and finished the time allotted to her with readings from sealed ballots. After more singing, Mrs. Mary E. Weber gave spirit messages, then came more singing, when Mrs. F. E. Luce announced that she would read the remaining ballots. This she did in a very convincing manner. Then, again, there was singing, when William A. Grosbeck answered mental questions and with a benediction by Mrs. Luce the day's services closed.

Samuel Wheeler was unable to be with us, as expected, but all expressed themselves well pleased with the local talent, which was freely given without price.

The meetings were very harmonious, hence conducive to high spiritual thought, and the writer was delighted to hear strangers say they had enjoyed such a peaceful, restful day. And in the evening as many of the members gathered in the new dining room to discuss camp affairs in general (also the remainder of the ice cream), they gave expression to such optimistic thoughts that your scribe felt impelled to give voice to one of her compositions, "I'm an Optimist." In the light and glory of the full moon we left the campground, feeling that Parkland, beautiful Parkland, has a bright and glorious future.

Elizabeth M. Fish, secretary.

Will the Readers rally for V. S. U. Day, at Onset, Saturday, July 29?

Unity Camp, Lynn, Mass.

Quite a revival of interest in the Cause has resulted from the recent visit of Mrs. Pepper to Unity Camp, Saugus. We believe this distinguished worker adds more converts to the Spiritualistic ranks than is brought in by any other means. Her tests are so convincing as to fairly astound both skeptics and believers.

On Sunday, July 9, an audience of about 5,000 gathered to welcome Mrs. Pepper, while competent judges estimate that fully 5,000 visited the camp on July 16, and we think everybody went away satisfied that Mrs. Pepper possesses a most wonderful gift, to be able to read the contents of so many sealed letters as she does at each service, and never make a mistake, and more still, to give communications to the writers of the contents of the letters given no hint.

One very interesting feature of the occasion, to the society, at least, was the very generous contribution in response to the statement by President Caird that it was the intention of the society to erect a new auditorium as soon as sufficient funds should be secured for that purpose, the contribution being started by a very liberal amount from Mrs. Pepper herself. President Caird stated that as we now owned the grove in which the camp was located, we felt it was time some steps should be taken towards the building of a permanent auditorium, with comfortable seats. We want to build an enclosed building, secure from storms and cold weather, one that can be used at any time of the year, one that shall be of benefit to every Spiritualist in the state, a place where they can receive spiritual food when other places of meeting are closed, a place that can be utilized for state gatherings when the Spiritualists of this state are united and organized as we hope to see them at no distant date.

We do not believe in very much begging but we feel that we are justified in asking the co-operation of the public towards the furtherance of this object, which is as much for the comfort and pleasure of the public as for the advantage of the Lynn Spiritualist Association.—Sec.

Note that Saturday, July 29, is V. S. U. DAY at Onset!!!

Queen City Park.

The following have arrived: Mrs. C. C. Putnam and daughter, Eula, from Putnamville, are in camp for a week, stopping at the hotel. Mr. and Mrs. M. J. Contes have arrived and are occupying the Gillette cottage. Mrs. M. F. Crane of Montpelier arrived Sunday to remain a few days. Mrs. F. E. Gill and daughter, Frances, have taken rooms at the Ferguson cottage for the summer. Mrs. Emma E. Locke of Vermont, in camp and will spend the summer at the hotel. W. F. Lord has rented the St. Lawrence cottage to William Sawyer of New York. Mrs. A. B. McGuire and Miss Isabelle and Mrs. Benson of Westmont, Montreal, are in camp at the hotel.

The new cottage lately completed by I. W. Hatch is pleasantly situated in the northern part of the grounds and fittingly named "Sunlight Cottage." The grounds are in good trim, nearly all the cottages are occupied, and the campers are counting the days until the meeting opens. The association sustains a loss by the transition of Dr. E. A. Smith, which occurred July 17, at his home in Brandon. A. F. Hubbard succeeds him as president of Queen City Park Spiritualist Association. Dr. Smith's funeral took place July 20, the officiating minister being Rev. C. J. Staples of the Unitarian church in Burlington. The Knight Templars conducted the services at the grave, assisted by other fraternities. There was a large attendance.

Salem, Mass.

Camp Progress, Mowerland Park, Upper Swampscott, July 14.—A very large audience was present at the grove today. Meetings were presided over by the president, Mr. B. H. Blaney of Marblehead, and the vice-president, Prof. E. Holden, of Salem. At the morning conference, after a song service, the following took part: O. D. Hill of Boston, Isabella Sears of Boston, W. J. Parker, California, and Mrs. Mabel Page and W. Taft of Salem.

The 2 o'clock meeting opened with a fine praise service, the audience singing with spirit and the soul in it.

Invocation by Mrs. Ida M. Pye of Wakefield was followed by a song from Miss Vera Page; address by Mr. J. S. Scarlett of Cambridgeport. Some fine messages were given by Mrs. Pye and all were recognized. A fine solo was sung by Prof. Holden. The 4 o'clock meeting opened with quartet singing. Invocation by J. S. Scarlett, remarks by H. L.

Chester, Prof. Hardy, Mrs. D. Matson, a poem, and then remarks from Mrs. S. D. of Boston. A song was sung by request, "Carried by the Angels," by Mrs. Hall and Mrs. Page. The meeting closed with congregational singing.—Mrs. Hattie S. Gardiner, secretary.

Will the Readers rally for V. S. U. Day, at Onset, Saturday, July 29?

Card from Moses Hull.

In the early spring I received several invitations to attend Camps which at that time, I thought it impossible for me to attend. One was from Ashley, Ohio. I wrote them that I could not be there. I learned after their program was out that I could be there at their opening, Aug. 6. The result is that by the grace of W. V. Nicum, of Dayton, Ohio, they made a place for me and I will be there just one day. I then hope to see my old friends in that vicinity.

From Ashley, I go directly to Clinton, Iowa, where I put in the 9th and 10th. Aug. 12th and 13th I have no appointments, but would be glad of an opportunity to work anywhere in Indiana, or in the Mississippi States. Aug. 16th I begin at the Wonessee camp and continue to its close. I can be addressed accordingly, or at my home. I have as yet made no definite appointments after Sept. 10.

As our school executive board claim that I can be spared from the school better than the school can spare my earnings, I may in the fall and winter months take a trip as far south as Texas, and westward to the Pacific coast. If I do, and the right one can be found to take Mrs. Hull's place in the school, she may accompany me.

One thing we have learned, that is, as Paul said, "Necessity is laid upon us." "Woe"—financial "Woe" abides me if I preach not the gospel." Let us hear from those who need such labor as we have for the world.

Moses Hull.

Whitewater, Wis.

Local Announcements.

Lynn Spiritualists' Association. Unity Camp, Saugus, Alex. Caird, M. D., president. Sunday, July 30, Miss Elizabeth Harlow at 2 and 6. This is the last opportunity of hearing this most able and eloquent lecturer as she returns to the West for another year. Conference, with good speakers, at 11, and concert at 5. Lunch can be procured in the grove. Ample protection in case of rain. Cars leave Scollay Square, Boston, 15 minutes past and 11 minutes of the hour.—A. A. A.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, holds its services every Sunday at America Hall, 724 Washington Street, up two flights. Conference, 11 a. m.; service with test circles at 2.30 and service 7.30 p. m. All are invited.—A. M. S., clerk. We desire to announce that with the fall season we shall make an advanced class in our Sunshine Club, which will leave some vacancies in our Tuesday and Thursday class. Applications to membership should be made to our president.—Rev. Clara E. Strong, pres.

First Spiritual 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.

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.—J. H. H. clerk.

Malden, Mass. The Progressive Spiritual Society, Louise Hall, 128 Pleasant Street. Circle every Sunday at 3.30 for development 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.

WANTED

The address of overworked magnetic healer accessible to Brooklyn, competent to diagnose by clairvoyance or inspiration. Write E. G. B., care M. Sterling Place, Brooklyn, N. Y. 2321 21

A Card from Mrs. Curran.

Mrs. Curran, Healer of Lowell, will spend the month of August at Onset, and will be located at the Union Villa, where she will be pleased to receive her friends and patrons. Permanent address, 197 Appleton St., Lowell, Mass. 2321 21

Will the Readers rally for V. S. U. Day, at Onset, Saturday, July 29?

Card from Moses Hull.

In the early spring I received several invitations to attend Camps which at that time, I thought it impossible for me to attend. One was from Ashley, Ohio. I wrote them that I could not be there. I learned after their program was out that I could be there at their opening, Aug. 6. The result is that by the grace of W. V. Nicum, of Dayton, Ohio, they made a place for me and I will be there just one day. I then hope to see my old friends in that vicinity.

From Ashley, I go directly to Clinton, Iowa, where I put in the 9th and 10th. Aug. 12th and 13th I have no appointments, but would be glad of an opportunity to work anywhere in Indiana, or in the Mississippi States. Aug. 16th I begin at the Wonessee camp and continue to its close. I can be addressed accordingly, or at my home. I have as yet made no definite appointments after Sept. 10.

As our school executive board claim that I can be spared from the school better than the school can spare my earnings, I may in the fall and winter months take a trip as far south as Texas, and westward to the Pacific coast. If I do, and the right one can be found to take Mrs. Hull's place in the school, she may accompany me.

One thing we have learned, that is, as Paul said, "Necessity is laid upon us." "Woe"—financial "Woe" abides me if I preach not the gospel." Let us hear from those who need such labor as we have for the world.

Moses Hull.

Whitewater, Wis.

Local Announcements.

Lynn Spiritualists' Association. Unity Camp, Saugus, Alex. Caird, M. D., president. Sunday, July 30, Miss Elizabeth Harlow at 2 and 6. This is the last opportunity of hearing this most able and eloquent lecturer as she returns to the West for another year. Conference, with good speakers, at 11, and concert at 5. Lunch can be procured in the grove. Ample protection in case of rain. Cars leave Scollay Square, Boston, 15 minutes past and 11 minutes of the hour.—A. A. A.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, holds its services every Sunday at America Hall, 724 Washington Street, up two flights. Conference, 11 a. m.; service with test circles at 2.30 and service 7.30 p. m. All are invited.—A. M. S., clerk. We desire to announce that with the fall season we shall make an advanced class in our Sunshine Club, which will leave some vacancies in our Tuesday and Thursday class. Applications to membership should be made to our president.—Rev. Clara E. Strong, pres.

First Spiritual 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.

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.—J. H. H. clerk.

Malden, Mass. The Progressive Spiritual Society, Louise Hall, 128 Pleasant Street. Circle every Sunday at 3.30 for development 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.

WANTED

The address of overworked magnetic healer accessible to Brooklyn, competent to diagnose by clairvoyance or inspiration. Write E. G. B., care M. Sterling Place, Brooklyn, N. Y. 2321 21

A Card from Mrs. Curran.

Mrs. Curran, Healer of Lowell, will spend the month of August at Onset, and will be located at the Union Villa, where she will be pleased to receive her friends and patrons. Permanent address, 197 Appleton St., Lowell, Mass. 2321 21

The Works of

SUSIE G. CLARK

A UNIQUE BOOK.

JOHN McCULLOUGH

MAN, ACTOR AND SPIRIT

Illustrated. Price \$1.50.

An authentic portrait of the mortal career of the eminent tragedian, and the first biography ever written that continues its record beyond the portals of the grave.

A LOOK UPWARD.

CLOTH. 16 PAGES. SIXTEEN CHAPTERS.

Contents.

Glad Tidings, The Law of Progress, Diverse Receptivity, God and the Soul, Spirit versus Matter, Good and Evil, The Formative Power, The Bondage of Fear, The Healing Power, Suggestions for Treatment, Facts Belonged Recognized, What Constitutes a Healer, Gifts of Healing, Spiritual Growth.

Price \$1.25. Postage 12 cents.

TO BEAR WITNESS: A Metaphysical Sketch.

CLOTH. 16 PAGES. FIFTEEN CHAPTERS.

Contents.

The Valley of the Shadow, The Resurrection, What They Said—Greek Meets Greek, Theology versus Christianity, Healing, Law versus Science, The Teacher, At Work, New Revelations, Alone With Nature, For the Truth's Sake.

Price \$1.00. Postage Seven Cents.

THE MELODY OF LIFE.

A Presentation of Spiritual Truth Through Musical Symbolism.

CLOTH. 16 PAGES. FIVE CANTOS.

Contents.

1. The Staff—Spirit. 2. The Rhythm—Action. 3. The Key—Love. 4. The Melody—Progression. 5. The Score—Life.

Price 75 Cents. Postage Five Cents.

For sale at the BANNER OF LIGHT BOOK STORE, 24 Dartmouth Street, Boston, Mass.

The Popular

Effervescent

Relief for

Constipation

Biliousness, Disordered Stomach

Promptly

Our Home Circle.

MINNIE RESERVE COULE.

The Laughing Philosopher.

There was a great philosopher
Lived years and years ago;
And such a merry soul was he
They called him Laughing Joe.

For laugh he would throughout the year,
Let things go wrong or right;
Let fortune smile or fortune frown,
His heart was even light.

And little children every day
Would gather round his place,
To listen to his hearty laugh
Or see his smiling face.

But gloomy-minded people said
They thought it was a shame
A man should be disposed to laugh
At good and bad the same.

At last they gathered in a crowd
And pulled his dwelling down;
They hustled him around the streets
And drove him from the town.

To find a home beyond the sea
Upon a foreign strand,
And never dare to set a foot
Upon his native land.

But when they chased him from the realm,
Those people little knew
What even one good-natured
And smiling face can do.

Now children seeking after Joe
Would round the ruins stray,
And grieve because the people drove
Their laughing friend away.

And long before a year went by
Those bad-behaving men
Sent messengers across the sea
To coax him back again.

And out they ran with princely gifts
To meet him at the shore,
And begged him there to live and laugh
In peace forevermore.

Palmer Cox, in St. Nicholas.

A LINK IN OUR GOLDEN CHAIN.

RESOLVE TO STRIVE FOR HIGHER IDEALS IN LIFE, IN ART, IN RELIGION AND IN CHARACTER.—Henry Frank.

The morning was excessively hot and not a breath of kindly wind moved the leaves on the trees or fanned the fevered faces of the few people who had ventured from the sheltering shadow of the home.

On a corner of the street a slender little woman with a baby in her arms stood waiting for a car and gathered about her the rest of the children watched eagerly for its appearance.

Three little girls and a baby and a basket of food for the day had been prepared for an outing by that little mother and it was a sight to gladden one's eyes to see them standing there so happy and expectant.

That mother did her own work. How do we know? Why she told us, for we could not help speaking to the little group as we were waiting for a car at the same corner.

"It is no small task to get so many little folks ready for such an early start," we ventured after we had made acquaintance with the baby on her arm.

"That's right," she said very simply and quietly, "but it is so hot in the house that I thought I would take them out to the Park for the day where they can get better air. They are so happy that it makes up for the hard work."

Then we talked some more as women will and when the car came (that would take them to the Park and they clambered in and waved "good-bye" to us we wished we were going with them to see their happiness as they made merry through that long, happy day.

A woman with four children that she has bathed and fed and dressed for a day's outing and whose garments and food have all been made by her own hands is not always an amiable creature to encounter and does not always present an agreeable and inspiring picture, but this woman was ideal in her sweet motherliness and her unruffled demeanor.

Before we met her we had been thinking of the joy of sitting beside the sea with nothing to do but keep cool or the comfort of stretching out under the beautiful trees in the country and listening to the singing brooks and the hum of bees, but she had compelled us by the power of her expressed love to her little ones to forget ourselves and our luxurious dreams of leisure and remember to do something for some one less fortunate than ourselves.

We know a mother who spends much time and money to decorate the dainty little body of her eight year old daughter and who insists on giving her about the same quality and quantity of attention that a window dresser gives the wax figures that display goods.

So real and lifelike are the display figures that one involuntarily shivers when the dresser places his unhalloved hands on the back of their necks and rudely shoves them into the foreground or twists their arms at just the right angle to make the sleeves fall in graceful folds, and the sense of dejection grows into agony of soul when a mother makes her real live baby the display figure for her vanity and from the tying of the ribbons on her hair to the final touches of the lace on her frock shows no feeling or interest in anything but the effect on the passing eye.

We also know a mother who squanders her money in five cent ice creams which the children wheedle out of her while she sits in her home and fans herself and refuses to cook, because it is so hot.

"Oh, don't ask me to take you to car-ride," she says, with a great show of indignation as the heat will permit. "You haven't a rag to your backs that's fit to be seen on the street," and the children leave her presence with a confused idea of their own wickedness and blame for being in such a destitute condition.

Neither of these cases are extreme or unreal, but they are far from ideal, and if we are ever to help women to grow away from the mistaken ideas of mother rights we must place ideals before them that they may work from a pattern.

That is why we are telling the Home Circle mothers about the group on the street corner waiting for a car, because it was an ideal picture and it ought to be pasted into the corner of every woman's heart and a view given to every woman who feels that she is burdened because her babies need something more than mere material existence.

There was never a time when it was easier for a woman to express her own individuality in matters of dress for herself and her children than today, and there has never been a time when thinking people were giving so much time and attention to the problem of

simplifying the lives of the great middle classes.
It is not more money that the average woman needs so much as more thoughtfulness in the manner of spending what she has. If the shops make such tempting display of fancy clothes for her babies that she cannot resist the temptation, but gets intoxicated with the opportunity to spend and frets when she has spent all and there is nothing left in her purse, she can at least make it a spiritual matter and in her daily sittings with the spirits ask their co-operation and advice in the situation.

Do we believe in asking spirits to help us in such common things as the way we shall dress our children and the way we shall spend our income? We certainly do when we have proven to ourselves our own incapacity to do the thing properly without advice.

Everything relating to our material existence has its spiritual value and plays its part in our spiritual unfoldment and a spirit guide who ignores our struggle with the bread and butter problems of the hour and loftily tells us that they are through with that part of the program is not fit to be a guide and teacher.

Spirits are not gods nor arch-angels and to treat them as if they were is a lingering notion put into our heads by the teachings of the past when men were supposed to be transformed by death.

Spirits are men and women who have passed through the valley of death and found themselves unchanged by the journey but with broader vision and wider scope. As they unfold into strength and wisdom they become teachers and helpers for all those who are willing to be instructed and guided.

A motherless, sensitive girl is thrown on her own resources with no wise hand to lead or restrain, no special loyalty to protect and watch over her.

God seems very far away or a very indefinite personality even though his spirit be manifest in every bud and leaf, in cloud or sunset glow.

He cannot teach her how to deal with the hard and fast lines of the material struggle. Numberless prayers for the salvation of her soul will not teach her the way to take care of her body. The Sunday schools and prayer meetings are too impersonal to give her definite help; her help must always come from the unyielding hand of experience or the warm heart of a friend.

Nor is the warm heart of a friend always sufficient; there must be a wise and patient spirit as well as a warm and tender heart.

Such a friend is not always near in the physical life and such a friend is always within call in the realm of the spirit.

We Spiritualists know this and we must never be carried away with the idea that our guides do not know anything about the material life because they do not force that knowledge upon us.

A wise mother puts as little restraint on a child as possible and never flaunts her experience and superior wisdom before it, yet she is there and when her child needs her in any capacity she responds.

When the little one comes home from Kindergarten and asks her whether she had better use red or yellow paper for a book-mark she does not muffle her tones and say in a semi-religious manner, "That, my child, is a matter for you to decide for yourself. I have had my days of child-life and am now in a more exalted state, trouble me not with such foolish questionings, use red or yellow, it matters not to me."

Such a mother would be unworthy the name.

"Ah, we are children! Some with lessons learned from material conditions and some with the most of them yet to master. It is just as important to keep our homes well as it is to scientifically demonstrate any important law of life and if we have just missed that particular lesson in the course may we not be free to acknowledge it and seek instruction and guidance from a source that never fails us?"

We think so and so we urge every mother and every father to take the problems that most do fret and trouble into the privacy of that spirit interview which should be a part of the daily routine of every well poised life and under the strong and steady influence of a wise and loving friend make the all important decisions that effect every department of life.

A Confirmed Panster.

Senator Newlands of Nevada is one of the few American statesmen who love puns. The Senator often regales his colleagues with puns, original and quoted. It is generally admitted that he is an excellent judge of this sort of wit.

"Here," said Senator Newlands, the other day, "is a Nevada pun."

"An old farmer sat on the doorstep smoking his pipe. His favorite hen pecked near him. He regarded the hen indignantly as he puffed the smoke into the clear evening air."

"All of a sudden he gave a start of astonishment."

"By jingo!" he said, "the old hen is eating stray tacks. Can she be going to lay a carpet?"—Selected.

Where She Lived.

Policeman Flynn never tires of telling of an occurrence in the corridor of the court building some time ago. A young colored woman was sitting in and out of the courthouse, eagerly peering into the faces of the other colored women about the place.

"Who are you looking for?" asked Flynn. "I'm looking for Mandy Green, I is," replied the woman.

"Can't you find her?"

"No, sah."

"Maybe she has gone home," said the policeman. "Where does she live?"

"Who, Mandy?"

"Yes, Mandy, you call her."

"Why, Mandy, live next do to me."

"Well, where the dickens do you live?"

"Who, me?"

"Yes, me," exclaimed Flynn, growing red in the face.

The Appetite of a Bird.

When an old-fashioned hostess, says Answers, urges her guests to eat, after the conventional manner of showing hospitality, and remarks, "Why, you haven't the appetite of a bird!" she really speaks the truth, though she does not intend to.

The average man, if he had a bird's appetite, would devour from thirty to thirty-one pounds of food a day, which would be a tax on the laborer of his hostess.

Recent experiments have proved that the average bird menages to eat about one-fifth of his own weight daily with ease, if he can get so much food; and in a wild state, though the bird has to hunt for his daily provisions, he is eating a large part of the time during the day, and manages to get his full ration.

The smaller the bird, the more voracious seems to be its appetite and its power of absorption. A German scientist recently kept a canary under observation for a month. The little creature weighed only sixteen grammes, but in the course of the month it managed to eat 612 grammes weight of food; that is, about thirty-two times its own weight. The bird must therefore have eaten its own weight in food every day.

An ordinary bird with a man's appetite would consume 125 pounds of food a day. But the canary is an extreme case. The ordinary bird, in good health, will be satisfied with one-fifth of its weight a day by way of food.—Selected.

REMEMBER THAT SATURDAY, JULY 29, IS V. S. U. DAY AT ONSET!

His Worship—What brought you here, my man?
Prisoner—Them two policemen.
His Worship—Drunk, my man?
Prisoner—Both of 'em, your Worship—Lyceum Banner.

I counted up my little store.
Why was to others given more?
Why were their lips with honey fed,
While mine had Labor's hard-earned bread?
A weary, hopeless task seemed living.
I could not bring to God thanksgiving.

There came a poor man to my door.
I shared with him my scanty store;
When, lo! my sense of want had flown,
And rarest riches were my own!

So sweet is Love's divided bread,
I seemed with Heaven's own manna fed.
What blessed joy there was in living!
I brought to God my glad thanksgiving.

Marian Douglas.

"Bridget, you must be more careful with your dusting. I declare I could write my name upon the piano."
"Deed, ma'am, it's yerself has the gran' eddy-yashun."—Town and Country.

"I hear you were disappointed in the town meeting orator. I suppose he didn't rise to the occasion."
"No, my complaint wasn't that he did not rise to the occasion, but that he seemed disinclined ever to sit down again."—Philadelphia Press.

"Yes," said Mrs. Trullgood, "we had a splendid meeting last night. Wasn't it beautiful what Parson Praywell said about the calm joy of a Christian life and about our duty to love one another as God loves us! And it made me so mad right in the midst of it, that my Mary, the little nuisance, should cry and say she was sleepy, so that I had to take her out. You may just bet I gave her a good shaking when I got her into the vestibule, the little tike."—Transcript.

The Golden Spider.

A gilded tyrant, with velvety black markings, is the huge golden spider, sitting in her house woven of silken meshes. Her weaving, too, is marvelously strong, and the six guy-ropes that support her swinging habitation some five feet long. And what may Madame Spider be watching for? Ah, a gay green grasshopper, that, with more athletic action than wisdom springs right into the very midst of Madame Spider's net. And she has been on the alert for just such a victim. The web wings to and fro with such violence that one would expect it to be torn to shreds. "But no, before the stupid grasshopper can possibly kick himself loose, and notwithstanding his struggles, have torn a large rent in the web, he finds himself encased in a silken shroud, deftly woven by his enemy, and in this he swings helplessly. Then Madame Spider comes down her zigzag stairway and sizes up her catch; maybe gives him a little nipping bite, and then leaves him to his fate, until such time as she wishes to serve him up for the family dinner.

There are many of these great golden spiders in thickets. All of them look sleek and well fed. There is an American spider which haunts evergreen trees, and catches its prey by means of a lasso. The web of this spider is triangular in form, consisting of four longitudinal lines and a large number of cross fibres connecting them. Two corners of the triangle are attached to twigs, but the other corner, which terminates in a single thread, is held by the spider, perching on a neighboring twig. When a fly strikes the web the spider loosens his hold and the elastic threads instantly entangle the victim.

If you anchor a pole in a body of water, leaving the pole above the surface, and put a spider upon it, he will exhibit a marvelous intelligence by his plans of escape. At first he will spin a web several inches long and hang to one end, while he allows the other to float off in the wind in the hope that it will strike some object. Of course this plan proves a failure. He waits until the wind shifts, perhaps, and then sends another silken bridge floating off in another direction. Another failure is followed by several other similar attempts until all points of the compass have been tried. But neither the resources nor the reasoning powers of the spider are exhausted. He climbs to the top of the pole and energetically goes to work to construct a silken balloon.

He has no hot air with which to inflate it, but he has the power of making it buoyant. When he gets his balloon finished he does not go off upon the mere supposition that it will carry him, as men often do, but he fastens it to a guy rope. He then gets into his aerial vehicle while it is fast and tests it to see whether its dimensions are capable of bearing him away. He sometimes finds that he has made it too small, in which case he hauls it down, takes it all apart and constructs it on a larger and better plan. A spider has been seen to make three different balloons before he became satisfied with his experiment. Then he will get in, snap his guy rope and sail away to land as gracefully and as supremely independent of his surroundings as could well be imagined.

The diving bell is considered to be a great invention, yet long before man thought of his diving bell the water spider had here, in which he reared her numerous family. There are several remarkable things about this nest: one of them is the manner in which it is made.

In that businesslike manner which characterizes all spiders, she boldly plunges into the water and walks down the stem of a pond weed. When she has selected a suitable position for her silken palace she flexes a number of strong lines in all directions for anchorage. Then in the midst of these she constructs a beautiful web, somewhat in the shape of a thimble, but not quite so large. It is full of water, and therefore not like a diving bell. How is the water to be got out and replaced with air?

The true explanation is wonderful: she carries the whole of the air required for the surface. Her body and legs are covered with grayish hairs; she plunges quickly into the water. The movement is so rapid that the air has not time to escape from her hairy coat, and she goes down surrounded by a globe of air. When across the threshold of her own home she carefully dislodges this air by rubbing herself with her legs. The liberated bubbles immediately arise to the roof of her house and there remain. In this way she at length fills the whole bell and takes up her position in it, always head downward. Here she passes the winter, keeping snug and quiet until the warm days of spring invite her to the surface in quest of flies and other small insects.—Lippincott's Magazine.

Note that Saturday, July 29, is V. S. U. Day at Onset!!!

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. MINNIE M. COULE.

Report of Session held July 15, 1916, 2 P. M.

In Explanation.

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

To Our Readers.

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

INVOCATION.

O Spirit of Infinite Love, like little children feeling their way through the dark night, and resting safe in the assurance of care because of the loved voice ever near, we stand today. Through all the care and worry and the distracting conditions of life which shut us out from the light, through all these varied conditions of pain and distress, we can still hear the Voice of Love speaking tenderly to us and bidding us go forward, on and up to the light. Our lives can never be lived alone. Thy influence will always overflow and find its way into some other life, and knowing this, may we be filled with the strength of sweet and gracious love, of infinite tenderness and peace, that whatever goes from us may be of help to the lives of others. May these spirits who seek to speak to their loved ones come with patience and strong love this hour, and speak a plain message that shall carry conviction with it that the truth of their life may be made manifest to those whom they would seek. Amen.

MESSAGES.

John Raymond, Thomaston, Me.

The first spirit that comes to me this afternoon is a plan about 35 or 40 years old. Tall, slim, black hair, blue eyes and very pale face. He is very nervous and throws out his arms as if he were trying to make room for himself and make himself feel freer in his expression. He says that he came from Thomaston, Me., and that his name is John Raymond, and they always called him Jack. "I want to get to Ella. If ever a man needed to get to a person and express his interest I am that man. Ella does not realize that I can see what she is doing. She has no idea that I am so near her, and so I have come to tell her that it would be much easier for her and better for me if she would make some way for me to tell her all that I can see that would be of use and help to her. My mother is with me. She came over here about a year after I did. She is an Advent and she hasn't any use for this sort of religion. She says if it is true that spirits can come, why what is the use of telling people about it; it will only worry them. But I don't believe that everybody is going to worry when they know that their dead friends can be about them and can understand what they think and what they need. I have got a little boy over here, and he is always making an effort to get to his mother and he says 'Tell Mama that little Johnnie comes very often and tries to move the toy that is on her shelf that she looks at so many times and wonders why she does not put it away.' The reason why she does not put it away is because we don't want her to, and she cannot overcome our influence to keep it where it is. I don't need to tell her that I send my love. I wouldn't come if I didn't. You might tell her though that I am sorry I had to leave her with so much of my work to do; so many steps to take; so many burdens to bear. That was the hardest part of dying, and I shall never feel quite satisfied until I am able to do something to help her. I thank you."

Gertrude Sears, Concord, N. H.

The next spirit that comes to me is a girl about 19. She has reddish hair and blue eyes and very irregular features. She has got quite a fascinating little way, as though she made the best of everything and tried to keep everybody about her cheery and bright. Her name is Gertrude Sears. She says "Oh dear! it is so much harder to come than I thought. I had an idea that all I would have to do would be to come and speak just as I wanted to and everybody would know, but I find that it is hard to impress my thought strong enough to have it make any imprint. I lived in Concord, N. H., all my life. I never went away from there until I came over here. I lived with my grandmother for my mother had died when I was a child. My grandmother was so good and tried to do everything for me that she could, and I had hoped when I got able that I could find something to do to help her, but instead I broke down and she has to get along without me. It won't be many years before she comes and I shall be glad. My mother's name is Annie and she is with me, and she loves my grandmother just as much as I do, and we often go there and sit with her when she doesn't know anything about it. My grandfather is over here, too, and he is just as much interested in machines as he was when he was alive. He says that machinery is solidified thoughts. He has opinions of his own about everything, and people generally listen when he talks just as they used to. I wish my grandmother would tell Harry that I would so like to talk with him. It would be such a comfort to tell him how I miss him, as I know he does me, but I don't want him to waste all his life just thinking about me. It would be a good deal better for him to find some way to get pleasure and peace, and I shall be happy knowing that he is. Oh I am so grateful to you for this chance to speak, and I thank you so much."

Aaron Crosby, Brattleboro, Vt.

There is an old man, I should think he was 85. He is short, got very stout, and seems to know everything under the sun. He has got sharp, bright eyes, and a stick in his hand that seems almost as though he could pick open the hearts of the people just to see what they had in them. He says that his name is Aaron Crosby, and he puts his hand down with so much force, as if to impress it on all your people here that he knows what he is talking about, and he says "I lived in

Brattleboro, Vt., but I have been in Boston many a time. I know something about you people who talk with spirits, for I used to talk with them myself, and I didn't care whether anybody in the world understood anything about what I believed or not. Why, when the word first came to me that the spirits were rapping I said, 'It is about time; that the doors had been shut up long enough. The about time that some of them broke loose and told us what kind of a place they had over there,' and do you know the first spirit that came was my little daughter and they told me she had grown up and I believed it, and when I came over here I found her just as bright and fair as my angel, and she was not ashamed of her old father, for she just said she had been watching me and was so glad I had come. Her name was Nettie. Now we are all over here—all of my immediate family, but I want my friends who sat in circles with me to know that I can come back if I want to. I wish I had talked more about it. Why, you would think the whole world knows about it. Well, they don't. It sounds like a nursery with all the children crying when I have gotten over, where the spirits are all clamoring to get back. They don't mind what they were like before they died. They only cry for a chance to speak to the one they love. Now I thank you. I shall come again; you haven't heard the last of me."

Abbie Norcross, Lynn, Mass.

There is a spirit here of a woman, I should think she was about 42 or 43 years old. She is very gentle and ladylike, and she says, "Oh please let me come for my name is Abbie Norcross and I used to live in Lynn, and I have been trying so long to reach my husband, Charlie. Isn't it strange that we are so put away when we die. Why I had been sick a long time and suffered so that I was glad to go, but I used to ask them to make some effort to find out if I could not talk after I had gone, and not one of them has ever been near a medium or a spiritualistic meeting. They think that if I want to come I can come to the home. I can, but they cannot hear me. I would like to send a message to Emma, but I don't know that she would be as eager to get it as I am to send it. She is sick, and I wish she would see if some medium cannot diagnose her case and get a little better idea into her mind of what the matter is. She has got no cancer; she won't die, but she ought to be made better, and so I have come for this purpose to ask her to try to be. Thank you."

Fred Raymond, Pittsburg, Pa.

There is a spirit here of a young man, perhaps 22 or 23, and he says his name is Fred Raymond and that he lived in Pittsburg, Pa. He passed out with consumption, and he comes with all that depletion physically that he had when he went away, but his spirit is just as bright and sweet and hopeful as if he had just launched into some beautiful condition. He says, "This will be so personal a message, without any reference to what other people ought to do, that I almost feel out of place. I want to reach my mother. I want her to have the comfort of my message. She sits and thinks about me so much because she had thought about me so much before I came, and her hopes and plans were on me. From the time I was a little boy she was wondering what I would become, how I would do this and how I would do that, and she was always so sure that I would be a great man that it used to make me ambitious to be great just for her sake. Then I got that foolish cold, really no excuse for it, and oh! I fought as well as I could, but it was no use. Now I am here, but so anxious to tell her that she is just the same, darling mother. Just the same to me as when she held my hand and saw my spirit fade away. I told her to be brave and she tried to be for my sake. I knew the tears were back of the lashes; I knew she could not speak for her sobs, but she tried to be brave, and I want her to know that all my thought and plan and hope is for her. Some day, mamma, you will come to me. You must come some day because death comes to everybody, and I shall be the first one to meet you, and I can take you to my home and show you all the things that I have gotten ready, and every day I will come to you as long as you live, and I will whisper how much I love you and I will wipe your eyes when you cry, and I will pray with you when you pray, and you will never know that I am so close to you unless you open your spirit eyes and see my spirit there. Oh! mamma, I love you and I want you, but you be patient and I will."

Mary Tappen, Syracuse, N. Y.

There is here now a little woman who I should think was about 35 or 38 years old, quite dark, with black eyes and her hair is black almost as if it had been colored. She has a little high pitched voice, and she says, "If you will say for me that I am Aunt Mary Tappen and that I lived in Syracuse, N. Y., and knew all about spirits or used to think that I did. After my son died, father and I got interested in Spiritualism and used to get communications. We used to sit around in the dark every night after supper and after father died I used to sit alone. It was lonely, but I used to know that he was there and I used to wish so much that I could go too as I did not want to stay and be a burden to anybody, and I wasn't. I just dropped off to sleep one night and never woke up. Everybody was glad that I went the way I wanted to, and I was more glad than any of them. There were not many Spiritualists where I lived, so I had to have my own circle and be my own medium. I knew about the "Banner of Light" and am glad to send a message through it now. God bless you people who are giving your time and work to try and help those who do not know about these truths, and are trying to do what you can to make these things known. But never mind, there is a time coming when every bit of service that you do will find something like a response over here in this life. That is my message. Some of the dear old "Banner" readers, who are just watching these messages, hoping that there will be something for them may like to know that there are lots of people just waiting for an opportunity to speak to their friends they have left behind. I found Abby Judson just as soon as she came over here and was such a joy to shake her hand and tell her that I was glad that she had gotten over. She is just as happy as she can be teaching everybody that she can find something of the truths that were dear to her. You ought to see her with a lot of girls about her who never knew anything about Spiritualism, asking her how they can get back to their friends. Oh! she is a beautiful spirit. I know that some of the "Banner" readers who missed her letters when she came over here in such a tragic way will be glad to know that she is still interested in them, and often wishes that she could write a letter to them, telling them all that she has found out about over here. She is just as fond of flowers as she ever was, and all the little children bring her flowers and sing to her, because she loves the music as well. She sends her love and I send mine to all the readers of the "Banner," and I suppose I must include everybody, but to tell the truth, the Spiritualists are nearer to my heart. Thank you very much."

Boston Advertisements.
Isotta B. Sears.

Messages, Treatments, Lectures
Office Hours: 10 to 12 A. M.
Suite 3, 12 Jackson St., Boston, Mass.

**Consider --- Investigate
--- Consult.**

GOOD OPPORTUNITIES for investment and
for active business men or women are presented at 114
Madison St., Suite 30, Boston, Mass., at the office of

FREE DIAGNOSIS of Your Disease

Conditions under which we do this are as follows:—
 Give your name in full, age, sex, and leading symptoms. Do not
 do so think it wrong to diagnose disease without leading
 symptoms being given; but as the law looks upon it as an
 attempt to defraud, it is always necessary to state the conditions
 when writing. You need not send a cent or even a stamp,
 and you will receive by return mail a diagnosis of your
 trouble.

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

Just to find out if there are in good physical condition.
 Remember, we can refer you to hundreds whom we have
 known for of 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 tricker or fraud of any kind.

Office hours for seances, or for con-ults on medicality, 2 p. m. until 4 p. m., each day of the week excepting Saturday and Sunday. Hour charge for seances, \$1.00; for medicality, \$2.00; for seances, \$3.00 and \$5.00. No charge whatever will be made to Spiritualists for diagnosing disease. But remember that the one who can have a personal interview only between 2 p. m. and 4 p. m. on days stated above.

Add-ress all letters to

Dr. C. E. WATKINS,
HOTEL WESTLAND, BACK BAY, BOSTON, MASS.

2616

J. K. Conant Henderson,
Formerly Medium of the Banner of Light. Trance, Test,
and Business Psychometrist. Gives sittings daily, from 10
to 4. Also seance, Fridays at 2.30 and Sundays at 7.30 p.m.
Permanently located at 188 Dartmouth Street, Boston,
Mass. Rooms 5 and 6.

Osgood F. Stiles,
DEVELOPMENT of Mediumship and Treatment of Con-
sultation a Specialty. 200 St. Botolph St. Take
Bostonown cars.

MRS. STARK POPE, Business Medium. Sit-
tings daily. 716 Shirley St. Winthrop Beach, Mass. 5all ft

MRS. A. F. GRAVES, Trance and Business
Medium. 77 Union Park St., Boston. 19 to 2
514-47

MRS. ADDIE E. BROWN, Spiritual Medium,
Messages and Business. Sittings daily. 178 Colum-
bia Ave., Suite 2, Boston, Mass. Readings by mail, \$1.00.

Mass. Advertisements. 1

E. BRONSON, Psychic Absent Treatment.
P. O. Box 60, Westfield, Mass. 5taps ft 2

MRS. R. EAMES, Natural Medium. Readings by mail
and appointment, \$1.00. Halden St. Worcester, Mass.
5248 121

Maine Advertisements.

N. M. BRAGG, Clairvoyant Life Reader. Will also detect nose disease. Send lock of hair, \$1, and 2c stamp, indicating which you want, reading or diagnosis, to Richmond, Maine. 2517 131

**"THE SONG OF
THE SOUL VICTORIOUS."**
By MRS. ELIZABETH BETTSINGER

This exquisite and inspiring Poem, which up to the present has only been circulated through private sources, and has brought so much light and hope to the sorrowing, and to the tempest tossed, and has met with an enthusiastic reception wherever it has become known, that it is given a wider sphere of usefulness with the reading-public by **BARNES OF LIGHT PUBLISHING CO., N.Y.**

His book is handsomely illustrated and embellished by Henry A. Hancock, who has made his work a labor of love. He has put his best ideas and skill into his work. It is bound in white, with gold lettering, and will be mailed to you on receipt of price, 75c., plus postage, 10c.

For sale by BANNER OF LIGHT PUBLISHING CO.
NEW YORK

HELP...

FOR THE
SICK

...SICK
Dr. Peebles' Institute of Health offers Free
Consultation to the Sick and Suffering.
If you are in poor health and wish to be cured, write
the Doctors at once. They Can Help You.

Dr. Peebles, Institute of Health, has for years made a specialty of treating chronic diseases and by their Home Treatment have cured

hundreds who came to them in utter despair because their cases had been pronounced incurable by their local physicians. They successfully treat Catarrh

Bronchitis, Asthma,
Rheumatism, Kid-
ney and Bladder
Trouble, Heart
Trouble, Stomach,
Bowel and Liver Troubles, all Blood and Nervous
Diseases as well as all diseases and weak-
nesses peculiar to both man and woman.

They employ the latest and most approved methods of treating these diseases and if you are not completely cured your stomach is not ruined with strong drugs. If you are in poor health and want treatment or if you do not understand your case and wish to know your exact condition write the Doctor for advice. Their charges were moderate. But a physician's

If sick yourself or if you are interested in a serious study write them a plain, candid letter and they will tell you what your trouble is and will send you a remedy.

100-443887-100



Banner of Light

BOSTON, SATURDAY, JULY 29, 1906.

Societary News.

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

Boston: City and District.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, Sunday, July 23.—"Believing" was the subject of the morning and "George" spoke with power and interest. Mr. Newhall, the pastor, spoke with great interest. Mrs. Morgan gave messages. "Spiritual Growth" was the subject of the afternoon. After "George" had spoken, Dr. Franks, of New York, charmed all by his messages. Mrs. Adelaide Creighton gave an inspirational poem, after which Mr. Jackson gave messages. The pastor then spoke upon the topic, "Evening, Overcoming." "George" opened the service, followed by the grand words of Annie F. Hill. Then the pastor spoke of the work as a medium, progress being the watchword of the day, after which many messages were given. Mrs. Lewis, controlled by the doctor, spoke with interest. A. M. S. clerk.

First Spiritual Science Church, M. A. Wilkinson, pastor, Sunday, July 23.—Morning, Circle. Afternoon and evening, Phenomena. Speakers and mediums of the day: Captain Bally, Mr. Prevoe, Mr. Jackson, Mrs. Blanchard, Mrs. Fox, Mrs. Edmonds, Mrs. Kemp, Dr. Brown, Mrs. Reed, Mrs. Nellie Thomas, Mrs. Lewis, Mrs. Mabel Williams and Mr. Brewer. Solos, Mrs. Lewis, Tuesday afternoon, Indian Healing Circle. Thursday afternoon, psychometry.—Cor.

Malden Progressive Spiritual Society, July 20.—The regular Thursday evening circle was the largest in the history of the society, and is one long to be remembered for the brilliant work of the mediums. Those taking part were Mrs. Alice M. Whall, president; Mrs. Huggins, Mrs. Carter and others. July 23.—Our Sunday afternoon circle was largely attended, many earnest workers being present. Specially we would mention Mr. Goddard, a reading; Mrs. Higgins, of Chelsea, "Prairie Flower," the took the platform for the rest of the evening and gave some sweet communications from the spirit friends of many in the hall. Mrs. Alice Hennessey rendered two vocal solos entitled, "Summer Noon" and "Juguminoles" which were much appreciated. We hope to have this talented soloist with us often. "Banner of Light" for sale at all services.—J. R. Milton.

Waverly V. S. U. Home, Sunday, July 23.—Surely but steadily the basic principles of Spiritualism are being accepted and promulgated from the pulpits of many denominational churches, said a speaker today. "Prairie Flower," the took the platform for the rest of the evening and gave some sweet communications from the spirit friends of many in the hall. Mrs. Alice Hennessey rendered two vocal solos entitled, "Summer Noon" and "Juguminoles" which were much appreciated. We hope to have this talented soloist with us often. "Banner of Light" for sale at all services.—J. R. Milton.

Waverly V. S. U. Home, Sunday, July 23.—Surely but steadily the basic principles of Spiritualism are being accepted and promulgated from the pulpits of many denominational churches, said a speaker today. "Prairie Flower," the took the platform for the rest of the evening and gave some sweet communications from the spirit friends of many in the hall. Mrs. Alice Hennessey rendered two vocal solos entitled, "Summer Noon" and "Juguminoles" which were much appreciated. We hope to have this talented soloist with us often. "Banner of Light" for sale at all services.—J. R. Milton.

The Field at Large.

San Jose, Cal., July 12.—The First Spiritual Union gave a reception to Mrs. Nettie P. Fox, Rev. and Mrs. Allen Franklin Brown, this evening at the home of Mrs. Cora D. Kinsley, 220 North 6th Street. Was a very enjoyable affair and lasted till near the midnight hour. There were upwards of fifty persons present, who came from different parts of the city to greet the hostess and her guests. The hallway, parlors and rooms were tastefully decorated with ferns and flowers. The sunflower (the Spiritualist emblem), being the prominent one. The program for the evening was as follows: Remarks by Rev. Allen F. Brown; piano solo by Miss Linda Zink; recitation by Miss Olga Ringler; song, "Daddy," by Evelyn May; recitation, "The Duckling," by Miss Mabel Sweeney. These little ladies acquitted themselves with great honor. Piano, mandolin and song by the Misses Muntz and Berry; recitation by Mrs. Bigelow, president of the First Spiritual Union; sleight of hand and legereism by Madam Webber; piano solo by Miss Berry; remarks by Mrs. N. P. Fox. Mrs. Fox also exhibited a picture of her friend, taken years ago, that had a wreath of fern leaves around the head that Mrs. Fox said had appeared three times the last few days. Shortly wonderful. A piano solo by Mrs. Benjamin and a few timely remarks by Rev. Brown and Mr. Murray closed the exercises for the evening. The entire company were treated to ice cream and cake, in which all took a decided interest. At last the time came for the handshakes and the goodbyes were said and each one went to their respective homes; but in memory's

place there will always be room for the charming hostess and her guests and their mother, Mrs. Dr. Deane, Boston.—BOSTON, M. Jones, 79 North 13th Street, San Jose, Cal. Portland, Me., The First Spiritual Society, July 23.—Fifty years ago today the first little meeting was held in our city advocating the cause of Spiritualism, so today seemed a "banner" day with us, as indeed it was, for we had the pleasure of listening to Mr. John M. Todd. When I tell you that he was one of the original members present you will readily see he is too well known as a favorite speaker here to need any further comment. A fine discourse, well delivered by Mr. Paul Frausling, subject, "An Individual God," was thoroughly appreciated. Messages given by Madam Kincaid and Mr. William E. Bradish added to the enjoyment of the evening, and being so thorough and accurate, gave proof of spirit return to both skeptics and Spiritualists alike. The society holds an ice cream social July 31st at Mystic Hall, which we are hoping to make as great a success as our former ones have been.—Cor.

REMEMBER THAT SATURDAY, JULY 29, IS V. S. U. DAY AT ONSET!

A Notre Dame Lady.

I will send free with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. M. Summers, Box 327, Notre Dame, Ind.

Transition of a Noted English Spiritualist.

WILLIAM OXLEY, MANCHESTER, ENGLAND.

William Oxley was born on May 1, 1823, at Doncaster, with which town his ancestors had been associated from the year 1563. His parents, Thomas and Jane Oxley, and his grandparents were staunch Methodists, being among the earliest adherents of the Wesleys (about 1780). Thomas Oxley, his father, was a lay preacher for the Wesleyan body during the greater part of a long life, and known far and wide as an earnest, zealous, indefatigable worker, faithful to his convictions and loyal to his church, in spite of the constant indignities and petty persecutions to which the Wesleyans were subjected in the early days of the movement. His son William, who seems to have inherited an untiring energy and staunch devotion from his worthy father, was "converted" in his twentieth year and flung himself heart and soul into the "work of the Lord," teaching, "aiding" classes and discharging a great number of official duties. About 1864 he became acquainted with the doctrines of the Swedenborgian Church, which made such an impression upon him that he forthwith relinquished his connection with Wesleyanism and attached himself to the followers of Swedenborg, The New Jerusalem Church as they styled themselves. Eight years passed, years of diligent study of his newly adopted religion and enthusiastic work amongst his new co-religionists. In 1872 an old friend whom he had not seen for many years introduced him to the phenomenal phase of Spiritualism and, although the manifestations he first witnessed were crude enough, he felt satisfied that there was "something in it," which was likely to prove worthy of investigation. Fortified with the enlightenment derived from Swedenborg's teachings, whose system of Philosophy based upon the science of correspondence he considered to be "the true and only key to unlock all the mysteries pertaining to 'spirit and matter,'" he boldly entered upon this new field of research at a time when to be known as a Spiritualist was to be an object of ridicule, and cheerfully devoted time, money and energy in the pursuit of Truth. Patiently, persistently, undaunted by a great variety of obstacles which were encountered from time to time he made himself acquainted with nearly every form of phenomenal Spiritualism. Mrs. Firmian, Dr. Monck, Miss Cook (Mrs. Corner), Miss Fairbank (Mrs. Mellon), Mrs. Esperance, Mr. Hopcroft, Mr. David Duguid and Messrs. Sadler (the brothers) by means of whose mediumship he introduced Spiritualism to Dundee) may be cited as the best known of the mediums with whom he had sittings. Bringing to bear upon his research keen intelligence, careful observation, unremitting patience and honesty of purpose, he acquired a personal acquaintance with spiritualistic phenomena and a deep insight into the underlying causes of them such as were possessed by few, very few, of his contemporaries. It was the philosophy of Spiritualism that he had the greatest attraction for him, and it was in the study thereof that the most important part of his life's work lay. At the outset of his career of investigation, he became connected with a circle of friends who met regularly with a medium named Mrs. Lightfoot, whose utterances while in deep trance seemed of such vital import, albeit couched in symbolic phraseology, that he took it upon himself to record them. From time to time the records were collected and published under the title of "Angelic Revelations, concerning the Origin, Utterance and Destiny of the Human Spirit," forming five large volumes. The whole of this work, numbering several thousand books, was published by Mr. Oxley and his friends at their own charge and distributed to the public entirely free of cost. For this work Mr. Oxley only claimed to be the amanuensis, but it by no means marked the limit of his active pen. Even while it was in progress he translated the well-known "Bhagvat Gita" and published the translation, which was accompanied by his own interpretation of the spiritual teachings of that beautiful poem, under the title of "Philosophy of Spirit." Later he visited Egypt, studied the ancient history and religious systems of that remarkable land and embodied his acquisition in a work entitled "Egypt and the Wonder of the Land of the Pharaohs." Regarding the peculiar manifestations of those remarkable personalities who have claimed or had claimed for them the position of "Messiahs" as the result of powerful spirit influence, he naturally included them amongst the objects of his attention, and in 1889 published a most instructive little volume entitled "Modern Messiahs and Wonder Workers," giving faithful accounts of Samuel Swedenborg, Ann Lee, Johanna Southcott, Joseph Smith, Edward Irving, Thomas Lake Harris, Mary Ann Gilling, James White, "The Mother," the "Woman Clothed with the Sun," Helena Petrovna Blavatsky, and Keshub Chunder Sen. Two booklets, "The Rise and Development of Religious Beliefs and Systems," and "Materialism and their Allied Explanations," were also from his pen, as well as numerous articles in the current Spiritualistic press.

Thus he maintained a constant activity while avoiding the publicity and personal prominence which might easily have been accorded to so zealous a laborer in the cause of

Truth. Referring to this in the "Medium and Messenger" of Jan. 2, 1906, he says: "I have taken no active part in public work because that was not my forte; for however well meant the efforts of others to form societies and establish places of meeting for worship," etc., etc., "yet to my view they savored too much of the old style, of which I had had enough, and I therefore thought I could be more useful in doing my own work in the way which seemed pointed out." How well that work has been done, how faithfully he has discharged the trust is apparent to all who have had the privilege of knowing him. During the last few years of his sojourn here the inevitable weakening of old age gradually prepared him for the change, and on the morning of June 29, he passed peacefully out of the frail tenement of the flesh into that Beyond which had engaged his earnest attention throughout a long, well-spent life.

A Memory of Dr. E. D. Babbitt.

Geo. W. Kates.

It is a loss to mundane Spiritualism that Dr. E. D. Babbitt has passed to spirit life; but spirit power and mental vigor shall come to us from the plane of his evolved mentality and higher Spiritualism will be helped. He was a grand man—and a shining light in the cause of truth. He has been a great credit to Spiritualism. Little did I dream in 1899 that I should write such words of him in connection with the cause of Spiritualism. In that year I became a student in a business college he had just started in Dayton, Ohio. From him I gained much to help me in the active business career I followed for a term of years. He was then a devout orthodox churchman.

A fellow student and myself were Spiritualists. We talked our Dory to him and he very sorrowfully deplored that we should be so deluded. But we continued to uphold the virtues of Spiritualism. The earnest young Spiritualist (Mr. Wilt) being my elder, no doubt forcibly pressed the philosophy of Spiritualism—and, as a thinker, Dr. Babbitt could not pass by any logical argument, nor listen only to his prejudice against claimed spirit phenomena. It proved so, because he began to read books on Spiritualism—so he told me. A few years later, when I was located in Cincinnati, Ohio, and "financially" connected with the local Cause there, I met Dr. Babbitt one day, and during our special converse he suddenly said: "George, I have been reading much about Spiritualism and am impressed with its teachings and the reports of writers. I want to see a medium. Can you refer me to one?" At that time we were enjoying the great success of Miss Lizzie Keyser, one of the first platform test mediums whom our society in Cincinnati had coaxed to appear in public. I at once wrote and introduced the doctor to her and requested her to give him all possible attention. There it was that his first phenomenal evidence was obtained. He soon espoused our Cause and met with much contumely from his relatives and friends. But this man was too true to truth to ever even hide it, much less to deny it. He took his place in our Cause and has done a mighty work; the results thereof to live and fructify throughout many future years.

Thus the labors of every true worker shall continue to bear its fruit. And no Spiritualist has ever been more true, nor more firm, and useful, than are they who first understand and accept the philosophy. Then they are fully ready for the phenomena and do properly utilize it.

The philosophy and phenomena are inseparable; but the latter does not fulfill its mission unless the former is understood. Let it be recorded that Dr. Babbitt fully exemplified the grand value of Spiritualism to serve the highest uses of an earnest earth life, and in passing it has been the solace, the joy and the promise for future careers of utility and growth. To such souls we need not say goodbye, for they shall often greet us with a glad good morning.

A Reliable Heart Cure.

Alice A. Wetmore, Box 57, Norwich, Conn., says: "I suffer from Heart Disease, will write her, she will, without charge, direct me to the perfect home cure she used."

CAMPMEETINGS.

Season 1905.

Ashley, O.—August 6 to 27. Will Randolph, Camp Progress, Up. Swampscott, Mass.—June 4 to September 24. E. P. Colley, 205 Elliot Street, Boston, Mass. Chesterfield, Ind.—July 15 to August 27. Mrs. L. Jessup, Anderson, Ind. Freeville, N. Y.—July 25 to August 26. Miss V. C. Moore, Dryden, N. Y. Forest Home, Mich.—July 30 to August 26. Mrs. R. Eastman, P. O. Box 69, Manalona, Mich. Grand Lodge, Mich.—July 23 to August 23. J. W. Ewing, Grand Lodge, Mich. Harmony Grove, Escanaba, Cal.—August 6 to 20. T. J. McFeron, 523 Fir Street, San Diego, Cal. Island Lake, Mich.—July 23 to August 23. H. B. LaGrange, 185 Montclair 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, O.—July 6 to August 27. F. H. Sherwood, Mantua Station, O. New Era, Oregon.—July 9 to 20. Rev. G. C. Love, 254 College Street, Portland, Ore. Niantic, Conn.—June 12 to September 11. G. Hatch, South Windham, Conn. Onset, Mass.—July 23 to August 27. Dr. Geo. A. Fuller. Ocean Grove, Harwich, Mass.—July 9 to 23. Onset Wigwam, Onset, Mass.—July 15 to September 15. Parkland Heights, Pa.—From July 9 to August 21. Queen City Park, Vt.—July 30 to August 27. Sunapee Lake, N. H.—July 30 to August 27. Lorenson Worthen, Hillsboro, N. H. Tacoma, Wash.—July 20 to August 20. Geo. E. Knowlton. Temple Heights Campmeeting August 12 to 24. Orrin J. Dickey, Secretary, Northport, Me. Unity Camp, Lynn, Mass.—June 4 to September 24. Verona Park, Me.—August 13 to 27. F. W. Smith, Rockland, Me. Vicksburg, Mich.—July 30 to August 26. Mrs. Jeannette Fraser, Vicksburg, Mich. Wonesow, Wis.—August 5 to 27. M. M. Blinn, Wonesow, Wis. Names and addresses of secretaries inserted when sent.

Flowers are loved because they are incarnations of beauty, and human lives win affection by the same rule.

Wonder Wheel Science.

(Copyright, 1906, by G. W. Foster.)

Daily Guidance for All, by Birth Numbers.

By Professor Henry.

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

1.—March 31 to April 30.	4.—June 31 to July 31.	7.—Sept. 31 to Oct. 31.	9.—Dec. 31 to Jan. 31.
2.—April 31 to May 31.	5.—July 31 to Aug. 31.	8.—Oct. 31 to Nov. 31.	11.—Jan. 31 to Feb. 29.
3.—May 31 to June 31.	6.—Aug. 31 to Sept. 31.	10.—Nov. 31 to Dec. 31.	12.—Feb. 31 to Mar. 31.

(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 No." in the following Table. The Column of letters under your Birth Number is YOUR BIRTH NUMBER, and no other, unless you have a Key for other Columns. Look down your Column and see what Letters are Marked in H. The letter means

Birth No.	1	2	3	4	5	6	7	8	9	10	11	12
July 24-25-26	B	F	G	M	E	K						
27-28	K	B	F	G	M	E						
29-30-31	E	K	B	F	G	M	E					
Aug. 1-2	E	K	B	F	G	M	E					
3-4	E	K	B	F	G	M	E					
5-6	M	E	K	B	F	G						
7-8	M	E	K	B	F	G						
9-10	G	M	E	K	B	F						
11-12	G	M	E	K	B	F						
13-14-15	F	G	M	E	K	B						
16-17	F	G	M	E	K	B						
18-19-20	B	F	G	M	E	K						
21-22	B	F	G	M	E	K						
23	B	F	G	M	E	K						

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 Equal. These are Spirit Forces in the Unseen World about you, and if you do not oppose them, but act with them, they help you more than anything else can. They are the Higher Spirits. Other days have other Spirit-Guides about you, but they are not so favorable to your highest interests in the long run of your life. Let wisdom be your intellectual effort on these favorable days and in the long run the other matters will come your way, as sure as the rising of the Sun.

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

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

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

Chats with the Professor—No. 14.

EVIL, SUBJECTIVE, NOT OBJECTIVE.

"I see by a review in the Independent that some one by the name of Neilson, in Germany, has taken up your idea of the Sabbath being founded on the phases of the Moon, and handed down through the Americans to the Hebrews and instituted among them in the Mosaic forms. The world do move, eh?" said the first doctor (Dr. Merton). Doctors and ministers both are interested in Wonder Wheel Science.

"Well, I am glad some one at a distance is taking the matter up," replied the professor. "I've been telling these things for the past twenty years and have used up more than a box of pens in figuring the thing out in cycles and chronology and symbolism and church history and religious lexicons, but what I say is only valuable to the Germans, and what the far distant German says is only good for my American contemporaries."

"How so?" queried the doctor. "On the law of reflected light to the lunar portion of the human mind," replied the professor. "A prophet is not without honor save in his own country. Ideas evolved in this country pass to foreign lands and have before they take root in the original soil. Same law works on the other side of the water. Many an American is lauded with honors, for genius of which his own mind was but a mirror, same as the Moon is a mirror, reflecting the sunlight to earth. Lots of people in this world are starving themselves to physical death, just for the sake of worldly honor and glory. At the same time, they repeat the Lord's Prayer, forgetting that it closes with the words, 'for thine is the Kingdom, the Power and the Glory,' etc. Doctor, the world, as yet, has not learned the first three letters of Christianity. Any one who dares to advance in it faster than the bigots who shout 'Amen' the loudest at a prayer meeting, will be mentally cannibalized. The only reason that I have not been roasted is because I am too lean. Rob Ingersoll was a good fat roast."

"Then you think, maybe that Bob was on the right track," said the doctor. "He was far from it. Bob only seemed to negate the fact that something was wrong. Not being able to point out the true guide post to others, he just took a laughing delight in trying to kick them all down."

"But Rob was a good man," urged the doctor. "Of course," replied the professor. "He was born so, therefore he couldn't help it. But he did sometimes tell some fearful shopkeepers, especially when he was stumping for his political god—the Republican party. When he found that his political god fell far short of his intuitive ideal, then he cursed, or discussed, all the gods of creation, except his own laughing god, and thereby threw a good deal of dust in the eyes of other people. The dust was needed, for, when people get on to a wrong road, going like all possessed towards the Abomination of Desolation, if nothing else will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well in annihilating the ministerial street sprinklers, thereby causing some of the conscientious drivers of the watering carts to 'stop a little while' and find out what sort of a road they were working on for their salary. Those who think more of their salary and their own personal glory as leader of a choking 'slee' will stop them, a big cloud of dust is apt to do the job. Bob did well