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JOY.

William Brewster.

Joy sought my presence when a child,
And played with me the whole day long.
I followed her with laughter wild,
So sweet her grace and dear her song!

Joy still companioned manhood's prime,
And strewn sweet flowers in my way.
Her silver bells before me chimed,
And life is like a holiday!

What Shall We Do To Be Saved.

E. F. Schellhaus, M.D.

It is beginning to be seen that the well-being of society is not so safely established as the ruling classes would like the people believe. Already reaction begins in the attempt to expose and punish the lawbreakers; but the guardians of the public welfare find it a difficult, if not an impossible task, to satisfy the demands.

Governor Folk of Missouri, in an address before 5,000 people recently, said: "History shows that where our government has been destroyed by wars and pestilence, corruption in public life has undermined scores. The moral yearnings of rural communities are the backbone of this nation. Without them, it would long ago have gone to decay."

Justice is not so safe a panacea for wrong doing as is fondly imagined. But so far no remedy is proposed. An appeal—a leading editorial in a prominent journal, the Kansas City Star—is thus made: "What can you do? This means you." It is answered thus: "If you are a serious-minded man or woman, you must experience a momentary apprehension that the times are very much out of joint. When you read of graft in high places and see the safeguards with which evil-doers are able to surround themselves, you are doubtless inclined to yield to discouragement and to ask yourself, 'What is the use of trying to make society better?'"

"That is exactly where you reach the point of supreme individual obligation. When you are troubled with the suspicion that the machinery of justice is warped and that greed is stronger than righteousness, you must ask yourself what you, unaided and independent of all other forces, can do for the success of your principles."

"Well, you can always do this. You can be clean and decent and do right yourself. That will constitute one good unit to society. And the practice of this doctrine by all persons who can appreciate the influence of such action will contribute many units. If you are a just and merciful man or woman, you must be greatly shocked by the piracy practiced in the name of business, which levies onerous tribute on the people and which drives hopeful enterprises to ruin. Well, you yourself, and not others, are armed with a strong power for the amelioration of these evils. You must know somebody who is carrying a heavy and grievous load. You can put your shoulder under it and make it lighter. You can do this without any help from the government or the courts. It is your own individual affair entirely. You can speak the gentle word that is needed and you can extend the hand that somebody, in his weakness, is reaching out to find."

"You—and remember, this means you—can make this impulse contagious, and then you, who may elect without the slightest restraint to be compassionate and helpful, can, working daily together, and without word or any thought than the fulfillment of a personal duty close at hand, raise in the aggregate greater burdens than can be created and laid on the shoulders of men by those creatures who have been abandoned by conscience to their own desires, and who have been fitted as vessels of wrath unto destruction by the lust for gain."

This reminds me of the story of a man who was put in jail. He sent for an attorney to advise him how to get out. "Well," said the attorney, after hearing the man's story, "they can't put you in jail." "But I am here," said the man. "They can't put you in jail," reiterated the man of law. "Well, I am here; how can I get out?" "I will take this into consideration," said the lawyer, "but I demand a retaining fee." "I have no money," said the man in jail. "Well, I shall do nothing without a fee," said the attorney, and he took his departure, leaving the man to his own reflections.

So we are "in jail," and the Associated Press tells us in order to get out we must be good. We can "be clean and decent and do right," and "the practice of this doctrine by all persons who can appreciate the influence of such action will contribute many units." What will induce them to practice this doctrine the sapient editor does not say. He leaves it for "you" to surmise.

Notwithstanding such advice, the piracy practiced in the name of business which levies onerous tribute on the people and which drives hopeful enterprises to ruin, still continues.

Only recently (July 6, 1905) Mr. Ridgeway,

editor of "Everybody's Magazine," said, addressing 5,000 people at Ottawa, Kansas, amid a shower of hisses: "The sins of the age are committed in the name of business. The conspicuous criminal of the time is the smooth lawyer who sells his talents to the law-breakers. The meanest skunk in the whole skunk tribe is the professional politician; and the foulest sore in the body politic is the United States Senate. There is the choicest collection of freebooters who ever worked under the black flag. The criminal Senator combines the offenses of the business man with the crimes of the lawyer, the stench of the politician, and unites the whole hellish mixture with hypocrisy."

Although Mr. Ridgeway was hissed, no one undertook to deny his statement. When men of high standing can make such statements that no honest man cares to dispute, we have some ground of apprehension that "there is something rotten in Denmark."

What can we do to be saved from the ruin seen hovering over us like lowering clouds that menace our cherished republic? The time was when this fair republic was big with promise. Victory perched upon the banner of liberty. The bold and daring accomplishment of independence and thralldom from monarchical power alarmed the occupant of every European throne, and great was the rejoicing in the heart of ever lover of humanity. Hope in rainbow tints shed its radiance and with new energy the people achieved unparalleled prosperity.

But in less than a century behold the contrast! The eagle, the symbol of liberty, has become a bird of prey, whose wings protect the ruling power in subverting the purposes of the founders of this government—a culture devouring the substance of the people, gathering their wealth under its wings and employing the very means intended to promote the welfare of all, to the aggrandizement of the few, while the many are to be doomed to perpetual slavery. And to turn the voice of warning into a cry of woe, "Calamity howlers!"

This wise editor of the "Star" tells the people that they must "be clean and decent and do right." He does not allude to the combined power of the "captains of industry," but tells the people "to speak the gentle word," etc. The implication is that the people do all the mischief, and have it in their power, "unaided by the government," to clean the Augean stables by being clean and decent and doing right, and "extending the helping hand that somebody is reaching out to find."

The press has become the oppressor instead of protecting the people. The immense wealth in the hands of the ghouls of labor can buy the talents of the "smooth lawyer," and many others for that matter; for there are few, indeed, who do not have their price in these days.

When arbitration is impossible without compromising with wrong, the nation is doomed. The numerous strikes and their defeat by the employers, in spite of the aid and sympathy of the labor unions; the continual rise in the cost of living, greater in proportion than the rise in wages, and the determined effort of the ruling classes to hold supremacy, and the adherence of the toilers to the policy of "the powers that be," evidences of a crisis in the near future, unless the wage-workers tamely surrender all their claims to free and independent citizenship.

"So gradual and insidious has been this change, and so indifferent are the people to the causes involved in the change that has come unperceived, that agents are still at work in their destructive processes and are supported by the suffrage of the people. Party influence and the spirit of strife for victory are important factors not considered in the solution of the problem. There is, not nor ever has been a problem so important in social and political affairs as this one of self-government. The alternative is upon us. We can neither avoid it nor afford to tamely yield to the demands of the ruling classes without sacrificing our manhood."

What can we do to be saved? The question is pressing upon us with increasing force. The power potential is in us; but not the actual. How can we actualize that power? We have the ballot and are immensely in the majority. The federal constitution can be amended or abolished; and another constitution can be substituted. I say can be, that is potential. The fathers of this republic, while they could bequeath the potential power, the actual power they could not. That is for us to actualize.

The way is open and clear for us. Why do we not follow it? There are several reasons why we do not. It is useless to point them out. They are already known intellectually. The moral grasp is not in us. If it were we would rise in the unity of our might and with sledge-hammer blows break down the barrier and free ourselves from the fetters we have willingly, but unwittingly, fastened on our limbs.

We are told that vigilance is the price of liberty, but those who have fled our lib-

erty by dragging us with the idea of prosperity have been the vigilant ones. It is true we have the name, the idea of liberty, and that contents us.

Mr. Ridgeway speaks of the United States Senators in very severe terms. The large majority in the Senate are either millionaires or the attorneys for millionaires, whose "business" interests are supreme (as Senator C. M. Depew with an annual salary of \$20,000 as nominal attorney for the Equitable Insurance Co.) Their interests lie in the great enterprises of corporate control. The method of their election is such as to defeat the people's power. Thus, by the aid of politicians, they are elected in the interests of the ruling classes.

How easy it is to mislead the trusting people. The late Judge Black has given his testimony in regard to the political condition of our country in the following words: "If we estimate the prosperity of a country by the overgrown fortunes of individuals especially favored by law, then Ireland is prosperous, as well as America, for there, as well as here, the legal machinery is in perfect order, which makes the rich richer and grinds the poor down into deeper poverty; and here, as there, the lines of Goldsmith are ever true and wise: 'Hard faces the state to hastening its prey, When wealth accumulates, and men decay.'"

And now, what is the remedy? Reconstruct. Establish government on the principles of the Declaration of Independence. That is easily said; but can it be done? Yes. Just as our forefathers did it, but not so long as the existing state of feeling persists. If it could it would not have come to its present condition, for if it could rise under existing conditions, it would not have fallen into decay. The government of a people is a reflex of their moral condition—an outward expression of the indwelling spirit. We talk of a better system; but it is evident that a better system can only come from a better people. A system is an effect, the moral status of the people is the cause. It is absurd to attempt to change the cause by dealing with its effect.

It matters not how complete a system of government may be; it can be utilized only in proportion to the ability of the people to respond to its provisions. All activities have their rise in individuals. Whatever moral and intellectual condition the people are in it will be expressed, no other condition can. The feelings determine what the thinker is, and that, in turn, determines the action.

We can now clearly see what is necessary to be done. It is evident that the people now living under this government cannot be saved by means of existing conditions. There must be a radical change in the people. This blind reverence for our political institutions, and the faith we repose in our officials, we mistake for patriotism and loyalty; but they are neither, and cannot serve as means for our salvation. But the people cannot see this in their present state of feeling.

So anyone who looks with careful attention will see that selfishness and the love of sensuous pleasure are the dominating forces that hold mankind to the selfish and sensuous plane of life. Instead of equal and exact justice to all and special privileges to none, it is right the reverse; it is injustice to the toilers of the land and special privileges to the few. They will not surrender their special privileges nor grant justice to the many; neither will the toiling masses demand it.

But plain and obvious as the statement is, the people cannot comprehend its significance. They think as they feel; but they think they feel as they think. Here is the fatal mistake, and so long as it persists there is no hope of their being saved. It may seem strange that people who claim to be intelligent, living as they think, in an enlightened age, should manifest so much incongruity; but if we will look at it we will see it every day. Think of the vast concerns of so-called religion. The plan of salvation is founded on the dogma of vicarious atonement—that God is angry with the wicked every day; that his wrath is a consuming fire; that he has created a place of everlasting torment for those who do not believe in a certain creed; thundering forth from the pulpit, "He that believeth not shall be damned," and a devil to torment the unbelievers eternally! Think of the injustice of punishing the innocent for the sins of the guilty and forgiving them!

What could be more cruel and absurd? What more destructive to morality? Think of the countless millions of dollars paid to support the church, of the countless millions now writhing in hopeless agony and other countless millions yet doomed to everlasting torment, founded on the tradition of Adam's disobedience; think of the honors and dignity conferred upon church officials; think of the chaplains authorized and employed by the government—a government declared by its constitution that no religion shall be recognized by it; yet that government does recognize it by the enactment of sundry laws and exempting church property from taxation.

When we consider all these, what claim can we make to reason, or even common sense? When we willingly allow a few men to monopolize the land and compel the large majority to pay rent; approve and support the legal processes in evicting those occupying land that the legalized owners never saw and never will see; what reason or justice is there in such a travesty on reason? And yet we are told to "be clean and decent and do right," which means not only to tamely submit to such an outrage on justice and common sense, but to support it by our suffrage!

Talk about intelligence in claiming the absurd idea that we feel what we think, when the fact is, we think what we feel. We feel what is injustice imposed on us by a system of unjust laws—legalizing robbery—and we call it justice, and congratulate ourselves upon the noble, glowing patriotism that swells our bosoms, and we talk about our prosperity while those ravenous ghouls called "captains of industry" are taking the lion's share of all the products of labor, when the fair daughters of our land are eager to sell themselves to some unscrupulous foreign aristocrat in order to wear the crown of a duchess or even less and refuse to marry the best American living and our men, aping the style and manners of the European aristocracy, practicing their vices and leaving out their virtues.

There is no saving for us when a stupid, a misapprehension is that of putting thought before feeling, and such a demoralizing influence as prompts us to support a system of legalized robbery by our votes and giving it our moral approval. Our only solution of the problem is to demand justice in the administration of just laws, and the exercise of equal rights at all privileges. But this we cannot do so long as we feel as we do. We feel confidence in the administration of the government and in its officials, we feel reverence for our political institutions and a joy in beholding our flag floating in the breeze. We feel safe so long as we hold the ballot, and yet with all these feelings, if we look at existing conditions and compare them with the first twenty-five verses of our political existence, we will see, not a comparison, but a contrast.

Then the inquiry, "What shall we do to be saved?" is the most pressing of all questions, and demands an answer before the fetters of slavery are hopelessly and irreversibly fastened upon us. The first requisite is to feel right, then we will surely act right. Right action comes from right thinking, and right thinking from right feeling. That we do not feel right is because we have been wrongly taught. Hereditary vices as well as virtues are transmitted, and environments have been unfavorable.

But in our blindness we are continuing these conditions because of our existing state of feeling. We have eyes, but we see not; ears, but we hear not; understanding, but we understand not, because we conceive the idea that we feel what we think. That is, we take the conception of the feeling for the feeling, and this we call knowledge, and act accordingly. We take for granted that the feeling is right, therefore, we think that the conception is right, and act as we think without ever suspecting that we think as we feel.

In answer to our question, we must feel that any violation of justice is sacrilege; and not to be tolerated. We must feel that our true interests are founded on the supremacy of the moral sentiments, on the love of justice and of our fellow men. We must feel the same concern for our fellow beings as for ourselves. Selfishness and sensuous gratification at the expense of others are incompatible with our well being, and that such feelings must be overcome, or rather be under the control and sanction of the moral sentiments.

It is folly to attempt to deal with external conditions. They are not causes. They are effects, and to deal with the effects with a view of removing causes is absurd. The existing state of feeling has its rise in hereditary tendencies and unfavorable environments during our infancy, childhood and youth, unconsciously developed. This we must know. Our supreme desire is happiness; its method of realization is the basic problem. When we realize the fact that "absolute purity of heart and life is the richest of human possessions, and its only method of attainment is implicit obedience to the highest intentions of the soul," we will have reached the state of feeling that will secure to us salvation from all the evils that result from error conceived to be truth which we accept as truth.

Big Texts and a Short Sermon.

J. M. Peckles, M.D.

"O ye hypocrites! Ye can discern the face of the sky; but can ye not discern the signs of the times?"—Matt. xvi. 3.

The Nazarene belonged to the true race of prophets. He was true to what is in you and me. He saw that God incarnates himself

in man, and evermore goes forth anew to take possession of his world. He said, in this jubilee of sublime emotion: "I am divine. Through me God acts; through me, speaks. Would you see God, see me. I and my Father are one; one in spirit, one in purpose, one in love for humanity." The idioms of his language and the figures of his rhetoric have usurped the place of his truth; and churches are not built on his principles, but on his tropes. Christianity becomes a Mythos, as the poetic teaching of Greece and of Egypt before.—Emerson.

There are hermit souls that live withdrawn In the place of their self content: There are souls like stars that dwell apart In a fellowless firmament; There are pioneer souls that blaze their paths Where highways never ran; But let me live by the side of the road, And be a friend to man."—S. Walter Foss.

Our great and pressing needs are opportunities—equal opportunities for all—wiser conceptions, better gestations, superior pre-natal environments, kindly, yet strenuous child-training, and rigid youth guarding, looking to the health, the robust health of the physical and the purified soul body.

The spirit, ever active, is ever building its own home, here and hereafter, beautiful or deformed. It is admitted that there are modifying forces at work to prevent the higher spirit expression outwardly uncontrollable circumstances often thwart, temporarily, our best efforts. Common misfortunes plant ugly wrinkles upon the countenance. The face often mirrors the deepest trials. Such transforming influences, though molding and brightening the physical contour and temporarily checking the perfection of the soul body, do not bedim the immortal spirit. It seems to have been the aim of the Infinite, through various manifestations and experiences, life epics, lyrics, tragedies and comedies, substance and shadows, pointed thorns and radiant rose leaves, to educate and help each mortal to become strong, self poised and harmonious.

DOWN ON WALLED RESIDENCES.

Walled-in cities in the Orient, and residences in English-speaking countries, with high, frowning walls around them, and ever-locked entrance gates thereto, virtually say: "The latch-string is not out; you are not my neighbor. You may look at my mansard roof and my chimney-top, but not at my inside costly mosaic, not my lovely lawn, not my bewitching shrubbery, my beautiful roses and lilies, nor at my magnificent paintings," all of which fenced-in stockadings are but the quintessence of mean, soul-driven ancestral selfishness. Thank God! No caste, no mercenary aristocracy can wall out the sunshine, fence away the summer showers, still the music of the forest bird, basket up the million flowers, nor bottle up the cooling dews of evening, that multi-millionaires might offensively call "mine." They are sunrise pictures that the Vanderbilts, Putnams, Astors and Rockefellers could neither buy nor hide behind great brown-stone fronts.

SPIRITUALISM'S BROAD, ENVELOPING MANTLE.

In its philosophy, Spiritualism is all-embracing, all-inclusive. Is there a truth in Christian Science?—Spiritualism includes it. Is there a truth in metaphysical science?—Spiritualism includes it. Is there a truth in liberalism?—Spiritualism includes it. Is there a truth in mental healing, divine healing, divine science, or the New Thought?—Spiritualism includes it. Is there a truth in Theosophy? Every demonstrated fact in Theosophy or Theosophical writings is included in the all-embracing realm of Spiritualism. The ignorant may not know this.

And, further, there are those sufficiently wary and unprincipled to write about the "new thought," the "new" mental sciences, and never mention the word Spiritualism, which is the ground floor and vitalizing force of all of them. What should we think of a naturalist like Alfred R. Wallace, who should write about acorns, acorn shells, acorn cups, acorn meats and their very nourishing properties, but never mention the word oak—the tall, stalwart oak that royally bore them? Down upon this slippery, cowardly policy, Diplomacy is contemptible enough in party politics, but when forcing its slimy, serpentine fangs in matters spiritual, it is absolutely beneath contempt. My soul honors independence and moral bravery—such bravery as characterized the martyrs of old and dignifies the regal-souled of today. They live in history immortal, while the very names of catering cowards rot away into eternal oblivion.

Spiritualism is abiding, while Methodism, Lutheranism, Presbyterianism and kindred jems are but passing driftwood on the sea of time. Reduced to the last analysis, there are but two lines worthy of the profoundest consideration. These are atheistic materialism and Spiritualism. Thinker, where do you stand? Are you a materialist, or are you a broad-minded, whole-souled Spiritualist, the

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THE COMING RACE.

Impromptu poem given by W. J. Corville in Montreal, July 22, 1906.

There shall a stellar race arise
Than yet has trod the waiting earth,
A race transcendent in its power
To manifest celestial birth.
A race which prophets glimpsed of old,
As they, an unborn age foresaw,
A race that bows no more to pomp
But manifests the Spirit's law.

As Lytton in his wondrous tale
Foretold the Vrilja's coming way,
Not born, earth-born man, directs
The progress of this planet's way,
But vir, superior man is found
To dominate, to hold in thrall
The elemental forces wild
Till they obey the victor's call.

A child of twelve, with vril endued
Is stronger than a giant, for
Interior psychic pure, unites
This earth with every gleaming star.
Beneath the Coming Race's foot
All errors crushed will quickly die,
And out of what has long seemed ill,
Good manifest will rise on high.

The Coming Race shall be outwrought
From all the peoples of the earth;
A blending of the best in all
Shall, in the coming days, give birth
To organizations which will prove
Submissive to the Spirit's way,
That heaven and earth shall blend us one
And none shall fear the close of day.

Communion with the spirit spheres
A common heritage shall be;
War shall no longer desolate,
And all the nations shall be free.
An honorable peace will gird
The planet to its furthest shore,
And human life be sacred held,
While gold shall be adored no more.

Science shall with religion meet,
And true philosophy shall shine
As polished gem which earnest thought,
Shall have extracted from life's mine.
Fear shall not trouble, sickness, sin,
And all distracting forms of dread
From the fair planet's surface bright,
Shall in the coming days have fled.

The harvest of the toilsome years
Shall be this consummated peace,
But glad activities abound
Tho' from hard labor there's release.
Let's help to hasten the glad hour
When this triumphant race shall sing
Its anthem of unmeasured joy,
And drink from Virtue's purest spring.

Hypnotism Explained.

DeLosa Wood.

CATALPTIC.

Now, just a word about the cataleptic condition. Catalepsy is suspended animation. Post-hypnotic suggestion is the principal element of success in the production of this phenomena. The first stage is the pure hypnotic condition, the succeeding stages are all produced by suggestion. It is a dangerous condition to produce, as there is always liable to be something in the physical or mental conditions of a subject that will break the line of suggestion, in which case it would mean death to the subject if experiments were in progress like the burying of a body, etc. Such experiments ought not to be allowed. Post-hypnotic suggestion has within itself a wonderful power to develop, intensify and quicken the human brain. It is difficult to estimate its value to humanity in this respect. By its use it is within the power of every human being to make giant strides in the realm of mental development and universal knowledge. That it is not taken up more generally by representative students of today, instead of looking at it as a something uncanny, is beyond human comprehension. Possibly, however, the day may come when this great science will take its rightful place among the powers that are to further develop mankind.

CURIOUS EXPERIMENTS.

In the town where I reside there was a certain hotel that officers had searched time and again to find liquor, but always unsuccessfully. One of the officers came to me one day and asked me if I would see if my subject could find the place where the liquor was kept. I placed the subject under control, and he immediately began to describe the interior of the hotel, saying that the liquor would be found in quart bottles in the safe, that there would be a stated number of bottles, and then he gave detailed instructions to the officer how to find the liquor in his raid to be successful. His instructions were followed to the letter, and the liquor was found exactly as he described.

Another experiment with this same subject is out of the ordinary. The following incident occurred impromptu, before several witnesses. I removed the chimney of a lighted lamp and turned up the blaze. The subject's hand was held in the blaze until the hand was all smoked up. Upon washing the smoke off it was found that not even a single hair on the back of his hand had been scorched. I produced this phenomenon in this way: First, I suggested to him that directly in front of him was a deep ice-chest, coming from which was an icy current of air, all being centered into one point, and that point was the flame. I told him that he could hold his hand in that current and it would be cold. My line of suggestion was to make the conditions the opposite of what they were. In this connection I will say that I could see clairvoyantly a thick magnetic substance completely enveloping his hand. Just so long as this substance completely covered his hand, just so long could he hold his hand in the flame and not be burned. It is a fact, too, that if any person outside of myself had spoken one word even, the subject would have been burned instantly. But what becomes of chemistry with such experiments? Chemistry will say the above is impossible. But chemistry is yet in its infancy.

Another favorite experiment that I used to do with this same subject was as follows: I would have anyone write a name of a deceased person on a slip of paper, place it in an envelope and seal the envelope. The subject would place this envelope to his forehead, and after a minute would tell the name of the person and describe the person. Another test was: Anyone could go to a desk, take any number of envelopes, put a slip of paper in one, then hold the envelope up for the subject to see. I would say to the subject: "See the rose on the envelope; remember it." The one holding the envelope would then mix the envelopes thoroughly, so that not a living person could pick out the envelope containing the slip of paper, then deal them off one at a time. When the one containing the slip of paper came in sight the subject would say: "There is the rose." And he would be right every time. In the production of the above it must be remembered that neither the subject nor operator touched the envelopes at any time during the experiment.

I used to experiment with a dozen young boys. All were perfect subjects. Anyone

might think of any number and either one or all of these subjects would tell immediately the number thought of. And, the peculiar thing about this phenomenon, no two of the boys would get the number in the same way. One would receive it through the forehead, one at the top of his head; to others it would seem as if it came as low as their chests. Another subject, a lady, would receive sentence after sentence that might be in the mind of another.

Incidents in hypnotic phenomena are always interesting and often prove and disprove very much. While passing an evening at a friend's, an occurrence took place that was of unusual interest. I was deeply interested in the perusal of a newspaper. Two ladies were earnestly engaged in conversation relative to the best way to make biscuits. One of these ladies I knew to be an excellent sensitive. Without saying a word, without even taking my eyes from the paper, and wholly impromptu, I requested mentally that the influence place the lady sensitive in the hypnotic sleep. In less than twenty seconds from the time I made the mental request the lady, right in the midst of a sentence, passed into the unconscious hypnotic condition. This shows that mental faculties will respond to suggestions by mental faculties without verbal or other suggestions than purely mental. Upon another occasion, when the power had suddenly left me in the midst of most positive and rigid experiments, I turned to a second lady subject who was present and controlled her instantly, and she in turn could control the subject that I had been experimenting with, and over whom I had lost control because of the power leaving me. Here is an incident that upsets all theories of hypnotism. Does it not all savor very strongly of a Something that really does exist outside of and independent of the physical?

HYPNOTISM IN SURGERY.

Hypnotism in surgery is unequaled by anesthetics. Any portion of a subject's body, from the size of a point of a needle to the entire body, can be made absolutely numb and held in that condition any length of time. Most severe surgical operations, like the amputation of limbs, the removal of interior organs, etc., can be accomplished without the slightest sensation to the patient, and without his system receiving the slightest shock, which always accompanies operations performed on subjects under the influence of anesthetics. More than this, by the power of suggestion, 75 per cent. of the flow of blood can be controlled. The operations can be performed with the subject in the waking state as well as in the sleep state. Indeed, every known phase of hypnotic phenomena can be produced in the subject while he is wide awake. The unconscious sleep condition is absolutely unnecessary.

There is a difference to be noted in subjects. Some can hear and see and know everything they are doing at the command of the operator, but cannot help themselves. Others are absolutely unconscious of anything they have said or done. Neither kind will remember what has been done, unless the operator suggests that he will remember so and so, and then the subject will remember only such portions as have been suggested by the operator.

SUGGESTION

Suggestion produces all phenomena. Every act, word, sight and sound serves as a suggestion, to which the brain responds. But the brain will respond only under certain conditions. First, the negative magnetism has to be displaced, then the subject's brain will respond to the operator's suggestions. The subject's brain is a hundred times more sensitive to suggestions in the hypnotic condition than it is in the normal condition. Yet every subject has a reserve force that cannot be overcome and is an absolute protection. No subject will do in the hypnotic condition what he would positively refuse to do in the normal condition. If a subject would steal in the normal condition he would steal in the hypnotic condition. If he is virtuous in the normal condition he is virtuous in the abnormal condition.

One of the best subjects I ever had belonged to a secret society. Whenever I questioned him as to the secrets of the order he could be elicited from him. The statement may make that a hypnotic subject will do everything and anything the operator suggests in absolutely untrusting and without a particle of proof to substantiate such a claim. Aside from the natural reserve force each person possesses, the degree of responsiveness of the brain to suggestions depends first upon the complete displacement of the subject's magnetism, and second the conditions of the brain. A brain incited by any kind of stimulant is slow to respond to suggestions while in the hypnotic condition.

POST-HYPNOTIC PHENOMENA.

In post-hypnotic phenomena I have had unusual experiences, experiences entirely at variance with the theories on the subject. I will relate several instances:

A gentleman came to me to relieve a pain in his arm. He could feel a strong magnetic influence from me without my touching him. A magnetic influence feels like the sensations from a battery. I said to him: "You go home, sit down alone, and this same influence will come to you; you will feel it go the entire length of your arm; the pain will go; the influence will stop in ten minutes. Remember, now, it will stop in ten minutes." You will note the post-hypnotic suggestion was that the influence would stop in ten minutes. He went home. The next day he told me that the influence came to him before he got seated, that it went extremely strong all through his arm, and the pain stopped, but that the influence, instead of stopping in ten minutes, as it should have done to have been in accordance with post-hypnotic suggestion, lasted over an hour. To make this incident complete, I will say that my mind was not upon the man at any time; indeed, before he had reached his home I was deeply engrossed in a game of cards with several friends. We call this post-hypnotic suggestion, yet it was not post-hypnotic suggestion. What was it?

Another instance. A lady who was so deaf that she could not hear me talk was the subject. Mentally I asked that the influence settle across her eyes and put her to sleep. In less than twenty seconds she was fast asleep. Mentally I requested the influence to leave her eyes, and she awoke at once. With this same lady I asked mentally for the influence to put her asleep as soon as she retired for the night, and she was sound asleep in less than half a minute after her head was upon the pillow.

A lady, who was a perfect hypnotic subject to my power, had acute rheumatism in the shoulder. She suffered severe pain. The arm was in a sling. She could not raise her arm from her side without flinching. She came to me to relieve the pain. This lady, whom I had controlled hundreds of times, who was a perfect subject, I found I could influence in every part of her body except the arm that was afflicted. After trying for some minutes, I determined to relieve the pain by post-hypnotic suggestion. A person may have a headache, place him in the hypnotic condition, and while in that condition tell him that when you restore him to the normal condition the headache will be gone, and the headache will be gone. Whatever the pain may be, that mode of procedure will always relieve it. I said to the lady, "Please look at me a moment." She did so, and instantly

she entered the hypnotic condition. Now, here comes the remarkable thing about the incident, the thing that upsets all post-hypnotic theory. Before I had a chance to utter a syllable of any suggestion, that lady's arm began to make a circle in the air, the shoulder turning round and round in the socket, continuing so for two or three minutes, when suddenly she came out of the hypnotic state and the shoulder was entirely freed from pain and she could use it as well as she ever could, without a particle of pain. The line of suggestion that I was to have made would never have been any such mode of procedure. In point of fact, I should have been afraid to have pursued any such course. So it will be seen that the phenomenon of the shoulder turning around in its socket was not the result of any suggestion made by me, either mentally or verbally. While the shoulder was turning in its socket the lady remained unconscious, and sensed no pain. It will be remembered that the shoulder had been for several days so sore that it could not be moved without the lady fainting.

Another incident. My subject was in the deep hypnotic condition. I said to him: "Can you tell me where the grave of Miss D— is?" I knew it to be a positive fact that neither the subject nor myself knew where this grave was. He replied: "Yes. We will go to the cemetery and when we come to the grave I will pass under control." We went to the cemetery, where there are several hundred graves. We tramped all over the cemetery in our search and finally gave it up, being unable to find the grave. We sat down at the base of a monument and no sooner had the subject become seated than he passed under control and pointed his finger towards a grave not ten feet distant, saying: "There is the grave you are looking for." And he was correct. Here is a case where all possibility of post-hypnotic suggestion is precluded.

With this same subject in my earlier investigations I asked him, while he was under control, what I should do to produce the rigidity of limbs with a hypnotic subject. Now this subject was absolutely ignorant of hypnotic phenomena. Yet he gave me correct information on the subject right then and there, saying: "If you want to make the body rigid, first cast the magnetism over the part of the body you wish to make rigid, then control it." He was correct. But whence his information? Not from any post-hypnotic suggestions. If so, who was the one who imparted the suggestion? In like manner he instructed me how to establish control quickly and how to release the subject quickly and entirely from all influence so that no disagreeable feelings would remain.

(To be continued.)

The Dynamics of Mediumship.

Salvatore.

INTRODUCTION.

The purpose of these articles is briefly to outline some of the thoughts connected with the forces employed in the Dynamics of Mediumship, and as such they may be useful to those who are interested in the strictly scientific aspects of Psychical Research and Modern Spiritualism.

First, the forces of the Ether, in their relation to the transmission of spiritual messages, is glanced at.

The Ether is a substance created by God, and its existence is known to such transcendental physicists as Tesla, Edison, Marconi, Maxwell, Roentgen, Tyndal, and Descartes, and Newton. Its wave motions can be mathematically determined, and, by determining them, Marconi made wireless telegraphy possible. This substance lies between all possible spirits and mediums. Thus, the Ether—as a transcendental substance—is invisible, imponderable, and in perpetual motion. Its nature is attractive and absorbent of certain conditions, allied to the electric principles, of psycho-physiological states. It is to be looked at in two ways.

I.—Objectively. In nature (outside of the medium's soul) the Ether exists (as a mediating, invisible, substance) vibrating, according to certain laws of motion, and carrying influences from one human body to another; or, from those passed out, to those on this side.

II.—Subjectively. Within the reader's own body (and within the body of the medium). The reader's soul, by reason of its divine constructive powers is able to build up this substance of the Ether, into a human form; which form exists, as a means of mediating between the reader's own visible, physical body and the reader's soul. The function of this Ether form being—other things equal—to propagate (within the human body) the vibrations of the sensations of man's five senses, from the part of man's body to the other and along the wires of the nervous system. The association of our ideas, by similarity and contiguity, and their motions of reaction, is also made possible by the perpetual motion of the psychophysical Ether Forces within the brain.

The electric ions, which constitute the nerve ganglions of the five special senses are attractive forces, or absorbents, of human ether—images and influences of transcendental substances.

So that it is with the laws of transcendental forces, in their strictly psychological relations, that the Dynamics of Mediumship has to deal.

To absorb, or attract, the mental image of another, to one's self, is to combine that person's mental image or thoughts, with one's self, and to make them a part of ourselves forever. There can be no spiritual or mental attraction without the spiritual and mental absorption of the mental image and images attracted. This is what is meant by the phrase, that we take on the conditions of others.

To attract the passed-out spirit of an Indian savage is to become a savage. To attract the passed-out spirit of Plato is to become a Plato.

This is because the soul has its irresistible, plastic, absorbent life, whereby—through the loftiest absorbed ideals—it can self-evolve itself into an ultimate intelligent communion, with the Wisest Souls of the Universe; and the Wisest Spirit in the Universe, and ultimately become, in fact, God-like. Now let us study the laws of this process.

For spirits to act on mediums (and through mediums) they must act through ether waves, and also through the Ether Body of the medium. The scientific demonstration of the existence of an Ether Body in man through which spirits manifest themselves depends on the discovery of the special rates of human ether-vibration in its relation to the cones of the retina; on exceptional visual experiences; on hyperaesthetic exaltation of sight; and, on the tests of delicate instruments.

To the Ether Body of man is due the radiation of electromagnetic currents of light, in the optic tract; the propagation of the radiation of thought impulses from healer to subject.

The differences of ether pressure on the five special nerve centers, producing the five differences, in the nature of our sensations. Otherwise, our sensations would be undifferentiated.

The philosophical Spiritualist (in his invent-

ation of the laws of his Spiritualism) is therefore false to the public, to the extent that he fails to scientifically explain how, and by what means the dynamics of mediumship are affected; the relation of ether-waves to the Ether Body of the medium, as the isotropic form veiling this world from the next.

Thus the Ether Body of every man and woman is molecular, in the sense that it is the medium of electromagnetic phenomena.

The Ether Body of a Christian Science healer, possesses the force, to transmit transverse thought-vibrations to considerable distances, without sensible loss of energy; hence the Ether Body has elasticity, tenacity, and density; and (being capable of transmitting physiological energy) can act on the nerve centres of sensation. The radiations, which the healer-transmits, being capable of doing work on another human body, which absorbs them.

Christian Science-healing is therefore—aside from its psychology—purely a process of transcendental physics. Of course these etheric radiations of the healer can be quickly detected by their physiological and organic chemical effects in the healer's patient.

Spiritualism (as a universal ideal spiritual science) therefore, becomes the interpreter of all those phases and laws, of transcendental physics, which relate to changing conditions of health, and spiritual consciousness.

The process of etheric wave radiation (both in its relation to Christian Science-healers and spirits) implies that the ether is a substance, whose waves can be directed in mathematical quantities; and according to distinct planes of polarization. Thought-force produces displacements in the ether; and the velocity of it may be accurately determined. When a patient of a Christian Scientist healer realizes a change in his or her body, the nature of the ether process is always a displacement with accompanying electrical changes in the patient's body. The function of the ether (in the propagation of thought-radiation) shows that it is capable of assuming positive (physiological) creative values.

By experiment and observation, a perfectly satisfactory account of man's Ether Body, (and the manner of its operation in relation to ether waves, in their transmission of thought-forms, and production of conscious changes in other Ether Bodies) is the ideal aimed at by the study of the dynamics of mediumship. The evidence for the existence of the Ether (of which man's Ether Body is composed) has gradually accumulated, as X-Ray and N-Ray, and other radiations of the Ether, has been discovered.

The Ether Body is an evolved body. It is in part a product of heredity, and, in part, an evolution. Hence, the physical body becomes the basis for the evolution of the Ether Body, which is the envelope for the soul in its evolutionary process. Transcendental physics admits the existence of the Ether of Newton, Descartes, Maxwell, Marconi, Roentgen, and the ancients. It is but a step to the realization of an Ether human form (constructed of this universal invisible substance) evolved, as the combined structural effect of psychological and physiological constructive forces, and integrated conjointly with the physical body. Obviously, the process of the evolution of the Ether Body, consists in a succession of changes, of the form, structure, and functions, of a previously lower type of Ether Body. Up it passes, step by step, from simplicity, until it becomes as complex in its mobility, as are the millions of the self-evolved concepts of the soul of the philosopher, that inhabits it. Thought-forms, and elements of mental growth, are absorbed and assimilated in and by the Ether Body; and become part and parcel of the etheric structure of the living Ether Body; and as a full grown organism, belonging to the substances of the universe of transcendental physics on the one side, and of the assimilated and self-created mental and moral and spiritual food it has secretly preferred in its earth experience, on the other. The history of the evolution of the Ether Body of man is a history of the mental, moral and spiritual steps by which it acquired its form. As the embryo of man, passes through successive evolutionary stages, so does his Ether Body. The moral height, and nature of our passions, desires and secret wishes, is the exact moral, and spiritual height of our thoughts, concepts and ideas.

Thus, the growth of the Ether Body, is by a transcendental process of psycho-physiological absorption, and self-evolution. The transcendental psychological absorbents and transformers, primarily are Hunger and Sex. Out of these lowly, absorbing passions are evolved the loftier, absorbing passions of Spiritual Love in their various aesthetic, moral, and spiritual modes of relation to the chosen classes of our pet thoughts, concepts and ideas.

The five classes of the five sensations of our five senses, are also to be considered as five absorbent modes of attracting the transcendental forms of transcendental substances; and as such, the five senses, are—as modes of absorption and mental attraction—the servants of the absorbing and attracting passion of spirit, Love, which evolves the primarily attracted forms of spiritual sensation into spiritual conceptual forms of general ideas.

Beyond the realm of which the intellect and spirit of man cannot pass.

Thus, all mental and moral attraction is a form of transcendental self-absorption, for the purpose of spiritual self-evolution. Sensation, or the attractive acts of the senses, therefore rests on a transcendental process of attraction (as exercised by the Emotions) in absorbing the vibratory forms of the Ether, as thrown off from the nature of all external things. There can be no spiritual attraction without spiritual absorption.

We assimilate or (by self-creative power) make similar to our own mental and moral selves, every person and every thing, we secretly love, because we actually absorb their mental images, into the ether-images of our own Ether Bodies. The intellectual and moral height of our own intellectual love-hunger, deciding for us the degree of our own intelligent and spiritual evolution.

The Muscular Sense of a Medium means that the Medium is personally aware of the contraction of certain muscles of his or her own body by spirits.

Thus, the Muscular Sense of the Medium, is (in Obsession) the Sense most frequently brought into play; a fact, which proves, that this form of sensation is absolutely due to the action of forms of Subjective as distinguished from Objective Force.

Through the Sense of Transcendental Touch the medium feels the presence of Spirits, as through the Sense of Physical Touch, he or she feels the presence of an apple.

Spiritualism, in its last analysis, is therefore based on the validity of the testimony of the Senses.

With the Medium the General Sense of Touch implies sensations of contact, as well as of Pressure. Touch, being that form of self-knowledge which teaches the Soul its mechanical relations to all forms of Physical and Transcendental Force. The sense of Touch is therefore related to two wholly distinct worlds of force.

(a) The World of Ponderable Physical Force.

(b) The World of Imponderable Transcendental Force.

When I grasp this chair, its resistance teaches me the existence of a form of Ponderable Force. But on the other hand,

when, through my muscular sense, I become aware that the original motion of my mouth are being mechanically contracted by a force other than my own will, and when, in addition to the sensation of this mechanical use of the muscles of my own mouth, I also become aware that a dumb intelligent sentences come through my lips—wholly independent of my own will—I am in the lesson taught the existence of a certain form of Transcendental Force.

Thus, through my Sense of Touch, I realize myself as related to two distinctly different worlds of force.

(To be continued.)

Telepathy Across 3,000 Miles.

A new world's record in telepathy, or as it is commonly known, mind reading, has, says the Reporter and Leader, of Des Moines, Iowa, been established by Mrs. Martha Burton Johnston of Des Moines, who sitting in her room in the Victoria hotel has four distinct times received telepathic messages from Palo Alto, Cal., a distance of 2,000 miles. No other such record has been made by any one who has delivered in the science and Mrs. Johnston's record is attracting notice of the specialists in every country.

Her record was first established eight months ago, but it was not until last night, (May 12, of this year), when local news circles were asked by telegraph from San Francisco to explain the peculiar thought transference which had come to the notice of students at the Leland Stanford, Jr. University, that it was known in Des Moines. Mrs. Johnston's success had created an intense interest among students of psychology at Leland Stanford and her experiments were so marvelous in results as to be declared past the limits of general understanding.

The detailed account of Mrs. Johnston's experiments reads like a myth, yet is borne out by scientists as marking an era in the science of psychology. When last night she explained that she had approached her theme from the standpoint of experiment as well as theory.

"But many curious and interesting things about man's nature and his relation to facts and evidence have come about," said she. "I had not thought of telepathy as a thing to be cultivated or aimed at, in the beginning; but I have had it so thrust upon me that I cannot longer escape the responsibility of attention to it."

"Yes, I am, so far as I know, making a new world's record. William T. Stead, editor of the Review of Reviews of London has made his own experiments; or properly speaking, has been an independent experimenter, as I am. He has a careful annotation of what all reliable efforts have come to in this line; and makes much of 700 miles."

HER RECORD IS 2,000 MILES.

"From the Pacific coast four messages have been received by me, three of them verbatim to the extent of several words. The fourth was more in the nature of mental photographic infraction, if I may so call the exact, correct perception of the settings of a room, and the occurrences therein, at a given hour. There were no spoken messages with this latter test. A photograph was sent me as a proof of my perception."

"All my experiments so far have been private and involve the interests of others. I, therefore, do not feel at liberty to speak more fully. A little later, when weather conditions are better, I shall hope to make the 3,000 mile trip westward on the uneasy wings of air, under such restraints as science in such cases sees fit to impose."

"My first discovery that I was a receiving telepathist was last summer. I distinctly heard my mother speaking to me. She was 125 miles away. This I verified easily. My next, to hear an article being written about the sinking of the Petropavlovsk. I sat down and wrote out the story as I heard it. One month later it appeared in the New York World by telegraph from Paris, as the production of a newspaper correspondent, just arrived there from the Orient. This instance lacks verification, but the story of the communication being received by telepathy here won a kindly recognition from, so great a scientist as Theodore Pashal of Paris, and an invitation to let him hear of my work again."

CONDITIONS VARY.

"Yes, France has made great headway in this particular line. I believe it an ethnic gift with the Gauls. The hour, the weather, food, dress, colors in room, height of location—all make a great difference with the success of an undertaking, and it may surprise you when I say the chief of helps is diet."

Mrs. Martha Burton Johnston is an Iowa by birth, of the well known Springer family, of which Congressman Springer of Illinois, the late Reuben Springer of Cincinnati, and Hon. John W. Springer of Colorado are members. Through her mother she is second cousin to the wife of the late Vice-President Thomas W. Hendricks. A few years ago Mrs. Johnston, being so situated as to have to enter the bread winning field, took up journalism and became the proprietor and editor of a daily newspaper at Ottumwa, the Democrat, which she subsequently sold to S. A. Brewster.

Shortly afterward she spent a time at the University of Chicago, where, under Professor Frederick Starr, she pursued the study of ethnology, and its relation to psychology. Since that time, especially for the past three years, Mrs. Johnston has given psychology unremitting study.

IT WILL COME OUT RIGHT.

Whatever is a cruel wrong
Whatever is unjust.

The honest years that speed along
Will trample in the dust.

In restless youth I railed at fate
With all my puny might.

But now I know if I but wait
It all will come out right.

Though Vice may don the judge's gown
And play the censor's part.

And Fast be cowed by Falsehood's frown,
And Nature ruled by Art;

Though labor toils through blinding tears,
And idle Wealth is might;

I know the honest, earnest years
Will bring it all out right.

Though poor and lowly creeds may pass
For pure religion's gold.

Though ignorance may rule the mass
While Truth needs glances cold—

I know a law complete, sublime,
Controls us with its might.

And in God's own appointed time
It all will come out right.

Boston American.

The victory of the will is achieved when the will of man relates itself to the will of God and the two become one.—Lillian Whiting.

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Banner of Light.

BOSTON, SATURDAY, AUGUST 12, 1906.

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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."

Brevities.

Sense.
Sentiment.
Sentimentality.

Three little but significant words.

For the want of common, sometimes called horse, sense, how many people go astray.

For the lack of true sentiment how barren and black are many lives and hearts.

Through an excess of ill-regulated sentimentality, how much mischievous nonsense is loosed upon a long suffering world.

The inability of many to differentiate between the facts external to us, and the facts interior to us, has led to many a mushroom philosophy being accepted as a revelation from on high. The ability to discriminate between the things of sense and the facts of consciousness has led to the formation of such cults as Christian Science, "Metaphysics," which are not metaphysical, and the distorted and one-sided explanations of the power of thought, when what is really meant is the power of will.

Sense tells us of the hard and fast facts of life. Its trials, its injustice and wrongs, its diseases and its not yet eradicated savagery. Sentiment tries to assure us these matters are serving a benevolent purpose, while sentimentality says there is no real moral distinction between men and women, as, if we only think all is good, why straightway all is good!

Is it good, let it be asked, that men buy women, or that women are so placed that the purchase of them is the inevitable consequence? Is it good that men trusted with the funds of the thrifty and the secrets of the government gamble with the one and sell out the other? Is it good that men may gamble in the necessities of life, adulterate, cheat, oppress the consumer, drive their rivals out of business and grow fat on the plunder they thus obtain? Is it good that the simple and the weak are the victims of the crafty and strong? Sentiment or no sentiment, sense answers No! to these and similar queries every time they are propounded.

The trouble in so many cases is that people mistake prejudice for sentiment, and because they wrap themselves up in a mantle of self-sufficiency and so shut out the evil around them from their sight think that there is no evil, and so boldly say that because they think all is good, therefore, there is no evil! But, sense says differently, though it is an unequal contest, as it is two against one—Sentiment and Sentimentality against Sense! If all were lambs and there were no wolves then this would be a lamb-like world. But as long as there are wolves it is stupid folly to shut your eyes to their existence.

Another cause of failure to realize the plain facts of daily life lies in the fact that sentimentality urges folk to be angels long before they have learned how to become, truly, men and women. Every effort that has been directed to setting up the kingdom of heaven outside the order of human life has failed. Communism, socialism, Tolstoinism and communityism, all live a span, then either stagnate or die. Every colony started under the guidance of spirits, or by Spiritualists, has died out, or else has so departed from the lines originally laid down as to utterly fail of its original intentions.

Yet sentiment plays an important part in our lives. We may call it religion, patriotism, pride in this, that, or the other matter or thing. But until the sentiment becomes consolidated into action, and common sense is invoked to do the serious work of guiding sentiment to fulfillment, little good results to the world. Let us use sentiment rather than allow sentiment to use us. Let us carry out to logical issues our sentiments, and not keep them as mental floral decorations—too delicate to be handled in the work-a-day world. Sloppy sentimentality is the temperance of weak-minded people, who, warmed by their emotions, fall into the calow preachers' error of mistaking perspiration for inspiration. There is not a little of this mistaken inspiration among certain classes of Spiritualists.

Appropos of the foregoing it is worthy of note that a recent work, in fact one just issued, by Dr. E. J. Schellhaus, of Kansas City, deals with some of the points referred to above. The doctor's book is The Elements of Ethics, and the keynote of the matter he presents is in his claim that "The true province of ethical science is to accomplish for man in the realm of mind what physical science has done in the realm of matter—to secure justice and regulate affairs in the moral world as physical science serves the material interests of mankind. The great desideratum is the equal advance in man's moral welfare with his material welfare." With which we entirely agree.

The Theosophists are receiving the attention they needed, it would seem. A certain Mahatma Agamya Guru, who, according to the late Max Muller, is "a genuine Mahatma or Yogi," denounced "the misrepresentations of the ancient Brahma Vidya (the true Eastern science)." In 1903, when visiting England, and his criticisms still remain unanswered. A writer in Light scores the T. S. badly on the above and other points. As we predicted many years ago, Theosophy would ultimately stand for what it is worth, and that amounts to but little as of lasting value to the world.

Brother Lyman C. Howe, of Fredonia, New York, the valiant hero of many a hard-fought fight on the Spiritualistic field of reform, writes us a cheery letter saying that he was to speak at Lake Brady on Sunday, August 6, and at Mantua Station on Tuesday and Friday, Aug. 8 and 11. He is also to lecture in Pittsburg, Pa., for the Sundays of November, and would answer calls to lecture for September, October and December. He concludes his letter by the following kindly remarks: "The 'Banner' keeps up its standard for consistent rational treatment of the subjects it handles, without wild extremes or sensational fads. It presents a clean sample of literary quality and good taste."

"Truth crushed to earth will rise again," is a sentiment which has been verified many a time and oft. It receives another illustration in the form of a pamphlet entitled "Immortality, Its Naturalness, Its Possibilities and Proof," the rejected address which the committee of the Victoria Institute and Philosophic Society of Great Britain refused to have read at their meeting, by its author, Dr. J. M. Peebles. The worthy doctor has now published it in-extenso, and a copy has reached this office. It is a neat pamphlet of fifty pages, printed on fine paper, and turned out in excellent style. It is sold at the modest price of 15c, and can be had from the author at Battle Creek, Mich. The important character of the address and the interesting circumstances in connection with its publication should constitute it a souvenir which every Spiritualist should hasten to possess.

A word to the wise is said to be sufficient. The "Banner of Light" has many friends, real and pretended. The first stand by it at all times, and their warm words of commendation have lightened many trying loads the editorial back has carried. Such friends rarely ask for favors when they write their friendly and generous notes. When dropping into the sanctum they rarely obsequiously compliment the editor on "the splendid paper" he produces, and when they take their leave the hearty handshake leaves behind it the convincing certainty of its honesty. But, alas all are not such. When something is wanted, how cordial the other sort can be! Is it a self-written puff of personal work (which invariably goes into the w. p. b. by the way), why, how nice the letter reads, but does not feel (psychometrists will understand our meaning), and after helping as desired not a word of thanks is received or even of acknowledgment! While, too, when visiting the city where "the dear old 'Banner' is published," it is too much trouble to call and

pass the time of day! There is a great amount of human brotherhood in our movement—kept on ice in summer and down cellar in winter, so that it is not spoiled by exposure to the air! Well, so be it. The editor is always willing to help all worthy workers, and, really, he is too old a public man to expect more from even his best friends than in their soul and conscience they are willing to accord him. Consequently, he keeps his heart young and sleeps peacefully at night.

Do We Know?

The influence of suggestion upon the mind of the individual is well illustrated in the state of mind into which many Spiritualists have fallen during the last twenty-five years.

The Skeptic has always been with us, and in many respects it is well that he should remain. He is the dash of vinegar which corrects the oil upon the salad, or he may be likened to a brake upon the wheels, preventing the car rushing too rapidly, and getting from under control, but too much vinegar spoils the salad, to screw the brakes on hard stops the vehicle, so while the skeptic may fill a useful function, we cannot permit him to occupy the entire stage. We were all skeptics once in regard to Spiritualism, and no doubt gave those who were then Spiritualists more or less uncomfortable times by our pertinent for as might have been thought impertinent pertinacity in regard to our inquiries, but that is so long ago that many have forgotten, and so have often failed to extend to the skeptic of today the consideration they demanded for themselves in former years. Doubtless most of us will remain skeptics for the rest of our lives, skeptical, perhaps, in regard to new experiences when heard of for the first time. Honest doubt is perfectly legitimate, but when we have accepted the truth, and say we are convinced of its reality, it is mere childishness to constantly qualify our admission. It is an evidence of mental instability, a confession of intellectual insecurity, and argues no firm and satisfactory grip of the facts we proclaim our belief in.

Since the advent of the Society for Psychical Research and the formation of the Theosophical Society, a large number of Spiritualists have been in a constant state of mental fluidity, wondering whether after all there is not some different explanation of the facts they have witnessed than the Spiritualistic one.

As one writer described it, "overworked telepathy" has been responsible for the mental attitude referred to above, while the subliminal self of the Researchers and the elementary spirits of the Theosophists have been pressed into service as explaining away the facts which are foundations upon which Spiritualism is builded, and yet the evidence in support of either of the theories named is not one-hundredth part as strong as that which sustains our own Cause.

We must confess to having but little patience with these weak-kneed Spiritualists who are the victims of the suggestion of every new hypothesis brought before them. Perhaps this is because of our belief that a real Spiritualist is one who has made himself thoroughly sure of the results of his inquiries before proclaiming his convictions, and such a one, when absolutely convinced, never discovers any reason for discarding the knowledge he has gained, namely, that Spirit Communication is a fact and Mediumship a reality.

This, of course, does not imply that he is obliged to believe everything that is called Spirit Communication, nor to associate every sort of psychic phenomena with mediumship, but we do contend that the real Spiritualist, who is worthy to be called such, is absolutely satisfied of the reality of the Communication, as aforesaid.

Taking that as a standpoint, do we know anything else positively and decisively? We answer, "Yes," as far as such matters can be known.

Thousands of people in the United States know there are the islands of the Philippines, but only scores, compared to the population of this country, know by actual experience what the Philippine Islands are like.

Thousands of people in this country know there is such a country as the United Kingdom of Great Britain, made up of England, Wales, Scotland and Ireland, but comparatively speaking few are familiar with the political, industrial and social conditions of the people. Yet who disputes the existence of either the Philippines or the British Islands? Visitors of both countries have come to the United States, and so knowledge and information regarding them and their countries have thus been imparted to the people of this land.

Equally so, Spiritualism affirms the existence of a Spiritual World, that visitors have come from that world to this, and we as Spiritualists have derived information from these people concerning their existence. If we are not satisfied on these points, then is our Spiritualism in vain; if we are satisfied on these points, we need not dodge the issue with half and half assents and dissents.

So far as we can reasonably see, spirits are individuals with personalities and individualities manifesting at least equal to that manifested by individuals in the flesh. They unite in telling us that they live in a real world which has an objective existence to them. That life is, virtually, so far as consciousness, intellect, memory, etc., is practically continuous; that is, continued from where it was left off at death.

We also know, as far as such things can be reasonably known, that these invisible people help us during our lives, that their assistance may in some cases be prompted more by good nature than good judgment (more by desire to help than an ability to accomplish) which is not more to their discredit than similar efforts upon the part of our friends still on earth. We also know that there are foolish and evilly disposed people on the spirit side who also come to us, which only goes

to serve that immortality is not the prerogative of any class of people, but the heritage of all.

These are some of the things, a few taken at random from the many which we surely know of, if we are worthy of being called Spiritualists.

Let us affirm them positively, not tentatively; let us stand for them before the world, and not only when we are among others of our kind. Let us be as bold for the truth as were the martyrs in ancient Rome for the truth as they understood it.

Let us always be open to receive fresh light, to gain wider experiences, but never let us falter in the slightest degree with the basic fact which is our sure foundation, the demonstration of life after death, through the means of spirit return, which is rendered possible through the psychic faculties of our nature, which are classified under the name of mediumship.

Spiritualism, Science and Sin.

Slowly and surely those looked upon as the leaders of scientific thought are taking up as matters of scientific inquiry the facts enunciated by spirits, and the writers and lecturers upon the spiritual Philosophy of forty years ago.

These present day apostles of so-called advanced thought will not, of course, acknowledge the implication contained in the foregoing sentence, but it is true, nevertheless.

The teachings of the earlier school of phrenologists and those of Combe's "Constitution of Man," and other writers of like sort, were among the first to awaken the attention of thoughtful men and women to the fact that our understanding of the great questions involved in morality were not altogether correct.

The theologians of those days were, of course, up in arms against any who dared to invade what they considered to be their own peculiar preserves. For anyone to suggest that there was no alliance between Satan and sin, or between immorality and innate depravity, was, in the minds of the preachers of the past, a most heinous offense against God, and when the spirits, through their mediums, preached that sin was a matter of condition, and that sinners became such through violation of natural laws, our Cause was roundly denounced as representative of the teachings of the devil.

Yet, in the meantime, what a change has come over the spirit of the dream. The so-called metaphysical schools have largely taught that evil was entirely subject to the Power of Thought, while the Christian Scientists and the Optimistic New Thinkers deny the existence of evil, which in the first case is attributed to a lack of appreciation of the fact that all is good, and in the other case it roundly asserted that there is no evil, and to think so is but an error of "Mortal Mind."

Amid all the contending and conflicting cults which have arisen during the last thirty years, Spiritualism has alone stood steadily and undisturbed, teaching that good and evil are the outcome of the conditions under which the external consciousness makes itself manifest, while embodied in the flesh; that innately the everlasting Me is Spirit, a part of the Divine existence, the making manifest of God in the flesh, and that the laws of hereditary transmission, as governing bodily organization, largely determine the character of the individual.

This is the real philosophy Spiritualism teaches regarding human nature, and now, so to speak, out of the camp of the Philistines, comes an admission of, and a confirmation of, this teaching which has been more decided, and which in the past called down scathing denunciations upon Spiritualism.

There has just been held the Annual Congress of the British Medical Association, meeting this year in Leeds, England, and one of the prominent speakers thereat was Dr. Henry Maudsley, the eminent physician, whose discourse was of immense interest and tremendous importance. The eminent doctor went deeply into the problems of physiological diseases and their transmissions. He also treated with the questions of epilepsy and insanity, and also the question of cancer, but the point of special importance to Spiritualists in regard to their philosophy of morality was most significant, and fully accords with the statement made in the preceding portions of this article. The eminent specialist is reported as saying, "That moral qualities are not dependent upon a physical constitution and have no physical connection whatever, was an opinion which, though fostered in the supposed interests of morality, was really a hindrance to the growth of practical morality."

Here in a few concise sentences is presented the teachings of our Cause during the last fifty odd years.

It is not an assertion that the Conscious Me is less than Spirit; it is only the affirmation of the fact that matter affects the expression of that Conscious Me, and the legitimate deduction is, as indeed this professor carefully showed in the preceding portions of his discourse, that by the proper attention to the laws governing human propagation and the natural variations which result in consequence, it is possible to breed men and women as definitely and precisely as it is to breed stock and obtain the results and variations which other forms of breeding produce.

Granting that this theory is correct, its importance to morality is undeniable, and most particularly does it emphasize the necessity of a right and proper understanding of, and obedience to, the laws under which the human race is continued.

The using of the word Sin is, however, apt to convey a wrong impression. It has been so long associated with its theological interpretation, that to attach a scientific meaning to it would be, in the minds of many, a sin in itself.

The great Professor Tyndal once remarked that "dirt was matter in the wrong place."

and it might not be an unfair paraphrase to say, that "sin was undeveloped and perverted virtue," for action unfolded in the wrong direction.) It must not, however, be overlooked that whether the action be right or wrong in which we indulge, the consequences of it will inevitably accrue to the performer, and there is no escape from this absolute and immutable law.

Now, if Spiritualists would devote a little more attention to the philosophical aspects of their beloved Cause, and bring a little more critical acumen to bear on the discussion of the relations of the truths vouchsafed to them, and to the great ethical problems of human life, they would immensely increase the value of their movement to the world.

It is, indeed, a sign of the times, and an indication of the practical decadence of the old theological interpretation of sin to find, in conservative England, where theology still exercises a very definite influence upon those of its most liberal thinkers, that a man of the eminence of Dr. Maudsley so boldly comes out with the, to us, satisfactory affirmation, that sin is as much a matter for scientific inquiry as any other topic.

In concluding his address, which was closely followed by a large and distinguished audience, Mr. Maudsley said that it is certain that there were laws of mental breeding yet to be discovered, and it was not more unlawful to inquire scientifically into the nature of sin than into the nature of poisons. Hatred was as natural as hunger, and stood in no less need of scientific explanation.

Words of such import are truly significant to the thoughtful mind.

Big Texts and a Short Sermon.

(Continued from page 4.)

synonym of which in its highest and best estate is the harmonious philosopher.

SHINTO VERY ANCIENT

None versed in the history of Babylon, Assyria, Egypt, Palestine or Rome need be told that converse with the spirits of the dead is as ancient as remotest antiquity. True, it was not clearly understood then, nor is it fully today, some ascribing the communications to the devil, others to Jesus Christ, and still others to intermediate theosophical "elementaries." The name, the forms, the purposes of these messages may have changed, corresponding to time and racial temperaments, but the fact, this natural fact, remained, as such through all the ages; and to confound a rude animism or a curiosity-seeking spiritism and its recurring frauds with Spiritualism, and then to talk of "this new Spiritualism" is equivalent to talking of a new planet with its diverse descriptions of rugged surface, its extinct volcanoes and fitness for human life, which planet after all was an old one, recently seen through a superior telescope.

Spiritism, the genuine, I repeat, is well and eminently practical for the study of materialists and creed-cramped sectarists. They need it. It is an entering wedge—an alphabetical school leading up to the university of spiritual wisdom. Moses, not distinguishing the mud from the possible upspringing lily, condemned the whole matter as wizardism; and yet, the better Israel had her clairvoyant prophets, her highly-inspired seers, whose lofty enunciated truths have streamed in fadeless radiance down through all the intervening centuries.

The erudite Prof. Budge of the British Museum informs us that the readings of the inscriptions on the walls of the pyramid of Unas, show that "King Unas' magical book was buried with him." "The object of the Egyptian texts," writes Budge, and other Egyptologists, "whether on tomb, stele, amulet or papyrus, was to bring the gods into closer relations with the people," who when approaching would say, "I greet ye. I am a divine soul that liveth. I foresee—I forget the future. I judge. I direct how to make the talking model. I make the god to speak from out the model. . . . I describe the wandering ghosts of the under world. I tell what befalls the spirits in the Kingdom of Osiris!"

SHINTO SPIRITISM

The original religion of the Japanese was Shintoism, from "Shin," deity, and "to," the way, meaning "the path of the gods." O. Kakura-Yoshisaburo writes this in his new work: "The Japanese Spirit: It is not easy to imagine the spirit of the deceased to be something different and distant from our actual living self. The departed, although invisible, are thought to be leading their ethereal life in the same world in much the same state as that to which they have been accustomed while on earth."

We have ancestral shrines where we speak with our departed over the altar. . . . True, we say and think we believe in death, but all the while this thought-to-be death is nothing else than a new life in this present-world of ours, led in a supernatural way. (Rather, spiritual way, we should say.) The essential self of the departed is ever present, though not always visible." This is straightforward spiritism, and, in confirmation of the same, Vice-Admiral Tojo, when addressing the soldiers in Tokio, turned his eyes heavenward and addressed the dead—the so-called dead—soldiers, thanking them for their loyalty to their country and their country's flag. His address to these ascended Japanese spirits was beautiful and thrillingly inspiring.

There are almost countless millions of spiritists in the world, believing, knowing, of a conscious converse between the visible and invisible. Paul enjoined the early Christians to "go on unto perfection."

Let us go on from phenomenal spiritism—well for those who need it—up and onward to that divine Spiritualism—the Illumined Temple of Nature.

—Battle Creek, Mich.

Seek Truth for yourself. There is more wealth to be made from the iron mines and the blast furnaces than from the scrap pile.

Birthday Greeting to Andrew Jackson Davis



THE POUGHKEEPSIE SEEK.

Andrew Jackson Davis.

Among the notable personalities born in the early portion of the nineteenth century, the name of Andrew Jackson Davis deserves a record on the scroll of time.

In the year 1826, to be precise, on the 11th day of August in that year, Andrew Jackson Davis, subsequently known far and wide as the Poughkeepsie Seer, appeared upon the mortal stage, and a little over twenty years later the phenomena occurred in his person which created intense interest in this country and Europe. Mr. Davis has himself told the story of his life, and, therefore, it need not be repeated here, even if space so permitted.

The marvelous literary output of Mr. Davis, contained in some thirty odd-volumes, dealing with the profoundest questions of the universe, and man's nature and relation thereto, are absolutely unique in the circumstances under which they were compiled and the philosophy they contained.

The writer of this brief note has had a personal acquaintance with Andrew Jackson Davis since 1869, when he received a beautiful letter from him commending his, the writer's, work, and speaking in high praise of the ability of his chief control, Tien Sien Tie.

The lapse of years has drawn those early formed bonds closer and closer still. This has been the experience of all who have been brought into intimate relations with the venerable seer, who, in all respects, puts into daily practice the teachings of his Harmonial Philosophy, and who, literally, daily walks by the aid of his, Magic Staff. It is an honor to know him, a baptism to converse with him, and the memory of each meeting is a benediction.

Thousands throughout the world will unite with us in lovingly congratulating him on reaching the 79th step in the staircase leading from earth to the Summer Land, and will wish him unalloyed happiness for the remaining days of his earthly life.

The portrait reproduced above is an excellent and faithful representation of the man who has given to the world a truly wonderful synthetic philosophy of the universe, natural and spiritual, and of the Divine existence, and the glorious possibilities of human nature.

We paraphrase the old Roman salutation: "We who have been blessed by your work salute you." The coming years will do full justice to the work of Andrew Jackson Davis for he has, in his books, bequeathed a blessing to mankind.

A drawing toward a knowledge of a Divine law and a seeking for wisdom. What is to be the future of Spiritualism? Are the people to be spiritualized? Are we to be satisfied to materialize the spirit? How many people want to bring the spirit back? Would it not be better to help them to help us to advance? While we need to spiritualize the material, of course it is necessary to materialize the spiritual sometimes. There is great need to restore the law that everything you do is sacred. If you cannot be sacred sewing on a button, then you cannot be sacred singing a hymn. This is the spiritual world and Spiritualism should make people want to live and do good now—when we realize this, we will accomplish much for humanity. Everybody can be spiritualized. We need universal harmony. Think not too much of the party line. Mr. Colville gave poems from subjects taken from the audience. The meeting closed with singing.

Mr. Colville has had grand farewells engagements. All his meetings have been well attended. His class work has attracted large audiences and his books have been in great demand.

Mr. Benjamin Loring was a visitor at the camp one day this week.

The dances are well attended by the young people.

The opera that is to be given August 10-11 under the auspices of the association can't help being a success, if the advance sale of tickets counts for anything. All the young people are going to be in it.

Boating was never better.

The electric car comes in crowded every trip.

Special cars had to take the people away Thursday night, the crowd was so large.

There was an entertainment in the Temple.

Dr. Fuller is a busy man. He is arranging for next season's speakers.

The "Banner of Light" is as popular as ever. It has all the news and lots of good reading. Don't fail to subscribe for it before going home. You can get it at the bookstore.

Snowflake, Mich.

The "Banner of Light" readers will be pleased to learn of the good work that is being pushed along at Snowflake Campgrounds, the only Spiritualists' camp held in northern Michigan. We opened July 31, Mr. and Mrs. E. W. Sprague greeting us with love and cheer. They are with us this week. A. A. Finney, the well-known trumpet medium holds seances daily. Mrs. Nettie Beals and others are helping, and more coming. Mrs. Cora Morrill will be with us next week. People wishing summer outings can find no more beautiful spot or beneficial climate, for the camp is situated on one of the many beautiful lakes with which the northern country abounds. Lots are being leased, cottages being erected. Brother and Sister Sprague chose their site and expect to have their cottage next summer—Snowflake Campgrounds, near Central and Belvoir, on P. M. Railroad.—Mrs. Nellie Beach, Pelosky, Mich.

Sunapee Lake, N. H.

Sunapee Lake annual campmeeting opened at Blodgett's Landing, N. H., July 30, with a downpouring rain, which was needed very bad, for it has been very dry here. At 10:45 a. m. the meeting was called to order by the president, John Gage, who made a few remarks and presented Mrs. Sadie L. Hand, who is a favorite of Massachusetts and New Hampshire, as a speaker of the truth of Spiritualism. She gave a few tests after her lecture, and all were recognized. At 2:30 p. m., with a pouring rain, Mrs. Hand as speaker read a poem entitled "Not Understood." The subject of the lecture was "The Rolling Away of the Mist." The speaker spoke well and the audience gave good attention and was well pleased with the lecture, which closed with a few tests. The music was under the direction of Mrs. Rand. This closed the first day of Sunapee Lake Camp.—Lorenzo Worthen, secretary.

I send you a short report of Sunapee Lake Camp from Aug. 4. After the rainstorm of last Sunday and Monday, Aug. 1 there was very nice weather. At 2 p. m. there was a lecture by Mrs. Sadie L. Hand to a good audience. Aug. 2, 2:30 p. m., with the secretary in the chair, in the absence of the president and the vice-president, lecture and tests were given by Mrs. Sadie L. Hand, subject, "It is Just a Step Beyond." The lecture was well received by all. Mrs. Hand is making a host of friends at this camp. Aug. 3 at 2:30 p. m., lecture by Mrs. Sadie L. Hand, had a good meeting and good attendance. Aug. 4 at 2:30 p. m., lecture by William C. Whitney. Had good weather and a good meeting and the speaker was well received. Aug. 5, no meeting; 7:45 p. m., a seance in the hall by Mr. Wellman C. Whitney had a good audience and the messages were well received and recognized. Had good weather all the week and this closes the first week of Sunapee Lake campmeeting. Aug. 6 at 10:30 a. m., Sunday morning, the day opened nice and the sun shining on the mountains around old Sunapee Lake with all of the cottages well filled and hotel also, with John Gage, the president, in the chair, presented Mr. Wellman C. Whitney as the speaker for the forenoon. Had a good audience, which was well pleased with the lecture and the spirit messages were all recognized. At 1:15 p. m., seance in the hall by Mr. Wellman C. Whitney. There were about 100 people in the hall to receive messages. At 2:30 p. m., lecture by Edgar W. Emerson, who delivered one of his best lectures to a large audience. He was at his best.—Lorenzo Worthen.

Unity Camp, Lynn, Mass.

Since our last report the interest in the meetings at this camp has been up to the regular standard. When such large audiences will gather in such cold, unpleasant weather as the last two Sundays in July, it speaks well for the popularity of the camp and the speakers advertised. July 23 Mrs. S. C. Cunningham was with us, and pleased and satisfied all by the many convincing tests given. The morning conferences, under the management of President Caird, are proving of great interest and are well attended. Those assisting were Mrs. M. C. Chase, Mrs. H. L. Pierce, Mrs. M. E. Sellers of New York, Mr. and Mrs. Osgood-Stiles of Boston, J. O. Allan and E. P. Kimball. Miss Florence May Thurston, soprano soloist of Winchester attracted much attention at the 8 o'clock concert after singers were Miss Abbie Corbin, James Singer, Fred A. Baker, Masters Cuffe and Popp; Prof. Meader, dramatic reader.

July 30, Miss Elizabeth Harlow was the speaker and gave most eloquent addresses, followed by accurate and satisfactory communications by Mrs. Dr. Caird. Conference, Mr. and Mrs. James Smith, Mr. Fowler, T. R. Nichols, O. A. Adams; Fred Baker, soloist. Concert, Miss Thurston, James Singer, Fred Baker, soloists; J. S. Dudley, dramatic reader.

The announcement of President Caird concerning steps that were being taken toward the erection of a new auditorium was received with much enthusiasm, and it is expected that there will be a large number of purchasers ready to secure the certificates of stock which are to be issued to raise money for the building. A new building, that shall afford protection from inclement weather, is a necessity, and strong efforts are being made to

secure such a one at the earliest possible date. It is hoped that every friend of the Cause in this vicinity will come forward and take stock in this enterprise, to the end that a more comfortable place may be provided in which to hold services at this camp.—Secretary.

Vietsburg, Mich.

Sunday, July 30 was the opening day. It was glorious. All nature smiled upon us. Her smiles were only outdone by those upon the faces of the people whose hearts were made glad by the reunion with their friends and by the benediction which seemed to be heaped upon them by nature, and by the beautiful inspiration from the spirit land. Thomas Grimshaw of St. Louis, Mo., our able chairman, having just returned from a visit to his old home in England, with the cause of Truth uppermost in his heart, is filling us all with new zeal to labor for this Cause that is pushing its way into all avenues of life. His opening address was full of interest, pointing out as he did the rapid strides Spiritualism had made in its few years of recognized existence; the decay of prejudice and the planting of truth and establishing of spiritual temples upon the former battle-grounds, where eggs of questionable character and age was the ammunition used by its professed Christian (?) antagonists.

A large and intelligent audience gathered in the early afternoon to listen to the words of truth from the inspired lips of Dr. B. F. Austin, Rochester, N. Y. His listeners were not disappointed, as every word was followed with close attention to the close. In the evening he again addressed us.

The morning and afternoon sessions were followed with messages from the Summerland through the instrumentality of Geo. A. Letford, North Carolina, many receiving convincing evidence that their loved ones, whom the world calls dead, have but entered a larger life.

The beautiful music rendered by Mrs. Flora Russell of Alliance, O., with Miss Amy P. Letford of Vietsburg as her able accompanist, formed an important part of the services of the day. Her sweet songs at times seemed almost to draw aside the veil between the two worlds and enable us to look once more into the faces of the dear ones gone before.

Dr. Austin and Mr. Grimshaw are the speakers for the week and we look forward in anticipation of the treat that is in store for us. Mr. Letford will also be present and follow the lectures with messages. The morning conference is a helpful and interesting feature of the camp. Harmony and good will reign on every hand.

This report would be incomplete did I not mention the little woman whose hand and brain and heart and soul is centered in this work, inhering from early morning till late at night, that all the wants of her people may be attended to. She seems to be omnipresent. Long may the hand of the angel world rest upon Miss Jeannette Fraser of Vietsburg, who has so nobly unfurled the banner of Spiritualism in her midst and established its respect—Fraternally yours, Emma Gibbs.

Taylor's Grove, Mass.

The First Spiritualist Society of Lowell held its first general meeting of the season in Wilmington at Taylor's Grove on Sunday, July 23. For speakers they had Prof. Charles Mottram of Lowell and Edmund Pickup, former president of the society. Pickman was given by E. A. Abbott of Lawrence and Mrs. B. E. Harvey of Lowell.

The next meeting will be held on August 6 at 2 p. m., and will be addressed by Mrs. Annie L. Jones and others—A. E. Jordan, clerk.

Lake Pleasant, Mass.

During the past week Mr. George W. Kates and Mrs. Zaida B. Kates have been serving this camp with excellent results. Mr. Kates' lectures have been interesting, instructive and full of meat for the thinker and student, while Mrs. Kates' messages were excellent demonstrations of psychic power and her addresses were well received.

On Sunday last our old friend and well-wisher of Lake Pleasant, Mrs. Tillie I. Reynolds, occupied the platform in the forenoon, and gave an excellent address, followed by seances in seances and convincing tests. Mrs. Reynolds also lectured on Tuesday, Aug. 8. On Sunday afternoon we once more had the pleasure of listening to that eloquent advocate of Spiritualism, the pioneer worker, Mr. J. J. Morse. It is thirty years ago Mr. Morse first delivered a lecture on these grounds and made a deep impression on the minds of his hearers, and today he retains his old time vigor, enthusiasm and ability. He pleased our people.

Sociality is the watchword on these grounds among both old and young. Our young ladies make it a part of their work to seek out the strangers on the grounds and have them become acquainted with all. It brings pleasure to both, the Samaritans and the strangers. On Tuesday evening of last week these grounds formed the scene of the best illumination for the past twelve years.

Years ago we used to illuminate until the entire grounds would look like fairyland, but gradually the campus lost interest, but last week the old-time interest was manifest. From one end of the grounds to the other Japanese lanterns illumined the darkness and where so many cottages took part it would take too much space to mention all, but the Lake Pleasant Hotel, Mr. John W. Wheeler's, Fales' Block, Mr. Jack Glickland's, Mrs. E. S. Loveland's, Mrs. Angie Clapp's and Mrs. Josephine Haden's cottages were especially noticeable for their splendid display. The Millers Falls Band of twenty men gave an hour's concert in front of the hotel, after which it paraded the grounds, over 100 couples in costume following the Franklin Drum Corps of Greenfield bringing up the rear. It was a red letter day in the history of Lake Pleasant.

The next morning (Wednesday) the Children's Lyceum held its usual weekly session in the Temple, and in the absence of the conductor, the assistant conductor, Albert P. Rhinn, presided. A splendid Lyceum session it was, with fifty-one children in the march and an audience of over seventy-five of the older ones as spectators. Among those taking part were: Recitations by Ruth Hart, Marion Rising, Lucius Plinn, Reagh Boyden and Evelyn Morse, and songs by Carl Colle and Marion Pense.

At the close of the session a letter was read from Mr. B. F. Churchill, stating that his health would not allow him to serve as conductor, and Mrs. Wightman of Springfield was elected.

On Friday evening the first benefit concert of the season was held for the association, from which nearly \$25 were realized, the tickets selling at 10 cents each. Every number was exceptionally well received and endorsed: Miss Wiggins of Boston and Mr. Geo. W. Kates receiving two encores for their splendid readings. The Ladies' Schubert Quartet opened the concert with a song and Miss Bertha Bryant followed with a reading. The other numbers were songs by Mrs. Elphor Elgar, Mrs. Lida Hart and Mrs. E. B. Kates; violin solo by Mrs. Charlotte Dowsett and mandolin duets by Messrs. Shirk and Harris. Prof. Chas. Dowsett of Norwich, Conn., and Mrs. Florence Merrill acted as accompanists. On our circular the afternoon of Sunday,

Aug. 12, was left open for a special engagement. We have secured Mrs. May B. Pepper for that date and she will hold the grounds from Aug. 12 to the close of the camp and will lecture and give tests Sunday afternoon, Aug. 12, 20 and 27; Wednesday afternoon, Aug. 16 and 22, and Saturday evenings, Aug. 19 and 25.

Among the arrivals of the week were Edwin Lewin and wife, Miss May Montgomery, Miss Edna Donlan, Mr. Perley Chamberlain, Mrs. J. L. Richardson, Mrs. A. B. Bishop and family, Mrs. F. H. Spaulding and daughter, Mr. Myron Nims and family, Miss Olive Rice, Mrs. M. E. Tilton, Miss Sloan, Misses Jessie and Susie Moore, Mrs. A. L. Wiley, Charles Barron, Mr. W. H. Read and family, Mrs. A. Hall and granddaughter, Mr. Allen, Miss Eva Allen and Mr. and Mrs. Chas. Olsen.—A. P. Blinn.

Queen City Park.

Owing to a steady pouring rain during July 30, the opening season of the season was not held until 3 p. m., when a good attendance assembled at the pavilion, some of them coming from the city through the storm. Vice-President A. F. Hubbard presided and made fitting remarks in remembrance of the late Dr. E. A. Smith. The opening address was delivered by Mrs. Tillie I. Reynolds, who interestingly presented the aims and ideals of Spiritualism. At its close, Mrs. Effie Webster Chapman gave very satisfactory messages. Tuesday and Wednesday afternoons Mrs. Reynolds lectured and Mrs. Chapman gave messages very acceptably, as is always the case with them. Thursday afternoon the lecture was by Mrs. Ida Lewis, whose earnest, sincere personality impresses her audience favorably, as her words hold their interest. Following the address, messages were given by Mrs. Reynolds. Anyone who questions the good of Spiritualism should attend these meetings; the eager, brightening faces of those receiving messages—their softened, happier expressions afterward surely is answer enough, even if no other good were due to it. Friday afternoon, Mrs. Reynolds delivered her last discourse before going to Lake Pleasant, Mrs. Chapman giving messages afterward. Saturday afternoon Mrs. Chapman gave both lecture and messages and Sunday, Aug. 6, lecture and messages will be delivered by Mrs. Ida Lewis. Friday evening an entertainment was given in the pavilion, consisting of vocal and instrumental music, readings, tableaux, etc.

Arrivals are now too numerous to mention individually. A few must suffice at present. Mr. and Mrs. F. C. Lane and children came Monday and will occupy Camp Loretta. Mrs. Ida E. Young of Montpelier and Mrs. M. McNeil and daughter of Farrer arrived Tuesday and have charge of the Briggs cottage, where rooms can be obtained by visitors. Mr. and Mrs. A. N. Howe of Boston are spending a few days at the Hooker cottage. Mrs. Mary Williams of Louisville, Ky., is the guest of Mrs. L. W. Hatch at the hotel. Mrs. S. V. Booth of Jericho has arrived, and occupies the Story cottage. Her guests this week are Mr. and Mrs. Glen Booth, their daughter, Florence, and son, Merrell. Mrs. Giles Rugg of Fairfax has rooms at Pine Tree cottage. Mrs. Bertha Eastman of Washington is the guest of Mrs. Chapman at the Colburn cottage. Among those now staying at the hotel are B. C. Ward of Des Moines, Ia., and Mrs. M. Hillan-Elis of Roxbury, Mr. Newman Weeks of Rutland arrived Friday and has rooms at the Briggs cottage, which is now headquarters for all the leading Spiritualist periodicals, as Mr. Weeks is agent for them. The "Banner of Light" and other publications will be for sale regularly there.

It has been stated in the local press that the Queen City Park Spiritualist Association is benefited by the will of the late Dr. Smith. As it is expected that the will is to be read to the association before long, authentic particulars will be given after that takes place. It is good to aid the Cause in wills and better to bestow a part while still in the flesh. It would save costly litigation, sometimes ill feeling and give the donor and recipient much more satisfaction.

Although small compared with other camps, Queen City Park compares favorably with them in other respects, especially in point of scenery. The view from the bluff and every place not obstructed by trees is simply beautiful. Vermonters are justly proud of such attractions and want other people to come and enjoy them also.—T.

J. J. Morse at Onset.

The afternoon lecture at Onset on Sunday next, August 12, will be given by J. J. Morse, the well-known trance speaker. The renowned entrance lecturer, Mrs. Cora L. Richmond of Chicago, will deliver the morning oration.

Two large audiences are confidently expected to greet these popular and able exponents of our Cause.

Movements of Platform Workers.

Edgar W. Emerson has engagements for August as follows: Temple Heights, Me., 22 to 27, inclusive; Verona Park, Me., 28 to Sept. 3, inclusive; and at Etna Camp, Me.

Mrs. M. J. Butler will accept calls for lectures during the coming fall and winter. For terms and dates, address her until Sept. 15 at Lake Maranacook, Me., and afterwards at the Evans House, 175 Tremont St., Boston, Mass.

Mrs. Nettie Holt Harding will remain in the East and would like to correspond with societies desiring her services for 1905 and 1906. Address Mrs. Nettie Holt Harding, 14 George St., Somerville, Mass.

Delos Wood of Danielson, Ct., would like to make Sunday lecture engagements with Spiritualist societies in New England. Mr. Wood is a spirit medium through whom spirit forces heal disease and develop mediumship. An article from his pen on "Hypnotism" appears in this week's "Banner." Address Delos Wood, Danielson, Ct., Box 139.

After years of experience in the way of the ministry of Methodism, I am entering the lecture field of Spiritualism. Please call me at Indianapolis, Ind., or Bardonia, Ky. Yours for truth and humanity.—J. H. Collins.

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SICK STOMACHS, INDIGESTION

Acts pleasantly, quickly, with safe general beneficial effects that it has retained the favor of Physicians and the Public.

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Our Home Circle.

MINNIE RESERVE SOULE.

My Hope.

In the midst of the night and the darkness,
With no sun to light the way,
I still can remember the beauty
That greeted my eyes through the day.

Even so through the depths of my sorrow,
While my eyes are blinded with tears,
I list, and hear through the blackness,
The music of happier years.

And knowing that after the night-time,
The sun chased the darkness away,
I trust that the night of my sorrow
Will end in a glorious day.

And I trust that the tears and shadow
Like dew and softened light,
Will strengthen the rose in my soul-life
As flowers are strengthened by night.

M. M. S.

A LINK IN OUR GOLDEN CHAIN.

"THE BUSINESS OF LIFE IS SERVICE."

Blue skies and soft, fleecy clouds, whispering leaves and inviting grasses, wonderful mountains and musical waters, the din and roar of the mighty sea; silvery fern-balls deftly unrolling by cool meadow brooks, tall yellow lilies by roadside and wall; butterflies, bees, busy grasshoppers; odors so fragrant that drowsiness steals o'er the senses; warm, sweet, encircling and enfolding air, that like the atmosphere of a mother's love, commands trust and joy and peace.

And this is a summer evening.
Then sleep comes and all through the summer night the fragrance of the hayfields, the aroma of the pines, the odor of the sea, makes sweet the hours of rest, and when the morning dawns we wake to joy and wholesome, normal life.

Something of the beautiful summer must become our own if we are to do our part of the world's work and serve in the making of a stronger and better, a freer and braver civilization.

The struggle and strain to get a vacation, to get away from the life of work and grind and flout about in fine array, competing with that class of people who have no other pleasure but to dress exquisitely, dine sumptuously and talk fluently, has nothing at all to do with the need which every well balanced and normal man and woman feels of living close to the unfolding life of nature.

The hard and fast lines of office hours, the demands of exacting student life, the necessities application to the problems of home and family may be approached from an open window, where the flowers grow outside or the shade of a tree in which the robins build their nests or the slimmer of the ocean, where the sunlight plays all day, and all the limitations that have before attended them be extended and lost sight of in the joy of the championship of outdoor life and beauty.

It sometimes seems as if the world had gone mad on the subject of recreation and one is almost tempted to settle down to the routine of daily existence through all the glorious days of the summer.

But because some of the people we know go into extravagances and waste money and energy in a life effort to capture pleasure, we do not need to follow their example.

We know a lady of superior refinement and a love of the beautiful who planned a little trip to Castle Island just to see the sunset.

Now Castle Island is one of the public pleasure grounds of the city of Boston, and it takes only a few cents to get there, so, of course, it is a resort for many mothers who have very little money and must get their babies to the seaside.

It is not a fashionable place to go, but the beauty of the sky as the sun sets over the city and the beautiful harbor catches the glow and the glory is an inspiration to any lover of nature's marvelous pictures.

It is worth while to put the evening meal in a basket and go over and sit on the rocks and eat it while the sun goes down and the wonderful panorama of shifting cloud and restless sea fills the soul with joy and the heart with love and still the wild throbbing of the spirit that chafes and frets at the prison door of a merely material existence.

Alas, little mother, stop stitching and stewing your life away in an effort to take care of the bodies of your babies while their little spirits starve for the hand-in-hand life of the growing world.

Wait a moment, strong, brave fathers, and don't be in too much of a hurry to make a lot of money that you may send the family to an eminently respectable and well patronized summer boarding house!

Respectable boarding houses and fashionable hotels and extended trips abroad, and very lovely and good, but they are not in the least necessary for the cultivation of that broader life which comes from an intimate relation and a love of all the beautiful things which the summer brings.

The very effort to get ready to get some enjoyment out of the summer often dissipates the energy to such a degree that there is nothing left to enjoy with.

The spirit of the summer is growth and the spirit of growth is joy.

So, then, we will lay our hearts close to the heart of the growing world, and wherever our paths may lead we shall feel the pulsing life of bird and flower best responsive to our own and the joy of living will enthrall us and command us and enlarge our sphere of useful, God-like service.

The Small Boy's If.

If I could be a monkey,
And climb up in a tree
When anybody mentioned chores,
How happy I would be.

If I could be a lion,
And roar and roar and roar,
Then nobody would comb my hair
Or wash me any more.

If I could be a grizzly bear,
A-prowling through the wood,
I'd be too wild to go to school,
Oh, wouldn't that be good!

If I could be a monkey,
Or a lion or a bear,
I'd see the circus every day—
You know I'd live right there.

New England Homestead.

Too Obedient.

An old Scotch minister took it into his head to marry his housekeeper. His precursor being ill on the day when the banns were to be proclaimed, the minister, not caring to make the intimation himself, arranged with a herd-boy to do it.

"Now," he said, "you just call out in a loud voice: 'Proclamation of marriage between Rev. Mr. Murray, of this parish, and Jean Lowe, of the same.' Ha, ha!" laughed the minister, as he concluded, "What'd hee thocht it?"

The Sabbath came round, and the congregation assembled. When the moment arrived the lad, who had duly prepared himself, rose and called out:

"Proclamation of marriage between the Rev. Mr. Murray, of this parish, and Jean Lowe, of the same. Ha, ha!" he laughed, thinking this to be a part of the proclamation. "What'd hee thocht it?"

The effect on the minister and the congregation can well be imagined.—Selected.

The Duel.

The gingham dog and the calico cat
Side by side on the table sat.
"T was half-past twelve, and what do you think?"

Neither of them had slept a wink!
And the old Dutch clock and the Chinese plate
Seemed to know as sure as fate
There was going to be an awful spat.

(I wasn't there—I simply state
What was told to me by the Chinese plate.)

The gingham dog went "how-wow-wow!"
And the calico cat replied "me-ow-ow!"
And the air was streaked for an hour or so
With fragments of gingham and calico.

While the old Dutch clock in the chimney place
Up with its hands before its face.
For it always dreaded a family row!
(Now, mind, I'm simply telling you.)

What the old Dutch clock declares is true.)

The Chinese plate looked very blue
And wailed: "Oh, dear! what shall we do?"
But the gingham dog and the calico cat
Wallowed this way and tumbled that

And utilized every tooth and claw
In the awfullest way you ever saw—
And, oh! how the gingham and calico flew!
(Don't think that I exaggerate—
I got my news from the Chinese plate.)

Next morning where the two had sat
They found no trace of the dog or cat!
And some folks think unto this day
That burglars stole that pair away.

But the truth about that cat and pup
Is that they ate each other up—
Now, what do you really think of that?
(The old Dutch clock it told me so,
And that is how I came to know.)

Eugene Field.

Domesticated Whales.

The leviathans of the deep of the class known as the sulphur-bottomed whales have been captured and domesticated by an eminent scientist, and a new and profitable industry is promised. These cetaceans are the largest animals in the world and hitherto they have been pursued and killed for the sake of the oil that they produced and the whalebone found in them. The huge carcasses were then thrown overboard as useless waste. Now all this is changed.

Professor Muller succeeded in driving half a dozen whales into a narrow salt water inlet, where he imprisoned them. Whales are very numerous on the coasts of Newfoundland, where he is making his experiments, and it was not difficult to capture a sufficient number of them. Once they were corralled, their favorite food was found for them in a sort of seaweed which grows in about twelve fathoms of water, and in a month's time the animals became so tame that they would come for their food at regular intervals. In two months' time they had become so domesticated that each one was given a name and it would come up when called. These animals are warm-blooded mammals and Professor Muller contrived a way of milking them. This was most difficult and it was accomplished by getting them into the shallowest of water while the tide was up, where they were left stranded when the tide ebbed away.

Each whale furnishes five to seven hogheads of milk daily, and they will come up at milking time like cows. The milk is very rich and of excellent flavor, and the butter and cheese made of it is said to be better than any that is made from the milk of other animals. A dairy has been established and this product will soon be put on the market.

The tons of flesh of these animals that was formerly thrown away are being cured and canned, and it is said to be much like beef, but of a more delicate flavor. The huge bones are being ground up and converted into fertilizer, and are said to be very nourishing to the soil. Other parts of the body are converted into glue and a leather is made from the intestines which is said to be superior to any leather now on the market. Besides this, strips three hundred feet in length have been obtained, which is found to be of great service for certain purposes.

The milk is said to possess a remedial agency and can be used instead of cod liver oil. It possesses the same qualities and it is pleasant to the taste and smell. The enormous economy of this discovery cannot well be estimated, and the strange tameness of the animals is little less than marvelous.

After being shut up for six months or so they are made trustful and are permitted to go out to sea at will. They never stay more than a few hours, and when they return they usually bring one or more wild companions with them, and these in turn are domesticated. Professor Muller has a herd of fifty tame whales at the present time and is constantly adding to it. If the wild ones who come in are untruly and difficult to tame, they are killed and their huge carcasses are converted into merchantable products.

Time was when cotton was looked upon as valuable only for the lint which it produced. Now the oil is extracted and converted into numerous products and even the fibre is made use of. Time was when the whale was only valuable for the oil and elastic bone, which it contained; now nothing is lost of its body. Subjecting these huge animals to the sway and support of man is a great undertaking, and will add largely to the food products of the country.—Memphis News-Semitar.

Have You a Tongue?

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

Font De Leon.

The Boston Journal recently contained the following article, and the accompanying poem from the pen of our veteran worker, Dr. Dean Clarke.

The fountain of youth has been discovered again. And right here in Boston, too.

When poor old Ponce de Leon scratched his shins on the Florida coast and fell over alligators lurking in the lagoons, in a frantic search for the spring of eternal youth, he little reckoned that it was bubbling away like a pocket unseamed in the wilds of Franklin Park, which was then a haunt of the Indiana pear, where cultured Boston later sprang up.

On the east side of Franklin Park, five miles from the State House, a spring of cold, sparkling, bubbling water is located, and while the properties attributed to it of giving eternal youth may be somewhat exaggerated, there are thousands of Boston people who devoutly testify to its wonderful health-giving qualities.

So far famed have become the waters of this spring that many casks of the liquid are daily, and freely shipped to people in various sections of the country. Erected over the natural spring is a stone casement containing three jets, from which bubble the water. It is surrounded throughout the day by men, women and children, who come with cans, pails, bottles and immense jugs to get the blood-cooling, health-giving water. On some days, when the thermometer reaches the nineties, as many as six thousand have been known to visit this spot.

The mineral ingredients of this water have cured rheumatism and kidney troubles. Even California has heard of its health-giving qualities.

Its praises have been sung in a poem of much merit, entitled, "Font de Leon," by Dean Clarke, who lives near the park.

FONT DE LEON.

Air: The Old Oaken Bucket.

How aigh and uncouth seems our Franklin Park fountain
When first the quaint structure comes into our view.

But its water is clear as the rill of a mountain,
Its bubbles outsparkle the rain and the dew;

What joy from its three silvered cups to receive it,
As ben' o'er its curbstones we pour our parched lips!

When once we have tasted we're loath soon to leave it,
But fain would remain to prolong our sweet sips.

The three-bawled rock fountain, the triple-jet fountain,
The sweet bubbling fountain that kisses our lips!

How eager the children press round the stone casement
To get the cold water for which they all yearn.

And oft 'tis the source of the greatest amusement
To witness their squabbles to get the first turn;

So young men, and old men, the maidens and matrons,
Are eager as children their thirst to allay.

And carmen, and workmen, and all grades of patrons
Make haste to this fountain each hot summer day.

The "free-for-all" fountain, the blood-cooling fountain,
The fount that prevents you from melting away.

The people now seek it with cans, jugs and bottles,
As greedy for water as most are for wealth;

Aside from its magic to clear their dry throats,
Full many regard it a boon for their health.

'Tis surely much better than rum, gin or brandy
To put on your table whenever you dine.

And tho' not as sweet as are sponge cake and candy,
'Tis a far better "top-off" than whiskey or wine.

The cold water fountain, the temperance fountain,
The fount whose elixir surpasses the vine.

How great was the blessing conferred on the city
By some who erected this fount in the park;

That more cannot use it indeed is a pity,
For much runs to waste both by daylight and dark.

Then, ho! all ye thirsty, ye wayworn and weary,
Come drink at a fountain with joyousness rife;

'Twill render your pathway more blithesome and cheery,
And make your strength master of hardship and strife.

The spring water fountain, the health-pouring fountain,
The "fountain of youth" that adds years to your life.

At the head of the article was a photograph of the fountain and a group of youngsters clustered round it, among them being the author of the poem himself.

Osteopathy.

First—Osteopathy is the science of treating disease manually by the adjustment of all parts and organs to their natural relation with each other, thus removing the irritations resulting from their abnormal relations, and removing obstructions to the vital forces and fluids of the body; and by stimulating mechanically all organs to their proper functions or inhibiting abnormally active processes or movements of portions of the body or organism. Consequently, osteopathy is based upon a thorough and comprehensive knowledge of human anatomy and physiology, and of the normal and abnormal action and metabolism of all parts of the body mechanism.

Second—Osteopathy has of recent years become not only a popular, but also a very successful method of treating disease. This treatment cures or relieves most of the diseases to which humanity is heir, without the use of drugs, simply by scientific manipulations of the body organism as above indicated with proper attention to dietetics and hygiene.

The cardinal principles of osteopathy are: (1) skeletal adjustment, (2) glandular activity, (3) free circulation of the blood, (4) coordination of nerve forces. Nearly all curable and many so-called incurable diseases yield to osteopathic treatment in a reasonable time. The success of osteopathy has been very pronounced in asthma, bronchitis, nervous diseases, hip and spinal diseases, palsy in its several forms, also in rheumatic affections, neurasthenia, kidney and liver diseases, etc., etc.

Osteopathy regards the human body as a perfect organism, consisting of many parts, specially of two, which we call body and mind, the active and harmonious operation of all parts in the perfect mechanism constituting health.

SPIRIT

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM.

MRS. MINNIE M. SOULE.

Report of Seances held July 27, 1905, S. E. S.

In Explanation.

The following communications are given by Mrs. Soule 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.

Out on the infinite sea of Infinite Love we would send our spirits for the refreshing and the joy and the peace which they need. Far from the noise of material things, far from the stress and the anguish of merely physical surroundings, we would be wafted, and there, under the influence of the eternal sun, the wonderful stars, and the beautiful sky, we would rest and grow into a better understanding of life and its opportunities. No longer can we be content to walk on the mundane sphere with no hope, no joy and no beauty from the spiritual verities of life. No longer can we be content to grope and crawl in anguish and distress, when we may lift our heads and feel the sweet winds of heaven sweep over and refresh us and make us understand the real life that is aspiring and reaching for expression within us. So wonderful and beautiful is this truth that has been given unto us, so helpful in our hours of agony, so beautiful even through the darkness and the night that we long to have every child of man understand the possibilities of living in the influence of it. We would be so strong, so true and so faithful, and when we falter and our ideals seem far away, then shall we hear the whisper of an understanding spirit that shall bid us be strong and go forward again. So may our truth become a staff to the weary, a light in the darkness, a beacon across the stormy waters and a baptism of sweet and holy influence that shall rejuvenate and make sweet and true every soul. Amen.

MESSAGES.

Abby Nason, Bridgewater, Mass.

There is a spirit of a lady here, I should say she was about 40 perhaps a little older. Tall, slim and dark with quite tense dark eyes. She says her name is Abby Nason and she says: "I am not like the man who preceded me. This is absolutely new to me. I lived in Bridgewater. I was sick a long time and I dreaded death. I fought it and tried so hard to overcome my disease and live. It was such a struggle for me to free myself from my bodily conditions, that I was quite exhausted when I got here. It is easier for some people I know, for I have seen them slip off into spirit life just as naturally, and as sweetly as though they had finished their life work and taken their departure in a bright and happy way. One of the reasons that I fought to live, was because I was afraid to die. I do not know what I had been so very wicked, but it seemed to be an awful thing to leave a certain and sure life for an uncertain one. I do not see why the ministers do not tell their people that there is nothing to be afraid of in dying. It would make life so much happier to take away that burden from the people. Another reason was that I felt I was needed in my home, and indeed I was, but it is surprising how people will get along when it seems as if they were so dependent, and could not take a step unless you were there. It surprised me so much to see my sister, who lived with me take everything so calmly and manage so well. I began to think that I took too much responsibility when I was living. My mother is with me, and she is so glad that I am able to come and she says to tell Walter that she has helped to take care of Emmy and the baby. Now I must go and give a chance to someone else, and if everybody is relieved as I am, it will be something to be grateful for that you have come here to give us this chance. Thank you very much."

Ralph Wilson, Chattanooga, Tenn.

There is a spirit her now, who says his name is Ralph Wilson. He is young, I should say about 25 or 30 years and is very light, with sunny hair that clusters around his forehead in curls and very blue eyes. He is just as happy and radiant, and I think it is because he is glad that he can come here. He says: "Oh, say, tell them the first thing that I am from Chattanooga, Tenn." Then he swings his arms and whistles and seems as if he had all the life and merriment that youth and joy could bring, and he says: "I took it with me, too. I didn't have any time to dread my bringing off. I came over here about as quick as a man would want to. I was drowned and say, there is no sort of truth in saying that you remember everything that you have ever done in your life when you are lying, for I did not. I just thought of how I'd like to get out, and then it was all over, and then I went home and I saw my brother and I saw my mother and that was the only sadness I had; to see them crying and weeping and feeling so bitter over my death. No body was to blame, mama, darling. You have often thought that, perhaps, somebody was, but that is not so. It wasn't even carelessness, and sometime if I can get a chance, I will tell you all about how it happened. You want to know what I am doing. Well, I will just tell you that I am still sight-seeing. I haven't settled down to do any particular work, but it is just as if I were a child and was being taken everywhere to see the world and the life here, before I began to study, or take up my duties. We spirits have to have our childhood over here just as babies do in your life. There are lots of good people to take charge of us and help us and tell us what to do. I have Aunt Fanny, and she's the best sort of a girl to take a boy around and show him all there is. Don't worry any more about me, mama, just know that I am safe and that I will be here to put my arms around your neck the first thing when you come over. That's all. Good-bye."

Sarah Carlton, Hingham, Mass.

There is a woman here, I should think she is about 55 years old. She is stout with white hair, blue eyes and a very pleasant face. She comes in with such an air of motherliness and she says: "Will you say that I am Sarah Carlton, and that I lived in Hingham, Mass. I am not altogether a stranger to this belief. I sort of half believed always that spirits were around, but I didn't make a business of it, the way you folks do. I thought people could find out about it if they wanted to, and the world was all right anyway. There was not any particular need of telling them about it, but that was because I had a pretty good life. Things were pretty fairly good about me and no great sorrow came that needed the consolation of another life to help me get along. Of course, there is another side to this, for it is true people ought to know about it just the same as they are about how many continents there are and how many kinds of people in the world, but to tell you the truth, I was never very much interested in the Fiji Islands or Australia, or in fact in anybody except the people right about me. I didn't have the spirit of reaching out much beyond my own family ties. You will call that narrow, and I guess you're right, because now that I have come over here I can see that a woman with half the strength I had could have gone out into the world and done a lot of good. I thought it was about as good a religion as I could have, to mind my own business, tend my own affairs, and look after my own family, and I did it. I did not seem to have much time to do anything else, but I guess I would have had, and now I have come to send a word to Allie, and I want her to know that I have got her little baby with me, and that I will take care of it just as if it were my own, and if she wants to see it or have it come to her, why sometime I will bring it to her. That is all. I send my love and if my message will help anybody, that is all I want. Thank you."

Jennie Gilman, Glen Falls, N. Y.

There is a spirit that comes of a woman, of I should say, about 35 years; she says that her name is Jennie Gilman, and that she comes from Glen Falls, N. Y. She passed to the spirit in great agony, for she holds her hand against her body as though she were trying to press back the pain and keep strength in the midst of it. She says that she was never married and that she was only a girl who worked hard to support herself and had no joy or pleasure in life, but that she wants to send a message to her friend, Annie Elery. She says: "She is a working girl and her life is not very bright, and I would like for her to know that there is something better than just the drudgery, drudgery that she has now. Oh, you people who have someone to take an interest in what you do and where you go, haven't any idea about the loneliness of the girls who can only cling to each other and work as hard as they can to keep soul and body together. I want Annie to know that it is better for me where I am. She is lonesome, but I am sure she understands that nothing could be worse than what we had, and I want her to know that it is a good deal better. Oh, I thank you for helping me. It is all I can do to speak, but it has been a great blessing to me, but if I can get closer to Annie I will help her in some other way. Thank you."

George Proctor, Burlington, Vt.

There is a spirit who comes here of a man about 45 or 50. He is very tall, broad shoulders, dark side whiskers, blue eyes and black lashes. He looks as strong as a giant and says his name is George Proctor, and that he came from Burlington, Vt. He says: "Well, in the first place I want to pay my respects to the people who have let me come, in the next place, I want to send a message to my wife Mary. Why, if there is any power in spirit life to help a man to reach his wife when she is in need, don't you think he would use it? I did not know anything about this, and I suffered for a long time, wondering if there were not some way possible for me to send a message to her. Her mother says that she is a medium, and I think she is, for I never step into the room, that she doesn't look up as if she felt my presence. In the old home she sits and sits and watches, and waits and doesn't know what she is waiting and watching for. Why, it is for me, and I have come here this afternoon to get some strength to go back to her with more energy, until I attract her attention and she knows that I am there. You tell her through your paper that if she will sit in her home and let me have an opportunity to come near her, that I will do so, and we may be able to talk together. I cannot forget her any more than she can forget me. That's all."

A Reliable Heart Cure.

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

A BIRTHDAY CHANT.

Maud C. Leslie.

How swiftly were the cycles born
In Time's eternal flight,
That brings again the natal morn
Our "Banner" saw the "Light."

How bravely strove, with steadfast aim,
To open wide the door,
Till found the "Banner" lasting fame
When turning "forty-four."

If fortunes adverse seemed to rise
In years the past abide,
'Twas ever met with trusting eyes
On watchful Spirit Guides.

To those who give to life its wings,
As roll the seasons round,
Who give to us all blissful things,
Let gratitude abound.

Look far beyond all mortal woes,
To that unclouded sphere
Where loving Spirits come and go
With naught of grief or fear.

London, Eng.

Never let us think evil of men who do not see as we do.

Endurance is the crowning quality, and patience all the passion of great hearts.

Blessed is he who has found his work. Let him ask no other blessedness. He has a work—a life purpose; he has found it, and will follow it.—Carlyle.

Don't let the song go out of your life. Though your voice may have lost its trill, Though the tremulous note should die in the throat, Let it sing in your spirit still!

If you think you have a good thing keep it to yourself until you are sure you have got it fast. Even then don't be in a hurry. Many a good seed has been spoiled by a slack sower.—E. K.

Banner of Light.

BOSTON, SATURDAY, AUGUST 12, 1905.

Society 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 assist all, but our space is limited. Use ink and write plainly.

Boston: City and District.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, Sunday, Aug. 6.—"Life" was the subject "George" took in the morning, after which all enjoyed hearing our sister worker, Mrs. Gutteriez, Mr. Newhall then spoke, after which "Bluebell" gave communications, Mr. Cowan followed, and then Mrs. Morgan. The refreshing simplicity of the control of Mrs. Parkhurst was much enjoyed. "Death" was the afternoon's subject. After "George" had spoken, we were glad to hear from Mrs. Moore of Oakland, Cal. Mrs. Lewis then spoke, afterward giving messages of love. The pastor then spoke with great power, after which circles were formed and the mediums present gave messages. "Rule of Life—Love," formed the subject of the evening. After "George" had spoken, all enjoyed the quiet talk of the Doctor, followed by messages of love by Mrs. Lewis. After a solo by our pastor, Mrs. Kamppe gave messages of love. Mrs. Morgan also gave communications and after a few remarks by our pastor the services were closed.—A. M. S. clerk.

First Spiritual Science Church, 694 Washington Street, Mrs. M. Adeline Wilkins, pastor, Sunday, Aug. 6.—A fine circle opened by prayer and singing; remarks by Mr. Prevost. This was a meeting to relate to personal experiences of a spiritual nature by Dr. Brown, Mrs. F. S. Reed, Mr. Jackson, Mrs. Wilkins, Mrs. Blanchard, Mrs. Kemp, Mrs. Banks, Mrs. Blenheim, Mrs. Belle Roberts, Mrs. Knowles, Mrs. Cunningham, Mr. Macdure, Mrs. Fox, Mr. Brewer. Meetings every Tuesday and Thursday. "Banner of Light" for sale.—R. Porter.

198 Dartmouth St., Sunday, Aug. 6.—A large, enthusiastic audience greeted Mrs. J. C. Henderson on Sunday evening, it being the first experience of many. All expressed themselves well pleased and satisfied with the readings given, some even thought them wonderful. These services are held Friday at 2:30 and Sunday at 7. Each person in the audience always receives a reading.—Car. Malden, Progressive Spiritualist Society.

Aug. 2.—Our Thursday evening circle was, as usual, well attended, all chairs being taken, and this circle was noted for the earnestness of the work of our own workers. Many were the messages given and well recognized. Sunday, Aug. 6.—The afternoon circle was opened by prayer by Mrs. Morton, after which a most profitable afternoon was spent by our home mediums giving messages. Among those who worked, we especially mention Mrs. Morton, Golden Hair, Mrs. F. W. Bird and our president, Mrs. Alice M. Whall. The benediction by Mr. Milton brought the most spiritual circle of the season to a close. Evening found us with a well filled hall, and the clear messages and brilliant address by Mr. Osgood Stiles was a great inspiration. His partner, Mrs. Stiles, gave many assurances from the spirit side of life, giving full names, which were remarkable for their correctness. We predict a great future for this couple of ardent workers, who are now devoting all their time to spirit work.—J. R. Milot, assistant secretary.

Waverley, V. S. T. Home, July 30.—Said a speaker today: "The true mission of Spiritualism is to develop the personality of the human entity in all those qualities of mind and soul that make for peace and righteousness; its constant teaching is to instill a higher and grander ideal in our minds of the goodness and power and intelligence of the Ruler of all life. Man, through a study of the constitution of the world he lives in, has become more enlightened and impressed with the beauty and the intelligence of the Supreme Architect. Through the sciences man has become aware of the fixity and immutability of physical and spiritual laws, from the beginning; the naturalist, the astronomer and the geologist have been of incalculable benefit to the world. They have searched the heavens and delved in the rock, they have studied animal and floral life on our planet and have shown to us the immancence and handiwork of God everywhere, as a consequence of knowing something of the constitution of the heavens and the earth."

Mrs. M. A. Bemis presided today; invocation by Dr. Greenwood; remarks and messages, Mrs. Haines, Mr. Peterson, Mr. Womburg, Miss Ronlett, Mr. Litchfield, and Mr. Brewer.—J. H. Lewis.

New England States:

Haverhill, Mass. Haverhill Spiritualist Union, July 2.—We had a Haverhill day, with a very large attendance. Meeting was opened by singing, "We Shall Know Each Other There." Our president, Ruth A. Swift, then read a poem entitled "Beyond." Invocation by Amanda A. Cate. Duet by Mrs. Swift and Mrs. Hayes. Hattie A. Woodbury then gave messages, followed with singing, "The Beautiful River." Mrs. Florence Page then added her testimony as to spirit return. Singing, "Angel Guide," remarks by Amanda A. Cate; singing, "Over on the Other Side." Ruth A. Swift followed with remarks and messages, which were all recognized. Singing, "Blest Be the Tie That Binds." Closed with the benediction by Amanda A. Cate.

July 2.—We had with us one who always draws a large attendance, Mamie Helyett, of Lynn. She devoted her time to messages, which were very convincing.

July 16.—Dr. William A. Hale of Boston was our speaker and pleased the audience greatly.

July 22.—The closing services of the season were held, with the following talent: Ruth A. Swift, Hattie A. Woodbury, Florence Page, Mary Kennett and Eliza Page. The hall meetings are now closed for the summer.—C. E. I.

Portland, Me., the First Spiritual Society, Sunday, Aug. 6, Mystic Hall.—Because of the inclemency of the weather, last week's report was omitted, yet I feel I cannot pass it by without mention. A small but harmonious audience greeted the mediums and were more than well pleased with the lecture of Mrs. M. C. Raymond of Boston, who also lectured tonight and gave good, honest, straightforward advice, present to the enjoyment of the large audience present. Many recognized messages were also given through little control, "Frier Rose," and also "Pat." Mr. John M. Todd also gave a short talk. A solo was given by Mr. William Lynch. The Holy City, which was beautiful.

We were much surprised at the number that braved the storm of last Monday evening to enjoy our ice cream social, a success.

best of all, socially and financially.—W. Vaughan.

Methuen, Sunday, Aug. 6.—Miss Florence Morse of England was our speaker and message medium tonight. She took for her subjects three topics sent up from the audience and dealt with them to the entire satisfaction of her hearers. Upwards of forty minutes were devoted to message work, and all but two of the numerous tests given were recognized. Miss Morse kindly gave us her services free of any charge, in aid of our building fund. We thank her for her generosity.—Cor.

PASSED TO SPIRIT LIFE.

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

MRS. L. B. TORREY, 80, HINGHAM, MASS.

Mrs. L. B. Torrey passed to spirit life from her home in So. Hingham, Mass., July 5th, aged 62 years. She had been a great and patient sufferer for quite a long time, and to her spirit glad was the hour of her release. She had been an earnest Spiritualist for many years. She lived her religion in her every day life, and by her pure and noble life demonstrated its beauty to all who knew her. She leaves both sons and daughters, some of whom know that she has not gone away from them. May all receive the consolations of our philosophy. The funeral services were held at her late home on a most beautiful July day. Many of the relatives, friends and neighbors congregated to pay their tribute of respect and love. Most appropriate musical selections were touching rendered by members of the Ladies' Schubert Quartet, and the address was pronounced by the writer. Brief services were also held at the grave.—Gos. A. Fuller, A. P. D.

Onset, Mass., Aug. 4, 1905.

Gone to Another Life.

Dr. Ezra A. Smith of Brandon, Vt., passed to spirit life July 17, 1905. The deceased was born in Pittsford, Vt., April 6, 1839. He spent his boyhood days on a farm. In early years he was not physically robust, but what he lacked in bodily vigor was made up in strength of will. At a very early day he exhibited those traits of character that were so marked during his active life. He ever manifested an untiring energy and perseverance in the accomplishment of his every undertaking. Commenced at an early day of the fact of spirit communion, he was very much interested and attended seances and visited mediums at every convenient opportunity. When about 16 years of age he became developed clairvoyantly to examine patients, locate and describe disabilities and prepare the remedies, which were mostly roots and herbs from nature's great storehouse.

In those early days any movement, theory or practice in the treatment of disease or religious belief, not in accordance with the old plan, or that was considered in any way connected with Spiritualism, was met with opposition and bitter ridicule on every hand. Dr. Smith was courageous and followed the path into which he had been led. He was looked upon by the church adherents and the wealthy fashionable class as a young striding gong on the wrong and dangerous road. It is a long road that has no turns.

In his professional and business relations Dr. Smith soon came in touch with a wide circle of friends and acquaintances, and became well known throughout New England and the West. To avoid personal combination that might come from the old medical tradition that is ever on the watch, he early took a course of medical studies at Hanover, N. H., and at the National Medical College in Washington, D. C. He had always stood by the mediums and healers, and fought the medical trust in the Vermont Legislature all his life. Before locating permanently in Vermont, Dr. Smith married Miss Fannie Davis, who was among the most able speakers on the Spiritualist platform, and very popular in New England and the middle West. Dr. Smith met with an irreparable loss in the passing away of his estimable wife in October, 1893.

Vermont was the first State in the Union to organize a Spiritualist State Association and Dr. Smith was its president for thirteen years previous to 1903.

He was one of the founders of the Queen City Park Association and was its president for twenty-two years. For several years he also had large interests in the Lake Pleasant Campmeeting Association and held official positions there. By his will he placed all his interests at the Queen City Park in the hands of two trustees, for the use and benefit of Queen City Park Association, and the cause of Spiritualism in Vermont. His nearest surviving relatives are two sisters, Mrs. Augusta Adams of Minneapolis, Minn., and Miss Flora Griswold of Brandon, Vt.

His funeral was held in Brandon, Vt., July 20, under Masonic orders. Officiating at the services were Rev. Mr. Stanley F. Hubbard, of Burlington, Vt., and Alonzo F. Hubbard, Spiritualist of Tyson, Vt.

There could be no more appropriate place from which to write this obituary notice of Dr. E. A. Smith than at Queen City Park, the place that has been ever dear to his heart.

Queen City Park, Aug. 5, 1905.

Newman Weeks.

Booklet of 90 Pages of Summer Hints for 1905 Free.

At the General Passenger Department, Boston & Maine Railroad, Boston, Mass.

"Where to go on my vacation." That is the question which usually gets around at this time of year. Well, you can go to the White Mountains in New Hampshire; to the Seashore resorts of Maine, along the beautiful North Shore of Massachusetts; to Lake Winnebago, Lake Superior and hundreds of lake and inland country resorts in New Hampshire; to Vermont, Canada, New Brunswick, Nova Scotia, Central Massachusetts—in fact, the real vacation country is reached by the Boston & Maine Railroad, and the beautiful illustrated "Resorts and Tour," which contain over 90 pages of hotels, resorts, illustrations and descriptive reading enclosed in a delightful two-colored cover. All information regarding round rates, booklet routes, etc., will be found here. This booklet will be mailed free upon receipt of address by the General Passenger Department, Boston & Maine Railroad, Boston.

He serves all who dare to be true.

There is only sublimity and grandeur in the spiritual life.

The first step toward being good is the willingness to become good.

Whence shall thy Fatherhood attain her crown, if no adversity befall thee?

Let every action tend to some point, and be perfect of its kind.—Marcus Aurelius.

Behold a stern man who wears at his office, boy trembles when in the presence of his wife.

Supplementary Report Mediums' Relief fund.

To the Editor of the Banner of Light:

The following sums have been received to be added to the amount recently raised for the Mediums' Relief Fund of the N. S. A. The sincere thanks and appreciation of this association and its beneficiaries are extended to the kindly donors:

W. O. Parvis, \$5. "From a Friend," \$3; John Barwell, \$1; Mrs. Agnes Dell, \$1; Mrs. M. C. Dunlop, omitted from last list, \$1. The following forty cents—received from Mrs. Virginia Barrett, the friends mentioned having received from her each, a copy of her song, "Katydid" for the contributions: Mrs. Weaver, Mr. Leslie, Mrs. Kniblow, Dr. Hardcastle, each ten cents.

With cordial greetings and good will to all.

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

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovered banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 337, Notre Dame, Ind.

Local Announcements.

Unity Camp, Sangus Centre, Alex. Caird, M. D., Pres.—Sunday August 13th, the well known and ever popular speakers, Mr. and Mrs. G. W. Bates, at 2 and 8 p. m. The noted vocalist, Miss Florence May Thurston and other good talent at the concert at 5 p. m. Good speakers at the morning conference. Refreshments served. Ample protection in case of rain. Cars leave Scollay Sq. 19 minutes past and 11 minutes of the hour, direct for the camp.—A. A. A.

Mrs. J. K. Conant-Henderson holds a public test circle at 7:30 every Sunday evening at her rooms, 288 Dartmouth Street.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, holds its services every Sunday at America Hall, 724 Washington Street, with two circles at 2:30 and 8 p. m. service. 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 Science Church of Boston, Inc., Mrs. M. Adeline Wilkins, 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.—D. H. H. clerk.

Malden, Mass.—The Progressive Spiritual Society, Louis Hall, 138 Pleasant Street. Circle every Sunday at 2:30 for development and addresses. Evenings at 7:30. Song service, lectures and communications. Thursday evenings at 7:45, social circle in the rear of Brown Building. The best of talent always present.—Mrs. Alice M. Whall, Pres.

GRAVEYARD AND ITS CONTENTS.

There lie levelers, level'd, duns done up of themselves.

There are booksellers finally laid on their shelves.

Horizontally there lie upright politicians, loose-a-dose with their patients sleep faultless physicians.

There are slave-drivers quietly whipt under ground.

There bookbinders, done up in boards, are fast bound.

There the babe that's unborn is supplied with a berth.

There men without legs get their six feet of earth.

There lawyers repose, each wrapt up in his case.

There seekers of office are sure of a place.

There defendant and plaintiff are equally cast.

There shoemakers quietly stick to their last.

There brokers at length become silent as stocks.

There stage-drivers sleep, without quitting their box.

Fraser's Magazine.

CAMPMEETINGS.

Season 1905.

Ashley, O.—August 6 to 27. Will Randolph, Camp Organizer, U. S. 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 23 to August 20. Miss V. C. Moore, Dryden, N. Y.

Forest Home, Mich.—July 30 to August 20. Mrs. R. Eastman, P. O. Box 69, Mancelona, Mich.

Grand Lodge, Mich.—July 23 to August 23. J. W. Haring, Grand Lodge, Mich.

Harmony Grove, Escondido, Cal.—August 6 to 20. T. J. McFerson, 523 Fir Street, San Diego, Cal.

Island Lake, Mich.—July 23 to August 23. H. R. 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.

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

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

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

Parkland Heights, Pa.—From July 9 to August 11.

Queen City Park, Vt.—July 30 to August 27.

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

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

Temple Heights Campmeeting, August 12 to 20. Orrin J. Dickey, Secretary, Northport, Me.

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

Verona Park, Me.—August 12 to 27. F. W. Smith, Rockland, Me.

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

Wenonah, Wis.—August 5 to 27. M. M. Blish, Wenonah, Wis.

WONDER WHEEL SCIENCE.

(July 21, Copyrighted, 1905, by C. E. Widdow.)

Daily Guidance for All, by Birth Numbers.

By Professor Henry.

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

1.—March 21 to April 20.	4.—June 21 to July 22.	7.—Sept. 23 to Oct. 23.	10.—Dec. 24 to Jan. 21.
2.—April 21 to May 20.	5.—July 23 to Aug. 23.	8.—Oct. 24 to Nov. 21.	11.—Jan. 22 to Feb. 20.
3.—May 21 to June 20.	6.—Aug. 24 to Sept. 23.	9.—Nov. 22 to Dec. 21.	12.—Feb. 21 to Mar. 21.

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

Having found your Birth Number in the above, as given for the above dates of Birth, then find that Birth Number in the Top line of Figures marked "Birth Nos." in the following Table. The Column of letters under your Birth Number is YOUR Column, and no other, unless you have a Key for other Columns. Look down your Column and see what Letters are Marked in it. The letter means:

Birth Nos.	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	E	K	B	F	G	M	E				
3-4	E	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 these 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, carry 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 are kind or friendly. If K, the influences are kind or friendly. If M, they are Mutual or Equalized. These are Spirit-Forces in the Unseen World about you, and if you do not oppose them, but act with them, they help you more than anything else can. They are the Higher Spirits. Other days have other Spirit-Guides about you, but they are not so favorable to your highest interests in the long run of your life. Let wisdom be your intellectual effort on these favorable days and in the long run the other matters will come your way, as sure as the rising of the Sun.

During the dates in this Table, Birth No. 5 has an Especial Ruling over the whole world. This makes Birth Numbers 7, 9, 12 and 3 more favored than others during these dates in the Table, and Birth Numbers 8, 11 and 2 less favored than others even on the E, G, 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. 16.

THE MAN WITH THE DOUGH.

"Your wonder wheel instructions indicate that people represented by planets in bad aspect to the planets of another are evil to the one whose planets are so aspected," said the doctor. "How is it then that some people with such aspects to other people's planets are often found to be pretty good friends?"

"Well, doctor, let me see if I can give you the idea," replied the professor. "Our near my den are some very worthy Christian farmers, who among their other delights, raise chickens. They feed them with most fattening food, the same as a cannibal feeds a missionary. They drive away the foxes, the polecats and the weasels, take delight in extolling the virtues of their chickens to their neighbors, and are very careful to see that no harm comes to the chickens. These chickens have every reason, in their ignorance, to look upon the farmer as their best friend, and they hop over each other to get nearest to the farmer when he comes out with the dough."

"I see," said the doctor, "human beings, like chickens, are always looking for the man with the dough-pan."

"Yes," replied the professor, "like the chickens, the men jump over each other, regardless of each other's injuries, to get nearest to the dough man. In reality, however, the dough man is no friend to the chickens, nor are the chickens in reality friendly to the farmer. When the farmer's back is turned, the chickens get into his garden sass. The whole of the farmer's family turns out and shy chickens, or any other missile at the chickens. If a chicken happens to get maimed in the melee, the detail, or member of the next day's fare for the farmer's family includes pot-pie."

"Or, fricasseeed chickens," laughed the doctor.

"Or maybe the chicken gets roasted for friendship's sake," replied the professor, "and without a single pang of conscience in the mind of the farmer. When the farmer says to himself, 'What a fine appetite my old friend, he seldom mentions the fact, quite appropriate to the occasion, that not a sparrow falls to the ground without the Father's care. If he should consider his own mind, and the mind of the chicken, as the true Father aluded to, he would not be far wide of the mark, because it was an act of his own mind that made him so generous with his dough; an act of the chicken's mind that got the chicken into the garden sass, and a bad aspect between the true mind of the chicken and the true mind of the farmer that threw their friendliness to the winds and got the chicken into the pot. The Father of the chicken should have been, 'Oh, Father Mind, deliver me from my friend.'"

"But he would have got there anyway, in time," said the doctor.

"Sure," replied the professor, "for into some other hot place. Chickens are fated by birth, under civilized laws, to some sort of a hot place. The bad aspects of our planets is the hell of the ancients taught. The law of Sabbath day (bad aspects in our lives) which the world has forgotten to regard, is the law of hot or troublesome conditions in health and in all things else. The world, however, is composed of stiff-necked people. They would rather bear all kinds of perdition in ignorance of the cause than to bumble to declare that they are off the track relative to Divine laws. The laws of cause and effect are the infallible laws of God. Like chickens, we human beings look for friends in the form of those that have the dough. Those that have the dough are looking for good, fat missionaries to mentally devour, or to annihilate in some form. This makes the man with the dough a victim to the man with the dough, while the man with the hoe, to get his dough, makes for this friend brick without straw. When the brickmakers can get a good three days' journey (equivalent to a square aspect in minor law) away from the dough man (Pharisee), then they laugh to behold the Red Sea as it piles waves of despair upon the dough man and his pan of dough. Then the brickmakers set as far away as they can and melt up their gold (golden sass) to get dough with which they may play the same dough game on their chickens. We are all dough men or hot men. In our enjoyment of our golden calf (the garden sass) we imagine that we can propitiate the laws of cause and effect by a law that never fails. This is the ancient law, as taught in the name of hell. I have tried to combine in this illustration, doctor, ideas that will fit many things, to show that the law of conjunctions and aspects in the heavens, as operative upon terrestrial things, run in like manner through all things, only differently expressed, whether it be chickens, individual human beings, nations, states, civil or religious organizations, or what not; only, each after its kind, for

there is one glory of the Sun, one glory of the Moon, one glory of the Stars, etc. Only he that hath an eye can see these things; or, he that hath an ear can hear. Pearls of thought made of cornmeal, or dough, are the only kind of pearls that others can understand or appreciate. These, as yet, but the appreciative eye or ear, are as have not sucking children of the mind. To get astrologic truths into their digestive apparatus, the truths must be sugar-coated with sentiment and Santa Claus stories, until they get their eye-teeth out, with which to eat what Paul described as strong meat. While they feed on their milk we ought not to offend them, although we find the most of them mighty troublesome babies, who very persistently annoy us with their baby rattles. Their toy rattle carts are labeled 'Excelsior' and 'A T' and are the all-in-all to them. 'Suffer little children to come unto Me, for of such is the kingdom of heaven.' Which is the 'such,' doctor, the little children or Me?

"I never looked at it in that light," replied the doctor, "I long ago recognized the fact that the ancient writers of the Bible, like the