VOL. 97.-Whole No. 2523.

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

BOSTON, SATURDAY, AUGUST 12, 1905.

82.00 Per Annun,

NO. 25

William Brunten.

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

Joy still companion manhood's prime, And strews sweet flowers in my way, Her silver bells before me chime, And life is like a holiday!

What Shall We Do To Be Saved.

E. F. Schellhous, M D.

It is beginning to be seen that the wellbeing of society is not so safely established as-Qie ruling classes would fain make the people believe. Already teaction 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."

Julisprudence is not so safe a panacea for evrong 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 righteonsness, 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 fulfilment 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

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 influences 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.

the man to his own reflections.

Notwithstanding such advice, "the piracy practiced in the name of business which levies merous tribute on the people and which drives hopeful enterprises to ruin" still continues. Only recently (July 6, 1905) Mr. Ridgeway, liberty, but those who have filched our lib-

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 conspiceous criminal of the time is the smooth hwyer 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 ruj 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 bannerof liberty. The bold and daring accomplishment of undependence and thralldom from monarchial power alarmed the occupant of every European throne, and great was the refoicing in the heart of ever lover of buman-Hope in rainbow tints shed its radiance and with new energy the people achieved unparalleled prosperity.

But in less than a century behold the con-trast! The engle, the symbol of liberty, less become a bird of prey, whose wings protect the ruling power in subverting the purposes of the founders of this government-a vulture 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 rewing into oligin theory sees jut, "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

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 b 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 se 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 wageworkers 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 selfgovernment. 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 constitu-Jion can be substituted. I say can be, that is potential. The fathers of this republic, while they could bequeath the potential power, the What could be more eruel and absurd? actual power they could not. That is for us | What more destructive to morality? Think 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

erty by drugging us with the idea of pros-perity 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 Mr. Andgeway speaks of the United States Senators in very severe terms. The large nm-jority 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 ('o.) Their interests lie in the great enterprises of corporate control. The method of their election is such as to defeat the peo-ple's power. Thus, by the aid of politicians, they are elected in the interests of the ruling How easy, it is to mislead the trusting peo-

ple. The late Judge Black has given his tes-

timony in regard to the political condition of our country in the following words. "If we timate the prosperity of a country by the overgrown fortunes of individuals especially favored by law, then Ireland is prosperous. is 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, is there, the lines of Goldsmith are ever true and wise "Hard fares the state to be stening ills a prey When wealth accumulates and men decay "And now, what is the revole" Recontruction Establish government on the priniples of the Declaration of independence That is easily said; but can it be done? Yes Just as our forefathers did v. but not so bing 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 deal-

ing with its effect. 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 slavery are hopelessly and presistibly be expressed, no other condition can The fastened upon us. The first permiste is to feelings determine what the thinker is and feel right, then we will surely not right that, in turn, determines the action

to be done. It is evident that the people now living under this government cannot be saved 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 foyalty; but they are neither. and connot 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 senspous 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 atsit we will see it every day. Think of the vast concerns of socalled celigion. 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 damued," and a devil to torment the unbelievers bternally! Think of the injustice of punishing the innocent for the sins of the guilty and forgiving them!

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 constitution that no religion shall be recognized by it; yet that government does recog- The Nazarene belonged to the true race nize it by the enactment of sundry laws and of prophets. He was true to what is in you exempting church property from taxation.

When we consider all there, 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 Re 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 tion the noble, glowing patriotical that swells our besoms, and we talk about our prosperity while those ravenous ghouls called "captains of industry" are taking the hon's share of all the products of labor when the fair daughters of our land are eager to sell rhomselves to some imperunious foreign arist arat in or der to wear the crown of a duchess or ever es and refuse to marry the best American living, and our men, apeing the style and manners of the European aristocracy, practieng their vices and leaving out their vir-

a mass people is at of puring cought setore feeling and such a demorabring to if eg lived robbe to our votes and going sight wrinkles upon the countenance. The be problem is to demand justice in the ninistration of first laws and the eteroise of equal rights at I privileges. But this we annot do so long is no feel as we do We government and in its officials we feel revrence for our polite il institutions and a joy in beholding our flag floating in the breeze We feel safe so long as we hold the ballet: and yet with all these teelings if we look at existing conditions and compare them with the first twenty-five years of our political ex-It matters not how complete a system of istence we will see, not a comparison, but a

saved?" is the most pressing of all questions, arraigh taught. Hereditary vices as well as by means of existing conditions. There must virtues, are transmitted, and environments have been unfavorable

> But in our blipdness 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 gratifieation 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 sensi-

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. Peobles, M.D.

"O re hyperdies! Ye can discern the face government-a government declared by its of the sky; but can ye not discern the signs of the times?"-Matt. xvi. 3.

and me. He saw that God incarnates himse

in man, and evermore goes forth anew to take possession of his world. He said, in this jubilee of sublime emotion: I am dithis jubilee of sublime emotion: vine. Through me God acts; through me, menks. Would you see God, see me. I and my Father are one; one in spirit, one in purpose, one in love for humanity." 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 trope. Christianity becomes a Mythus, as the poetic teaching of Greece and of Egypt before."-Emerson.

There are bernit souls that live withdrawn In the place of their self content. liere are souls like stars that dwell apart In a fellowless firmament;

here 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.

this great and pressing needs are opportuthes equal opportunities for all-wiser conoptions, better gestations, superior pre-natal environments, kindly, yet strenuous childtraining, and rigid youth guarding, looking to the health, the robust health of the physical and the particled soul body.

The spirit ever active, is ever building its wn house, here and herdafter; beautiful or beformed It is admitted that there are modthing forces at work to prevent the higher spirit expression toutward uncontrollable croum-tances often thwart, temporarily, our est efforts Common misfortunes plant face often mirrors the deepest trials. Such transforming influences, though molding and bighting the physical contour and temporarily hecking the perfection of the soul body. do not bedien the immertal 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 radiaut rose leaves, to educate and help each mortal to become strong, self poised and har-

DOWN ON WALLED RESIDENCES

Walled-in cities in the Orient, and resilegers in English-speaking countries with logh, frowning walls around them, and everwheel cutrance cates 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 dies, per at my magnificent paintings," all of which fenced-in stockadings are but the quintessence of mean, soul-shriveled 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 nullion flowers, nor bottle up the cooling dews of evening that multi-millionaires might ofensively call "mine." They are sunrise pictures that the Vanderbilts, Pullmans, Astors and Bockefellers could neither buy nor hide behind great brown-stone fronts.

SPIRITUALISM'S BROAD, ENCICLING 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?-Spiritunlism 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 vitalising force of all of them. What should we think of a naturalist like Alfred R. Wallace, who should write about acorns, acorn shells, adorn cups, acorn meats and their very nourishing properties, but never mention the word onk 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 be neath contempt. My soul honors indepe ence and moral bravery such bravery as characterized the murtyre of old and digu the regal-senied of today. There live in his tory immortal, while the very names of catering cowards rot away into eternal oblivis

Spiritualism is abiding, while Met Lutheranism, Presbyterianism and ki jems are but passing driftwood on the time. Reduced to the last analysis che but two isms worthy of the p

PRE COMING RACE.

posse given by W. J. Colville Montreal, July 23, 1906.

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

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
Adl 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 Spirits' sway, That heaven and earth shall blend us on 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. n 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, And all distracting forms of dread From the fair planet's surface bright, Shall in the coming days have fled.

The harvest of the toilworn years Shall be this consummated peace. But glad activities abound 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.

DeLoss Wood. CATALEPSY.

Now, just a word about the cataleptic con-ition. Catalepsy is suspended animation. Post-hypnotic suggestion is the principal ele-ment of success in the production of its phenomena. The first stage is the pure hypnotic condition, the succeeding stages are all pro-duced by suggestion. It is a dangerous con-dition to produce, as there is always liable to be something in the physical or mental con-ditions 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-hypnetic suggestion has within itself a wonderful power to develop, intensify and quick-en 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 to-day, instead of looking at it all as a something uncanny, is beyond human comprehen-sion. Possibly, however, the day may come when this great science will take its rightful place among the powers that are to further

develop mankind.

In the town where I reside there was a certain hotel that officers had searched time and again to find liquor, but always unsuc-cessfully. One of the officers came to me ne 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 con-trol, 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 proceed in his raid to be successful. His instructions were followed to the letter, and the liquor was found exactly as he described.

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 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 blaze. I told him that he could hold his hand in that current and it point was the blaze. I told him that be could hold his hand in that entrent 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 fiame 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: "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 myselept containing the slip of paper, then deal them of one at a time. When the one containing the slip of paper came in sight the subject would be right every time. In the production of the shove it must be remembered that neither the subject nor operator tracked the envelopes at any time during the experiment.

I must be experiment with a desen young

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 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 imprompta, 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 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 an aesthetics. 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 in-terior 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 anaesthetics: More than this, by the power of suggestion, 75 per cent. of the flow of blood can be controlled. These 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 sub-

jects. 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.

BUGGESTION

Suggestion produces all phenomena. Every act, word, sight and sound serves as a sug-gestion, to which the brain responds. But 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 con-dition than it is in the normal condition. Yet every subject has a reserve force that can-not be overcome and is an absolute protector. 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.

of the best subjects I ever had belonged to a secret society. Whenever I questioned him as to the secrets of the order no reply could be elicited from him. The statement many make that a hypnotic subject will do everything and anything the operator sug-gests is absolutely untrue and without a par-ticle 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 text-book 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 to the sensations from a battery. I said to him: "You go home, sit down alone, and this same influ-ence 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 just ten min-You will note the post-hypnotic suggestion was that the influence would stop in just ten minutes. He went home. The next day he told me that the influence came to him before he got seated, that it went ex-tremely strong all through his arm, and the paid 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

my mind was not upon the man at any time; indeed, before he had reached his home I was deeply angrossed in a game of carda with several friends. We call it 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 saked that the influence settle achoss 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 billow.

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 faisting. 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 afficted. After trying for some minutes, I determined to relieve the pain by post-hypnotic suggestion. A person may have a headache, place kim in the hypnotic condition, and while in that condition tell him that when you restore him to the mormal condition the headache will be gone, and the and then you restore him to the so-solition the headstire will be gone, and endache will be gone. Whatever the may be, that mode of procedure will alwelleve it. I maid to the had, "Please

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

With this same subject in my earlier investigations I asked him, while he was un-der control, what I should do to produce the rigidity of limbs with a hypnotic subject. 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 gently pat it." He was correct. But whence his information? Not from any post-hypnotic information. ic suggestions. If so, who was the one who imparted the suggestion? In like manner he instructed me how to establish control quick-ly 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.

Salvarono.

1.

INTRODUCTION.

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

ern 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 math-ematically determined, and, by determining them, Marconi made wireless telegraphy pos-sible. This substance lies between all passed out spirits and mediums. Thus, the Etheras a transcendental substance—is invisible imponderable, and is 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

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, physica body and the reader's soul. The function of this Ether form being-other things equal-to propagate (within the human body) the ra-diations 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 psychologised Ether orces within the brain

The electric jons, which constitute the nerve ganglions of the five special senses are at-tractive forces, or absorbents, of human ether

that it is with the laws of transcendental forces, in their strictly psychological re-lations, 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 per-son's mental image or thoughts, with one's self, and to make them a part of ourselver seif, 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 influence attracted. This is what is meant by the phrase, that we take on the conditions of

To attract the passed-out spirit of an In-dian savage is to become a savage. To at-tract the passed-out spirit of Plato is to be-

This is because the soul has its irresist ible, plastic, absorbent life, whereby—through the loftiest absorbed ideals—it can self-evolve

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 becomes 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 hyperacethetic explation of sight; and, on the tests of delicate instruments.

phical Spiritualist (in his investi-

dological energy) can act on the nerry res of sensation. The radiations, which healer transmits, being capable of doing on another human body, which ab-

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

al physics, which relate to charging condi-tions 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 sub-stance, whose waves can be directed in math-smatical quantities; and according to dis-tinct 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 heal-er realizes a change in his or her body, the nature of the ether process is always a dis-placement with accompanying electrical nature of the ether process is always a dis-placement 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 assum-ing 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 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 evolutions. Transcendental physics admits the existence of the Ether of Newton. Descartes, Maxwell, Marconi, Roentgen, and the ancients. It is but a step to the realiza-tion 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 func-tions, 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 philoso-pher, that inhabits it. Thought-forces, and elements of mental growth, are absorbed and assimilated in and by the Ether Body; and become part and parcel of the etheric struc-ture 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-ne-created mental and moral and spirit-nal 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 evo-lutional 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

Thus, the growth of the Ether Body, is by a transcendental process of psycho-physio-logical absorption, and self-evolution. The transcendental pyschological absorbers 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 Out of these en 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 rbent modes of attracting the transental forms of transcendental substances; and sorption and mental attraction—the servants of the absorbing and attracting passion of spiritual 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 natures of all external things. There, can be no spiritual attraction without spiritual ab-

e 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 mor-

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 Engle.

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

With the Medium the General Sense of

the Senses.
With the Medium the General Se with the Medium the General Bease of Touch implies sensations of contact, as well as of Pressure. Touch, bying that form of self-knowledge which teaches the Soul its me-chanical relations to all forms of Physical and Transcendental Force. The sense of Touch is therefore related to two wholly dis-tinct worlds of force.

(a) The World of Ponderable Physical Parene.

(b) The World of Imponderable Transcendental Force.

Thus, when I grasp this chair, its resistance teaches me the existence of a form of

(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 Meines, 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 delved in this science and Mrs. Johnston's record is attracting notice of the spe-

who has delved in this 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., Jentversity, that it was known in Des Mothes. Mrs. Johnston's success had created an intense interest among students of psychology at Leland Stanford students of psychology at Leland Stanford and her experiments were so marvelous in re-sults as to be declared past the limits of gen-

eral 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 seen last night she ex-plained that she had approached her theme

"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 speak-ing, 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 \$.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 photo-graphic 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 pri-vate and involve the interests of others. I, vate and involve the interests of others. 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 unseen wings of sir, 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 ant down and wrote out the story as I heard it. One mouth 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 com-munication being received by telepathy here won a kindly recognition from so great a scientist as Theodore Paschal 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 say the chief of helps is diet."

Mrs. Martha Burton Johnston is an Iowan Mrs. Martha Burton Johnston is an lowan 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 mem-bers. Through her mother she is second cousin to the wife of the late Vice President Thomas W. Hendricks. A few years ago Mrs. Johnsdricks. 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 subasquently sold to S. A. Brewster.

Shortly afterward she spent a time at the University of Chicago, where under Professor.

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 BIGHT.

Whatever is a cruel wrong Whatever is a crue 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 Fact be cowed by Falsehood's
And Nature ruled by Art;
Though Labor toils through blinding
And idle Wealth is might,
I know the honest, earnest years
Will bring it all out right.

Though poor and loveless
For pure religion's gold.
Though ignorance may rule
While Truth meets giances
I know a law complete, sul
Controls us with its might
And in God's own appoints
It all will come out right. on creeds may pas

ton American

The victory of the will is aphle be will of man relates itself to t led and the two become one.—Li

The Question Bureau.

CONDUCTED BY THE RDITOR

Questions and Answers.

E. R., Burlington, Vt. Q.—What is the condition of a man in spirit life who has sacrificed hopes and plans for his own life in order to care for dependent relatives, has lived honestly, but has low ideas of morality, claiming that persons naturally sensual should indulge their nature instead of restraining it, and that if it is wrong without marriage, the ceremony does not make it better for thosewho marry first. He lives, as he believes, of course, but while he deserves reward for

who marry first. He lives, as he believes, of course, but while he deserves reward for kindness to relatives, surely he should be punished for impurity, should he not?

A.—The points involved in your question, disclose a peculiarly mixed condition of mental and moral perceptions. It is necessary to first of all inquire into causes before one can properly estimate the nature of effects and their consequences.

The moral aspect of the case indicates a

their consequences.

The moral aspect of the case indicates a disposition inclined toward benevolences, which sentiment, under proper training and stimulation, would correct the characteristics referred to in the question. Evidently this benevolence is overmastered by the animal propensities, and it will most likely be the case that there are inner struggles constantly occurring between these two departments of occurring between these two departments of

How far the temperament of the man has How far the temperament of the man has been inherited from his parents or ancestry, and to what extent he has been allowed to run wild without outside restraint from parents and teachers, or how far he has failed to exercise the restraint which comes from self cultivation, are nice questions to be considered. We are not responsible for our personal heredity, but if we knew how to control our impulses, and do not do so, we are responsible for our failure so to do.

responsible for our failure so to do,

If this person has never been trained in the
directions indicated above, and if he has
never had the restraining elements of his
mind awakened, then, however much we may
deplore his conduct, and however disastrous the consequences may be, one can scarcely argue that he must be punished because he did not know what to do, and therefore did not do it. That is, if we use the word punishment in the sense of a sentence pronounced, and correction administered by a constituted authority. But, on the other hand, whether wittingly or unwittingly we do wrong, in every case the consequences of that wrong are brought into existence by the action, and those consequences will affect us spiritually, as the natural result of our opposition to the

normal laws of our natures.

In all probability, this man is a subject to heredity, and affords an illustration of the old truth that "the sins of the parents are visited upon the children," and in this may be found the prinial cause of his animal and moral perversions. The sacrifices indicated in the question show that the inner light is shining, if only dimly, and, therefore, indicates that he

is not irredeemably bad.

When he enters into Spirit life he will be freed from the bodily organization and its in-fluencing conditions, which will be a great advantage as one calls, and not an unimportant one, of his conduct, will have been removed.

When his moral conscience awakes to the possibilities of his nature, there will come that regret and sorrow which will constitute his punishment, but at that time he will then in a condition to receive the ministration and aid of wise teachers who will see in him a patient to be cured, rather than a sinner to be cursed.

The lesson of such a life is the absolute importance of teaching the young the necessity not only of self restraint, but of the consecration of all the faculties of our nature to the highest and noblest purposes of life. It is the lack of such education, it seems to the writer, that the person referred to in the in-quiry has lived the life indicated.

A Chance to Make Money.

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

The Rebiewer.

A Pattersonian Man.

The Measure of a Man, by Charles Brodie
Patterson. In Two Parts. Cloth, Gilt
Title, 295 pages. Price \$1.20 net.
It is seldom that we find so very much
useful and beautiful information in a single
volume as we have discovered in the latest book by Charles Brodie Patterson, which bears the above attractive title. The work is charmingly written in singularly felicito language, employed to convey extremely noble thought. The author considers humanity from many view-points and clearly dis-criminates between the Natural, Rational, Psychic and Spiritual Man. The book is ond part treats of the Son of Man and has distinct introduction.

In the introduction to part one we are told that an omnipotent force is operative throughout the universe and that every phenon is a manifestation of this intelligence. out the universe and that every phenomenon is a manifestation of this intelligence. After laying down the foundation for his comprehensive system of philosophy, the author proceeds to illustrate the theme by tracing the onward march of involution and evolution. Biblical language is frequently employed and fine selections from the poets are often introduced to give point and emphasis to questions which are today topics of earnest study among thinkers who wish to think clearly and to define terms accurately. Mind and Spirit are treated as distinct, the one from the other. For example, we read, "We can reason and think about spirit, but we can really know it only through spiritual, not mental activity." This distinction between spirit and mind is strongly insisted upon throughout the lessons of which the volume is composed, and it is not difficult when such a basis is accepted to justly discriminate between merely intellectual activity and genuine intuitive realization of unchanging truth. Commenting upon the old saying, "boys will be boys." Dr. Patterson calls our attention to the perfect reasonableness of the plea. He says, "it is not until the youth is twenty or more that he ceases to be a sounding board for the distant

always on the plane of the natural man."

Pages 32-34.

The word natural in this connection is used purely in the restrictive sense in which we may fairly use it when we remember its derivation from natus—born. We can grow into a condition possible unto us, into which we have not yet been born, and it is to that higher state we are traveling as we leave childish ideas and pursuits behind us and reach toward the attainment of rational and spiritual manhood. Concerning the Rational Man we are told to "keep fast hold of the fact that the impulse is never wrong. The same upwelling life that bursts forth in a carol of rainbow-hued crocuses breaks up the frost-bound clods and stirs the mire as well."

Page 71.

Some conservative readers may be startled at first by the extreme boldness of some of

Some conservative readers may be startled at first by the extreme boldness of some of the author's positions, but his aim is so man-ifestly to show forth the Divine Plan and purpose in the universe that the highest religious sentiment is soon appealed to and a healthy optimism justifies even the extreme statement. Page 40.

"Good and evil are merely comparative terms—labels one might say, for different de-grees of attainment. But in God's great plan the undeveloped soul is as necessary as the perfected." That is a strong Theosophical statement containing the germ of a mighty philosophy which may require deep experi-ence to perfectly unfold. All students of psychic phenomena who endeavor to deal tem-perately and justly with psychic experiences of all sorts, will find much to praise and much food for thoughtful consideration in the ex-cellent chapter, "The Psychic Man." one of the best essays on that subject we have ever read. Though it is not possible to embody more than a small fragment of Dr. Patterson's thought in a brief quotation, the following words may suffice to prove how very fairly the whole psychic problem is dealt with by this author. Page 83.

Clairvoyance, Telepathy and other familiar psychic manifestations are rationally account-ed for, but they are kept in their rightful place in due esteem and not confounded with interior illumination or that spiritual enlightenment which transcends though it never contradicts the experiences of an earlier plane of conscious individual development. "The Spiritual Man" is the title of a chapter which will prove of extreme interest to reverent but unbiased students of the New Testament. Many interpretations of gospel paradoxes are singularly fine and lucid. Concerning taking or not taking thought, a subject of much gen-eral controversy, many practical views are expressed, as, for example, when we read

Page 159:
"It is only through feeling that we get near the heart of things. Thoughts set boundaries and make limitations; if our feeling is quick, vital, the expression, thought or action must be true, and will, in the deeper sense, take care of itself.

deeper sense, take care of itself.

The second part of the book starts with the following keynote, Page 165:

"The Son of Man, as applied to Jesus, as embodied in Him, is the perfected man on the spiritual plane." Then follows a very clear dissertation concerning the mighty works which Jesus is said to have performed, all with beneficent purpose and all to illustrate the possibilities residing within our divinely constituted human nature. A very compreconstituted human nature. A very compre hensive teaching is set forth in the following beautiful sentence, Page 167:

"The very existence of the truly spiritual must be a blessing, an actual, active blessing."

In the chapter headed "The Son of Man as Idealist," we find this extremely reasonable

definition, Page 197:
"The idealist sees the unity of life in the world about him. He sees that everything is related to everything else, and that he himself is vitally related to the whole."

The concluding chapters respectively head-ed, "The Son of Man as Teacher" and "The Son of Man as Healer," are replete with helpful matter for meditation, and also teem with wholesome suggestions for all who wish to put healing philosophy to practical account. The author insists with great power and emphasis upon health of body as a legitimate condition for all, and he also goes far in the direction of maintaining that worldly circumstances are subject in ever-increasing measure to our own control. Though the book bounds in strong statements, the language is always moderate, and no violence is done to etymology at any point. "Let us have no fear of anything, but realize that we are one with universal power and peace—the power than can supply our every need, the peace that is protection—that health, strength and happiness are our legitimate birthright; that they are ever potential in our inner lives, and that our bodies man express them now.

The press-work and binding are excellent, reflecting fresh honor upon the well-known firm of Funk & Wagnalls, New York.-W. J.

A Busy Man's Gulde.

How to Read and What to Read, by Sherwin Cody. The Old Greek Press, Chicago,

Cody. The Old Greek New York and Boston. A neat, well gotten-up and a very practi-cal pocket manual for busy people is this litbook. It is admittedly merely a book for inners. While its literary judgments may beginners. not meet with everyone's approval, they are in the main sufficiently accurate. Any busy following this little guide-post on the road to good literature cannot go wrong. he listens to its teachings he will soon see the broad fields and the beautiful vistas of the ages' wisdom opened to his view, and the broad fields and the beautiful vistas of the ages' wisdom opened to his view, and once embarked upon the journey to the land delectable, he will wonder that he has lived so long in ignorance of the good and great thoughts which he might have had for the asking. Life's narrowness and shallowness can be so easily broadened and deepened and the brocess is so full of delight that it seems, strange that this great field is by some so utterly neglected. The hours, days and weeks of a lifetime that many a business man wastes upon cards, games, sports, or other means of intellectual diversion from other means of intellectual diversion from the daily grind of work, if passed between the covers of a book, would result not only in a harvest of learning, but in the more sat-isfying garnering of the wisdom of life; which must ever increase one's happiness. To have the society of earth's greatest minds ready at an instant to lave one's tired facul-ties, is a consummation so devoutly to be wished that one almost doubts the existence of the Yankee's shrewdness, that he neglects it so persistently. t so persistently. Take this guide-book, follow it a year and

prove to rousself how much more is life worth living. Mime Inness.

For Over Strty Years

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

Ketters from Our Benbers.

Another Reply to Mr. Randall.

Anether Reply to Mr. Randall.

To the Ednor of the Ranner of Lent:

I see in the "Banner" of July 15 the question of Geo, F. Randall, "Is there pure materialization?" I say, "Yes." Miss Abby Judson, while a teacher here, had a medium, a Mrs. Aspinwall, at her house! I attended a seance there. Mrs. Aspinwall sat in a closet, a curtain at the door. Miss Judson said, "We will open by singing 'Nearer, My God, to Thee.'" Whilst singing a nephew of mine, who went with Sherman to the sea, raised the curtain, whistled an accompaniment so that all heard him! He was dressed in regimentals and motioned for me to go to him. I went, we shook hands and he kissed me on both hands and lips, as in life. I put my left hand to his chin, drawing it down to his waist. The clothes felt like those he wore home from the war, but I said, "You have cheated us with the buttons." He then kissed me again. I went to my seat. Just as I turned to sit down he touched me on the shoulder, having followed me across the room, giving me another hand-shake, as natural as in life. I introduced him, saying he marched through Georgia with General Sherman.

He returned to the cabinet. Miss Judson

He returned to the cabinet. Miss Judson asked us to sing. My nephew said, "Sing 'Marching Through Georgia," in which he joined. His mother, my sister materialized. dressed in the "shining raiments," with a shawl around her shoulders, only the shawl felt like worsted; the dress felt like silk, more than cotton. I walked to her and as in life, shook hands and kissed her, on both hand and lips, warm, as in life; but she did

I had a piece of white muslin, with a small lavender spot in it, cut from the dress of Mr. Samuel Watson's first wife, who material-ized, which lasted one year; Watson of Mem-

phis, Tenn., I mean.
Please overlook mistakes, as I am in my 82d year. Most sincerely yours.

Mrs. Col. Cyrus Aldrich.

85 So. 9th St., Minneapolis, Minn The Index to Spiritual Values.

CLAIRVOYANT DOCTORS AND HEALING ME. DIUMS-MEDICAL MONOPOLY-PERSECU.

Luman C. Hows.

The value of every great movement centers in its moral influence and humanitarianism. Intellectual growth and scientific knowledge yield their choicest fruits in the blessings they bestow in health, comfort and the social and economic betterment of society. John in prison, hearing of the Nazarene, "sent two his disciples, and said unto him. Art thou that should come, or do we look for another?" "Jesus answered and said unto them, 'Go and show John again those things which ye do hear and see: The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." -- Matthew xi 3-6.

This is a practical summing up of the vidence and value of primitive Christianity. Other phenomena may be useful as evidence of the imminence and presence of the spiritual world, and the power of spirit over matter; but the healing of the world's infirmities, and preaching of the Gospel to the poor, by which their spiritual natures may be educated, and moral sense awakened, are manifestly the index to the entire character of the original

Gospel.

In these are the supreme virtues. The prevailing tendency to attribute every unusual event to miraculous interposition of Providence, ruled out all attempts to explain or discover a natural cause for strange ex-If God did it, what need was there for any law, or any relations of cause and effect But if Omnipotence and Omniscience were the causes, it would seem that no limit, or failures, need be looked for. would have no part in hindering o the works of an Almighty Being. If He created all laws, and suspends or violates them at his pleasure, they could have no influence against anything he chose to do. But there is ample evidence that the healers whose acts are recorded in the Bible, including those of the Nazarene, were limited by conditions, cir. cumstances and natural causes, as really as are those of the mediums of the present day. They did then and do now many things which to the spiritual novice seem miraculous, because they are out of the order of familiar occurrences; but an ultimate analysis will show that the most common experiences are as miraculous as any "Special Providence" of the past or present. The chemist who com-bines oxygen and hydrogen in the mathematical ratio that creates water, performs as great a miracle as did Jesus when he "turned

MESMERISM

The disciples of Dr. Anton Mesmer per-formed many "miracles," but finding an oc-derly relation of cause and effect, competent to explain them, their miraculousness disap-

Nearly every new development in science and religion, and every new cult that has claimed the attention of the world, has emphasized the importance of the "healing art" in some form, with facts, as a special phase of their significance and value. The Shakers had their healers and remarkable cures by prayer, spirit magnetism and faith

- ANDREW JACKSON DAVIS.

began his wonderful career as a clairvoyant doctor. His trances were as "miraculous" as any reported in the Bible; and far more comprehensive and instructive in revelations of the spiritual universe, and the constitution of nature. In his fuminous conditions he seemed to know the human system in all its phases and conditions, and to comprehend the relations of health and disease and the medical properties of plants, and the uses of magnetism for healing the s ck, and prescribed with astonishing specess in many cases that baffled the profession. In all of this his work was especially humanitarian. In the past twenty years he has been engaged in this special field, to the exclusion, mostly, of all other application of his wonderful gifts and spiritual insight. I hope, ere he crosses the limit to become a nerrounant resident of and spiritual insight. I hope, ere he crosses the line, to become a permanent resident of the Summerland, that he will be moved to give the world at least one more volume of spiritual light and revelation from the spir-

spiritual light and revelation from the spiritual universe.

In one of his "superior conditions" he fore-told the advent of modern Spiritualism with more precision than any of the Bible prophecies. The Shakers also had quite distinct revelations of the coming event nearly ten years before the raps echoed from Hydesville. "What good does Spiritualism do?" is an off repeated question. I could never appreciate the quality and condition of mind that could ask anch a question. It has always seemed to me so self evident that I should as soon think of asking what good does it do to eat or breathe. If there were no other

sufficient answer. Add to this the health and joy it has given to hundreds of thousands of sufferers from diseases that baffled the skill of the best physicians, is alone a sufficient answer. Following A. J. Davis there were many mediums similarly endowed who cured the sick by thousands all over the land. Two general methods obtained: 1, the Clairvoyant diagnosing and prescribing remedies, as Mr. Davis, Mrs. Mettler, Fred L. H. Willis and many others; and 2, those who healed without drugs, like Dr. Newfon, Paul Caster, Dr. Bryant and many others. Many wonderful things were accomplished by these paychic healers, long before Christian Science was heard of. ufficient ans heard of. Dr. John Scott of New York used some

Dr. John Scott of New York used some drugs, but his greatest works were done without medicine or surgery. I recall the experience and testimony of R. B. Smith, of Smith's Mills, N. Y., who visited him several times and got the only relief afforded him from any source. He reported seeing cancers that had been taken from Dr. Scott's patients without drugs, surgery or pain. In those days we had no iron-clad laws to punish with heavy fines and imprisonment those natural healers who cured the sick without the conhealers who cured the sick without the consent of the medical ring, and mediums were free—at least in the State of New York—to relieve suffering, without the sanction of a diploma or the permit of second or third-rate physicians. People were even permitted to die in peace, without consulting a regular. The astonishing cures performed by those unlicensed healers seemed to alarm the unsue cessful practitioners, whose principal merit was in their diplomas, and they combined to influence legislation to prohibit their successful rivals from using their gifts for the good of humanity. It was not malpractice, nor failures in the experience of the natural and spiritual physicians that troubled them. The more the "quacks" falled the better the regulars were pleased; but it was rarely that any case of even the mildest injury could be found among the patients of the spiritual healers.

For one case of malpractice among the clairy oyants and spiritual healers there were ten among the regulars. But whoever knew of a regular being convicted and punished for malpractice? In those early days of the spiritual movement, patent medicines were comparatively a small factor in the drug

Mrs. Samantha Mattler was the first that I recall who had remedies on the market, advertised in spiritual papers as CLAIRVOYANT MEDICINES

But she was not the first spiritual physician: Whether her remedies were covered by a patent or not, I do not know; or whether they survived her and continued to be used, or if they are still on the market, I know not; but that her remedies did much good and cured many that had been regarded incurable is well established Since her time-fifty ers and clairvoyaut physicians have been developed, and thousands have been restored to health by their agency, and there are still many doing the blessed work of the Augels. notwithstanding the vicious persecutions of medical rings and evil legislation manipulated by the Doctors' trust.

MRS J H R MATTESON

of 248 North Division street, Buffalo, is a conspicuous example of the success of clairvoyance and spirit counsels in diagnoses and prescriptions, curing thousands of cases, covering a large variety of diseases by envious physicians and arrested and tried as a criminal for doing good to the suffering. She frankly tells them she has no diplome from medical schools, has never studied med icine or surcery, was never inside a medical college, and that she understands that the practice medicine or to prescribe any remedies for the cure of disease. But informs the court and jury that she is controlled by a spirit physicians who knows all about it, and he diagnoses and prescribes remedies through her organism while she is entranced. and in her normal state has no recollection of anything she has said or done in the trance and that she is working for the benefit of the sick and suffering, and that she shall continue to act as a medium for the spirit physician as long as life and health shall last. She has tried for the as never been convicted! Her long tried and accessful prescriptions, that have served the suffering for thirty years, are now for the first time placed on the market as proprietary remedies, subject to the orders of druggists or to individual calls by letter, or in person. She is the only medium I have known who has endured such persistent persecutions and prosecutions and continued her practice in de-fiance of all opposition, without claiming any protection from any medical school or any

If Christ were living in the State of New York today and cured the blind by medicating clay with his spittle, and anointing the eyes of his patient, he would be liable to arrest on criminal warrant and might be imprisoned for curing the sick without the consent of the Doctors' trust. The healing mediums forty years ago were numerous, and their good works astonished the profession, as well as the patients. Then malpractice was punish-able, whether the doctor held a diploma or not—the only advantage that a regular could while the "quack" might practice and cure like a regular-but could not collect pay without a diploma. There are not, prob-ably, over 10 per cent. of mediums now using their gifts for healing, as compared with forty years ago. Why is this "Medical trusts, sing the law to protect them against successfal rivals, and compel people to employ them and punish with fine and imprisonment all who cure without their consent, are doubtless responsible more than any other cause, for this change.

But the ignorance and indifference of Spirtunlists must count for something, as meliums have poor encouragement to give their time and strength in the face of organized persecution, when those who should be their patrons and friends, give their support to their enemies. However gifted and sincere a medium may be, they are subject to conditions like, the rest of us; and but few have the backbone and determination to maintain their natural rights in doing good, in defiance of their persecutors, as Mrs. Matteson has done. They simply cannot. Much depends on temmake-up of their guides and helpers. Few mediums can "keep an even mind," and be open to spiritual influx, while compelled to open to spiritual influx, while compelled to fight a continuous battle with the ignorance and viciousness of organized enemies. There is much to commend in the medical profession, and it is all the time improving, but there are so many blockheads who cannot appreciate these psychic agencies, and who set their faces determinedly against all that their prejudices condemn and refuse to be enlightened, that progression is slow among them. Had they, as a body, accepted the help of Spiritualism, using it ecclectically, as a few have done, the profession today might have been twenty-five years in advance of its present attainments. The world moves slowly against the inertia of habit and fossilized systems of thought. "But it do move."



In the World Celestial

DR. T. A. BLAND.

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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 Washingten, D. C., October, 1908:

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
- contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye even so unto them."

Brevities.

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 barret 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 Bard 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 the government gamble with the one and sell out the other? Is it good that men may gamble in the necessaries of life, adulterate, cheat, oppress the consumer, drive their rivals of business and grow fat on the plunder thus obtain? Is it good that the simple the weak are the victims of the crafty strong? Sentiment or no sentiment, sense

The trouble in so many cases is that peo-ple mistake prejudice for sentiment, and because they wrap themselves up in a mantle of self sufficiency and so shut out the evil 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, Tolstoism 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 seutiment to fulfilment, 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. thetu as mental floral decorations-too delirate to be handled in the work-a-day world. Sloppy sentimentality is the intemperance of weak-minded people, who, warmed by their emotions, fall into the callow preachers' error of mistaking perspiration for inspiration. There is not a little of this mistaken inspiration among certain classes of Spiritualists.

Apropos of the foregoing it is worthy of note that a recent work, in fact one just issued, by Dr. E. J. Schellhous, of Kausas 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 Jesideratum is the equal advance in man's moral welfare with his material welfare." With which we entirely

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 Yogin," 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

Brother Lyman C. Howe, of Fredonia, New York, the valiant here of many a hard-fought fight on the Spiritualistic field of reform, 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 success 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 Proofs," 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 pos-

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 oleaginously 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 pice the letter reads, but does not feel (psychometriets will understand our niesning), and after beiping as desired not a word of thanks is received or even of ac-It is too much trouble, to call and

pass the time of day! There is a gre ment-kept on ice in summer and down cellar in winter, so that it, is not spoiled by exaround them from their sight think that there posure to the air? Well, so be it. The editor is no evil, and so boldly say that because is always willing to help all worthy workers, they think all is good, therefore, there is no and, really, he is too old a public man to ex-evil! But, sense says differently, though it is pect more from even his best friends than aff unequal contest, as it is two against one- in their soul and conscience they are willing Sentiment and Sentimentality against Senset to accord him Consequently, he keeps his If all were lambs and there were no wolves 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 (or as might have been thought impertinent) pertinancy 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 Psychial Research and the formation of the Theosoplacal 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

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 ustains our own Cause.

We must confess to having but little pa tience 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 Communion is a fact and Mediumship a reality.

This, of course, does not imply that he is obliged to believe everything that is called Sairit Communion, nor to associate every sort of physic 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 Communion, as

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

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 balf 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 contin nous; that is, continued from where it was

We also know as far as such things can he reasonably known, that these invisible people help us during our lives, that their sas ance may in some cases be prompted more good nature than good judgment (more by de ilar effects upon the part of our friends on earth. We also know that there are foolish and evilly disposed people on the s

to serve that immertality is not the grerous tive of any class of people, but the heritag

These are some of the things, a few tal at random from the many which we so know of, if we are worthy of being called

Let us affirm them positively, not tentative ly; 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 sceintific inquiry the facts enunciated by spirits, and the writers and lecturers upon the opiritual Philosophy of forty years

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 Coombs' "Constitution of Man," and other writers of like sort, were among the first to away the attention of thoughtful men and women to the fact that our understanding of the great questions involved in morality were not altogether cor-

The theologians of those days were, of ourse, 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 beinous offence 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 socalled metaphysical schools have largely taught that evil was entirely subject to the tists and the Optimistic New Thoughters 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 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.

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 sore derided, and which in the past called down scathing denunciations upon Spiritualism. There has just been held the Annual Con-

gress of the British Medical Association, meeting this year in Leeds, England, and one of the prominent peakers thereat was Dr. Henry Maudsley, the eminent physician, whose discourse was of immense interest and tremendous importance. The minent 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. ported 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 hindrance to the growth of practical mor-

Here in a few concise sentences is present ed 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 fegitimate deduction is, as indeed this professor carefully showed in the preceding portions of his discourse, that by the proper attentio to the laws governing human propagation and the natural variations which result in conse quence, 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 im portance to morality is undeniable, and most particularly does it emphasize the necessit obedience to, the laws under which the

man race is continued.

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

The great Professor Tyndal once remarked

Now, if Spiritualists would devote a little more attention to the philosophical aspects of their beloved Cause, and bring a little more eritical acumen to bear on the discussion of the relations of the truths vonchsafed 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. Maudley so holdly 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 au-, dience, Mr. Maudley said that it is certain ther 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 1.)

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

SRIRITISM 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 uncient 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 frands with Spiritualism, and Power of Thought, while the Christian Scien- 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 repent, is well and eminently practical for the study of materialists and creed-cramped sectarists. They need cults which have arisen during the last thirty 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 thaths 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 ovramid I'mas, show that "King Tetas' 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 foretell 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!"

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 thus in his new work: "The Japanese Spirit: It is not easy to imagine the spirit of the deceased to litical, industrial and social conditions of the of this article. The eminent specialist is re- 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 accussupposed interests of morality, was really a romed while on earth. We have aucestral skrines 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 Togo, 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 spir itists in the world, believing, knowing, of a conscious canverse between the worlds visible and invisible. Paul enjoined the early Chris-tians to "go on unto perfection."

Let us go on from phenomenal spirition well for those who need it-up and onward to that divine Spiritualism—the illumined Tempje of Nature.

- Battle Creek, Mich.

Seek Truth for yourself. There is mor aith to be made from the iron mines an

Andrew Jackson Davis Birthday Greeting



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-

In the year 1829, to be precise, on the lith-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 lafer 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 maryelous literary output of Mr. Davis, contained in some thirty odd-volumes, dealing

with the profoundest questions of the uni-verse, and man's nature and relation thereto, are absolutely unique in the circumstances under which they were compiled and the phil-

osophy they contained.

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

Campmeeting Rems.

Onset (Mass.) Notes.

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

Monday, July 31.—Opening of second week of camp at Onset. The conference opened with singing by Mr. A. J. Maxham. Mrs. Mary E. Sellen was the first speaker. She

stated several facts for healthy mediumship:
"I believe the first thing should be a harmonious life, in every sense of the word, order,

neatness, system, is absolutely necessary for good mediumship." She advocated light seauces and would do away with all dark

Mrs. A. -K. Hinman said the previous

were given minds for a purpose and it seems to me we should unfold our minds. I be-

lieve the more our minds are unfolded the better we will understand the messages

Mrs. C. Fannie Allyn spoke briefly: "I am,

a thorough believer in quickening the intel-lect and every other faculty; it is just as

necessary to attend to the duties of the Now

as well as the Hereafter." Mr. Sampson was

the next speaker. He spoke of selfishness. It is one of the worst sins of the world. Mrs.

Delia Smith said: "We are building for eter-nity and for the children. I believe every

mother is responsible to God for the positions

mother is responsible to God for the positions their children hold." Mrs. Mary Charter gave messages. Mr. J. W. Colville spoke of "Hard Work." He never, he says, works hard, but he is willing to work hard, and, as Dr. Fuller introduced him as the hardes, working man in the world, he felt it might be prophetic, and he is willing to fulfil it.

He said he felt that there was an important

work being born upon the campgrounds this season, and he felt it would be of great ben-efit for the worse. The next great movement in spiritual field will be for the benefit of the children—the Lyceum work. The meet-

ing closed with singing.

Tuesday.—The lecture was by Mr. J. W.

Colville, who took for his subject; "The Re-lation Between Spiritual and Physical Sci-

speaker had appealed to her. She said:

brought to us."

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 trails wonderful.

who has given to the world a truly wonderful-synthetic philosophy of the universe, natural and spiritual, and of the Divine exist-ence, and the glorious possibilities of human

Me 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 seering for wisdom. What is to be the future of Spiritualism? Are the people to be spiritualised? Tre we to be satisfied to materialise the spiritua? How many people want to bring the spiritua? How many people want to bring the spirituals hack? Would it not to better to help them to help us to advance? While you need to spiritualize the material, of course it is necessary to materialize the spiritual sometimes. There is great peed 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 spiritualised. 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 a grand farewell engagement. All his meetings have been well attended. His class work has attracted large gagement. All his meetings have been well attended. His class work has attracted large audiences and his books have been in great

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 pext 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 "Ranner of Light" readers will be pleased to learn of the good work that is being pushed along at Snow lake Casap-grounds, the only Spiritualists' camp held in northern Michigan. We opened July 31, Mr. northern Michigan. We opened July 31, Mr. and Mrs. E. W. Sprague greeting us with and Mrs. E. W. Sprague greeting as with love and cheer. They are with as 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 Morrell will be with as next week. People wishing summer outings can find no more beautiful spot or beneficial climate, for the camp as situated on one of the many beautiful lakes with which the northern country absorbed. Lots are being leased, cottages try 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 Belaire, on P. M. Railroad. —Mrs. Nellie Beach, Pelosky, Mich.

Sunapee Lake, N. H.

Sunapee Lake annual campuseting 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 n. In the meeting was called to order by the president, John Gage, who made a few re-marks and presented Mrs. Sadie L. Hand, who is a favorite of Massachusetts and New Hampshire, as as speaker of the truth of Hampshire, as a speaker of the troth 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 Sunapes Lake Camp.—Lorenzo Worthen, secretary.

zo Worthen, secretary.
I send you a short report of Sunaper Lake I send you a short report of Sunapec 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 I. 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. Ang. 3 at 2.30 p. m., lecture by Mrs. Sadie L. Hand; had a grand meeting and good attendance. Aug 4 at 2.30 p. m., lecture by Wellman C. Whitney. Had good weather and a good meeting and the speaker was well received. Aug. 5. 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 Sunaper 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, we presented Mr. Wellman C. Whitney as the speaker for the forenoon. Had a good andience, which was well pleased with the lecture and the spirit messages were all recognized. At 1-15 senuce in the hall by Mr. Wellman C. 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 leat 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 management of President Caird, are proving of great laterest and are well attended. Those assisting were Mrs. M. C. Chase, Mrs. H. L. Pierce, Mrs. M. E. Seliers of New York, Mr. and Mrs. Osgood Stiles of Boston, J. O. Allah and E. P. Kimball. Miss-Ploreuce May Thurston, soprase soloist of Winchester attracted much attention at the 5 o'clock concerts other singers were Miss Abbie Corbin, James Singer, Fred A. Baker, Masters Cuffe and Popp; Prof. Meader, dramatic reader.

matic reader. July 20, Miss Elizabeth Harlow was the July 20, Miss Elliabeth Harrow 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, soloisti Concert, Miss Thurston, James Singer, Fred Baker, soloists; J. S. Dudley, dramatic

render.

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.—Sec-

Victsburg, 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 prejuof recognized existence; the decay of preju-dice and the planting of truth and establishing of spiritual temples upon the former bat-tlegrounds, where eggs of questionable character and age was the ammunit on 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. Anst b. 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 Summerand 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

The beautiful music rendered by Mrs. Flora Russell of Alliance, O., with Miss Amy Pel-lett of Vicksburg as her able secompanist. formed an important part of the services of the day. Her sweet songs at times seemed dimost to draw aside the veil between the two worlds and enable us to look once more into

the faces of the dear ones gone here 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 autic pation of the treat that is in store in agtic pation 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 inter-esting 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 brilin and heart and soul is centered in this work laboring from early morning till late, at night that all the wants of her people may be attended to. She seems to be aunipresent. Long may the hand of the angel world rest upon Miss Jeannette Fraser of Vicksburg, who has so nobly unfuried the banner of Spritualism in her midst and es-tablished its respect-Fraternally yours Emma Gibbs.

Taylor's Grove, Mass.

The First Spiritualist Society of Lowell held its first grove 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. Spirit messages were given by Mrs. N Abbott of Lawrence and Mrs R 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.

Lake Pleasant, Moss.

During the past week Mr. George W. Kateand Mrs Zaida B. Kates have been serving this camp with excellent results. Mr Kates lectures have been interesting, instructive 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 Rev-nolds, occupied the platform in the forenoon, and gave an excellent address followed by several accurate and convincing tests. Mrs. Reynolds also lectured on Tuesday, Aug. 8. On Sunday afternoon we once more had the pleasure of listening to that elopnent advocate of Spiritualism, the pioneer worker, Mr J. J. Morse. It is thirty years ago Mr Morse first delivered a lecture on these gryunds and made a deep impression on the minds of his hearers, and tollay be retains his old time vigor, enthusiasm and abdity. He pleased our people. Sociability is the waterword 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 week these grounds formed the scienc of the best illumination for the past twelve years Years ago we used to illuminate until the entire grounds would jook 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 Hasham's cottages were especially noticeable for their splendid dis-play. 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 compers in costume following, the Franklin Drum Corps of Greenfield bringing up the 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, Al-bert I. Blinn, presided. A splendid Lyceum session it was, with fiftyone children in the march and an audience of over seventy-five of the older ones as specta-tors. 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 Pease.

At the close of the session a letter was read from Mr. R. F. Churchill, stating that his health would not allow him to serve as conductor, and Mrs. Wightman of Springfield was elected. 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 cants each. Every number was exceptionally well rendered and encored. Miss Wiggin of Boston and Mr. Geo. W. Kates receiving two encores for their splet did, readings. The Ladies' Schubert Quart did readings. The Ladies' Schubert Quart opened the concert with a song and Miss Be tha Bryant followed with a reading. The other numbers were songs by Mrs. Elipe Eager, Mrs. Lida Hart and Mrs. Z. B. Kate violin soles by Mrs. Charlotte Downett as imandolin duets by Messrs. Shirk and Harri Prof. Chas. Dowsett of Norwick, Conn. as Miss Flossic Merrill acted as accompanied On our circular the afterhoon of Sunda.

19 and 28.

Among the arrivals of the week were Edwin Lewin and wife, Miss May Montgomery, Miss Edna Donlan, Mr. Perley Chamberlin, Mrs. J. L. Richardson, Mrs. A. B. Bishop and family, Mrs. F. H. Spaiding and daughter, Mr. Myron Nims and family, Miss Olive Rice, Mrs. M. E. Tilton, Miss Sioan, 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 session 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 U. Reynolds, who interestingly presented the aims and ideals of Spiritualism. At its close Mrs. Effic 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 andience favorably, as her words hold 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 soft-ened, 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 mes-sages afterward. Saturday afternoon Mrs. Chapman gave both lecture and messages and 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 pa-vilion, consisting of vocal and instrumental readings, tableaux, etc. Arrivals are now too numerous to mention

Arrivals are now too numerous to mentous all individually. A few must suffice at present Mr. and Mrs. F. C. Luce and children came Monday and will occupy Camp Loretta. Mrs. Ida E. Young of Montpelier and Mrs. H. M. McNeil and daughter of tarre arrived Tuesday and have charge of the Briggs rived 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. I. W. Hatch at the hotel. Mrs. S. V. V. Booth of Jericho has arrived, and occupies the Story cottage. Her guests this week are Mr. and Mrs. Glen. guests this week are Mr. and Mrs. Glen guests this week are Mr. and Mrs. Cren. Booth, their daughfer, Florence, and son. Merrel, 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. Hillian-Ellis of Roxbury. Mr. Newman Weeks of Rutland arrived Friday and has rooms at the Briggs. Roxbury Mr. Newman Weeks of Rutland arrived Friday and has rooms at the Briggs cottage, which is now headquarters for all Weeks is agent for them. The "Panner 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 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 antisfaction.

Although small compared with older camps Queen City Park compares favogably with them in other respects, especially in point of sections. The view from the bidff and every place not obstructed by trees, is simply beau-tiful. Vermonters are justly proud of such 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 entranced lecturer, Mrs. Cora 1. V. Richmond of Chicago, will deliver the

Two large audiences are confidently expect. ed 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 lec-tures during the coming fall and winter. For

terms and dates, address ber 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 1965 and 1906. Address Mrs. Nettle Holt Harding, 14

Ocorge St., Somerville, Mass. DeLoss 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 heat disease and develop me-diumship. An article from his pen on "Hypnotism" appears in this week's "Banner."
Address DeLoss Wood, Danielson, Ct., Box

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 Bardwell. Ky. Yours for truth and humanity.—J. H. Collins.



Wednesday.-This was conference day and

to one great science; scientists are now looking into the realm of the spiritual." He spoke at length upon this great subject and all present were pleased with the effort. Mr. Colville closed with a poem, improvised, Mr. A. J. Maxham sang several songs during the meeting. The Lyceum convened after the meeting. We had about forty scholars. This is one of the features of Onset and all are interested in the children. Wednesday.—This was conference day and Mr. Maxham opened the meeting with singing, after which Mr. Sampson came forward. He said that "Mr. Colville stated man was the sent of reason," and he asked in regard to animals. He felt that dogs had reason; they show so much intelligence. Dr. Huot was the next speaker. He spoke of the different senses, but he thought the best sense was common sense, and he felt that this was lacking in a good many people. Dr. Huot close, with messages, which were recognised. Mrs. A. K. Hinman spoke briefly of "Common Sense" and "Kindness to Animals." She felt it would be a good idea to have a topic at each of the conferences. Mr. Walter Bradley, Canton, O., spoke briefly. He was proud to say he was a Spiritual Spiritualist, and he was trying to live a true spiritualist, and he was trying to live a true spiritualist, and he was trying to live a true spiritualist. the beautiful divinity of God. God is always
the same, God never varies, the object of
prayer is wisdom. Everyone should aspire to
wisdom. There is a place for everyone and
a reasonable prayer is to pray for your own
place, and to try to fulfil your chosen destiny
Nearer, my God, to Thee, means spiritually

had saved him from evil ways, and be was glad to bear witness to the fact. Mrs. Dr. Sellen said she believed that dogs had souls and spoke of the dumb animals in a very

and spoke of the dumb animals in a very feeling manner and of the horrid practices that are inflicted upon them by vivisection. Mrs. C. Fannie Allyn spoke briefly. The meeting closed with singing.

Thursday.—The meeting was held in the Auditorium, the day being fine. Mr. Maxham opened the meeting with singing, after which Dr. Fuller-read a poem from the "Banner of Light" of Light? ner of Light" of July 22. After an invoca-tion, Mr. W. J. Colville was introduced as the speaker. This was the largest week day meeting of the season. Mr. Colville asked for meeting of the season. Mr. Colville asked for a subject for the lecture and Dr. Fuller gave the following: "What can India teach us and what wan we teach India?" Mr. Colville handled the subject in a masterly way, as he always does. He said we all look upon India as the great land of mysteries. From Egypt and India the greatest wonders have come to the world. Since 1893 India and Ceylon have been reversed the control of spirited if have been regarded the center of spiritual illumination. Spiritualism that limits itself is Spiritualism in name only. You do not have to go to India to get Spiritualism. People who are born in America are not dependent upon Europe. You are not obliged to go to New York to get sunshine; open the doors and windows and let it come in. We are willing from India; we are willing they should learn from America. You are greater than the world; no matter what is behind it. you can conquer it. There never was a dis ease that could not be cured. Man is greater than his faults. You can never make the Oriental or the Jew believe that any one man died to save others or suffered for others sins. The Jews do not believe you must be-come Jews to go to heaven. This is why they do not send out missionaries. India is the greatest mother, while America is the greatest father. Why should the East and the West stand apart? The West is like a young boy; the East walks along like an aged mother. Man walks alone in the West; woman walks alone in the East. Bind to-gether one God, one humanity, the unity of God, the unity of human nature, now and forever. Mr. Colville closed his lecture with a poem, the subjects taken from the audience. In the avening Mr. Colville held the last opportunity for personal poems, and he had a good audience and everyone received a poem

and were well pleased.
Friday.-Mr. J. W. Colville once more gave Friday.—Mr. J. W. Colville once more gave a lecture to the friends. Mr. A. J. Maxham sang two beautiful songs. Mr. Colville gave an invocation, after which he took his subjects from the audience. They were, "An interpretation of Nearer my God, to Thee, from a spiritual standpoint," "The Future of Spiritualism," and "Reincarnation." In regard to reiscarnation he said it simply means when you require a body of flesh if you rewhen you require a body of flesh, if you re-quire a body of flesh over and over again, you will have it and you will not have it unless you want it, and you will not want one unless you want it, and you will not want one unless you need it. In regard to the subject, "Nearer, my God, to Thee, Nearer to Thee," no one comprehends God. When you pray, "Nearer, my God, to Thee," you do not pray God to come nearer to you, but you pray to come nearer to God. You want to have your understanding made clearer, so you can realize the beautiful divinity of God. God is always the same. God neaver varies the object of

Our Some Circle.

MINNIE MESERVE 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.

E'en 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. N.

A LINK IN OUR GOLDEN CHAIN.

"THE BUSINESS OF LIFE IS SER-

Blue skies and soft, fleecy clouds, whispermountains and most, fluecy 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 fragflies, bees, busy grasshoppers; odors so frag-rant 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 day. Then the night shadows glide over the sky and the stillness and the dark bring new delights and fresh raptures.

The little crickets chant their evening hymn

and the soft stars sit serene in the heavens; the filmy webs of mist rise from the valley and, like sprites of the night, move in weird and fantastic dances; a crooning little bird-mother up in the branches of the great elm tree breaks the silence for a moment as she stills her restless darlings.

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,

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 truer and braver

The struggle and strain to get a vacation, to get away from the life of work and grind and flaunt about in fine array, competing with that class of people who have no other pleas-ure 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 necessitous 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 slummer 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 rou-tine of daily existence through all the glori-ous days of the summer.

But because some of the people we know go into extravagancies and waste money and

energy in a wild effort to capture pleasure,

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 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 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 rock 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 stills the wild throbbing of the spirit that chafes and frets at the prison door of a merely material existence.

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

Wait a moment, strong, brave fatners, 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 fashion-

hotels and extended trips abroad are very lovely and good, but they are not in the 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 pates the energy to such a degree that there nothing left to enjoy with. The spirit of the summer a 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 beat responsive to our own and the joy of living will enthuse 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 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 sch
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 Obedlent.

An old Scotch minister took it into his head to marry his housekseper. His precentor 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, o' the same.' Ha, ha!" laughed the minister, as he concluded, "Wha'd hae thocht is?"

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

self, rose and called out:

"Proclamation of marriage between the Rev. Mr. Murray, of this parish, and Jean Lowe, o' the same. Ha, ha!" he laughed, thinking this to be a part of the proclamation, "Wha'd hae 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 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 "bow-wow-wow!

And the calico cat replied "me-ow!" And the air was streaked for an hour or so ith fragments of gingham and calico, While the old Dutch clock in the chimney

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 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 are 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 in-dustry 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 making his experiments, and it not difficult to capture a sufficient number of them. Once they were corralled, their favor-ite food was found for them in a sort of sea weed 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 mammalians 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 hogsheads 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

The tops 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 gound up and converted into fertilizers, 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 su-perior to any leather now on the market. Be-sides this, strips three hundred feet in length sides 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 trusties 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 doesticated. 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 unruly 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 convertible. duced. Now the oil is extracted and converted into umerous 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 NewsScimitar.

Have You a Tongue?

When you consult a physician, he first asks to see your topgue. It shows at a glance if you are billous, and if your stomach, liver and bowels are acting as they should. Save the expense of consulting a physician, and send today to the Vernal Remedy Company, Le Roy, N. Y., and you will receive, free of charge, a trial bottle of that wonderful household remedy, Vernal Palmettona (Palmetto Berry Wine) which will sarely 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

The fountain of youth has been associated 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 poet unsung in the wilds of Franklin Park, which was then a haunt of the Indians near, 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 wenderful health-giving qualities.

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 much merit, entitled, "Font de Leon,". Dean Clarke, who lives near the park.

FONT DE LEON.

Air: The Old Oaken Bucket. How rough and uncouth seems our Franklin

Park tountain When first the quaint structure comes into our view. But its water is clear as the rill of a moun

tain, Its bubbles outsparkle the rain and the dew: What joy from its three silvered cups to re-

As bent o'er its curbstones we pout 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

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

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

turn; 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 sum-"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 throttles

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 the' not as sweet as are sponge cake and

candy. "top-off" than whiskey cold water fountain, the temperance

fountain The fount whose elixir surpasses the vine. How great was the blessing conferred on the

By these who erected this font 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 bealth-pouring fountain. The "fountain of youth" that adds years to your life.

At the head of the article was a photo graph of the fountain and a group of young-sters 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 func-tions or inhibiting abnormally active process-es or movements of portions of the body or-ganism. Consequently, osteopathy is based upon a thorough and comprehensive knowl-edge of human anatomy and physiology, and of the normal and abnormal action and meta-bolism of all corts of the body mechanism.

bolism of all parts of the body mechanism.

Second—Osteopathy has of recent years become not only a very popular, but also a very successful method of treating diseases. This treatment cures or relieves most of the diseases to which bumanity 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.

hygiene.

The cardinal principles of osteopathy are (1) skeleton adjustment, (2) glandular activity, (3) free circulation of the blood, (4) coordination of nerve force 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, peurasthenia, kidney and liver diseases, stc., etc.

Osteopathy regards the human body as a refect organism, consisting of many parts, scially of two, waich we call body and ind, the active and harmonious operation of I parts in the perfect mechanism constitut-

SPIRIT

Message Bepartment.

MRS. MINNIE M. SOULE.

Report of Seames held July 22, 1905 S. E. St.

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 stemographically 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 Beaders.

We earnestly request our patrons to verify such communications as they knew to be based upon fact in these columns. This is not so much for the benefit of the "Banner of Light" as it is for the good of the 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 are 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 auguish 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 under-standing 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 won-derful and beautiful is this truth that has been given unto us, so helpful in our hours of agony, so beautiful even through the dark-ness and the night that we long to have every child of man understand the possi-bilities 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 bencon across the stormy waters and a haptism of sweet and holy influence that shall rejuvenate and make sweet and true every soul.

MESSAGES

Abby Nason, Bridgewater, Mass.

There is a spirit of a lady here, I should 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 sweetly as though they finished their life work and taken their departure in a bright and happy way. because I was afraid to die. , I do not know that 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 bugbear from the people. Another reason was that I felt I was needed in my home, and indeed I was, but it is sur-prising 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 took too much responsibility when I was ving. My mother is with me, and she is so glad that I am able to come and she says Walter that she has helped to take to tell 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 Halph Wilson. He is young I should say about 22 or 23 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 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 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 dying, 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, Nobody 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 lats of good people to take charge of us and help us and she's the best sort of a girl to take a boy ground and shew him all there is. Doo't worry any more about me, mama, just know that I am safe apd that I will be here to put my arms around your neck the first thing when you come over. That's all. Good-bye." belief. I sort of laif 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 ought to know about it just the same as they ought to know 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 overe 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 on 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 haby 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 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 ay, about 35 years; she says that her name is Jennie Gilman, and that she comes from Glens Falls, N. Y. She passed to the spirit in great agony, for she holds her hand against her body as though she were than to press hack the pain and keep. 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 some-thing 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 An-nie to know that it is better for me where I am. She is lonesome, but I am sure she un-derstands 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 shoul-ders, 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 powes 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 my to the terms of the suffered here. 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 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 atten-tion and she knows that I am there. You tell her through your paper that it 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.

Mand C. Leslie.

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

How bravely strove, with steadfast alm.

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 abides, Twas ever met withstructing 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, Look far beyond all mortal woe, .To that unclouded sphere Where loving Spirits come and go With usught of grief or fear.

London, Eng.

Never let us think evil of men who do not

Endurance is the crowning quality, and pa-lience 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 fol-low 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

Let it sing in your spirit still."

from Our Exchanges.

A Soldier and a Man.

A Soldier and a Man.

Wilmon W. Blackmar, who died recently in-Boise, Idaho, was a soldier of national repute and a citizen distinguished for many services rendered to the nation and the Commonwealth, in which his later years were passed. He belonged also to that group of public men who honer themselves by giving their personal services to the churches which they assist in supporting. Whether in Boston, where he was prominent in the Second Church, or in Hingham, which was his summer home, he was always ready with his presence, his money and his personal service. When he went to Japan, he was glad to accept a commission from the Unitarian Association and counted it an honor to be known as a representative of our faith. The services which he rendered to his country have been celebrated in all the daily papers of the land, and his later work as a commander of the Grand Army of the Republic gave him a host of enthusiastic friends among all the veterans of the Civil War in the North, and not a few also among those against whom he fought with distinguished success. As a not a few also among those against whom he fought with distinguished success. As a brave soldier should be, he was a man of peace, and threw all his influence into whatever might tend to heal the wounds of our civil strife.—The Christian Register...

Color.

Color has almost a sacred meaning among the workers who have embraced the philosophy of India. The student in it finds the harmonious colors that should surround him; and, in his room for meditation, or as he would term it, his room for work, he hangs in graceful folds the colored draperies of silk which his aura reflects. Entrance in that room means to him entrance to the hall of peace. His thoughts here blend strength and harmony into language which encases, the thoughts built out of concepts and ideas received by the soul from the Universal. By discipline and demonstration he has proven that by surrounding himself with these harmonious colors he comes en rapport with all the far reaching powers within himself.— Floyd B. Wilson, in Nautilus.

Health.

Physical health is attained or retained by moderation in all things, and by aestheticism or abnegation where passions predominate. Such is the Buddhistic remedy for chronic or inherited diseases, with modern synonyms known as mind-cure and Christian Science in the material world and self-cure in the spirthe material world and self-cure in the spiritual world; for all organic diseases are effects of intemperance and immorality, whether self-engendered or inherited. Being originally the effect of mind, at needs its own physician

as a curative agency.

Moral health (synonymous with soul health) is inherited by curbing the unspiritual or animal impulses as anger, combativeness, resentment or viciousness. Where cultivated as prejudice or haughtiness (the pride of selfishness) or inherited as such the afore-named self-cure is the only salvation from their evil effects.—The Sunflower.

A Just Criticism.

Lange, the learned and impartial author of the "History of Materialism," says "that the sober earnest which marks the great materialistic systems of antiquity is perhaps more suited than an enthusiastic idealism, which only too easily results in its own bewilder-ment, to keep the soul clear of all that is ment, to keep the soul clear of all that is low and vulgar, and to lend it a lasting effort after worthy objects" (p. 47), and that "in the centuries when the abominations of a Nero, a Caligula, or even of a Heliogabalus; polluted the globe, no philosophy was more neglected, none was more foreign to the more neglected, none was more foreign to the spirit of the time, than that of all which demanded the coldest blood, the calmest contemplation, the most sober and purely prosaic inquiry, the philosophy of Democritus and Epicurus." "The age of Pericles was the blossoming time of the materialistic and sensational philosophy of antiquity; its fruits ripened in the time of Alexandrian learning, in the two centuries before Christ."

in the two centuries before Christ."

While I have long since ceased to believe in "philosophical materialism," I think that these are facts worthy the candid consideration of those who use the word "materialism" as a term of abuse rather than in a descriptive sense. At the same time, the wisdom of employing in philosophical discussion a word which is associated with theories and conceptions widely different, and which, therefore, lacks precise and definite meaning, may fairly be questioned. The loose way it is now used, even by some of our best writers, is certainly without excuse.—B. F. Underwood, in The Progressive Thinker.

Mediumship and Worldly Reform.

Arthur F. Milton

It has become a question whether the fiesh is subordinated to the spirit or the spirit to

It is certain that many who are spiritually willing to do right often succumb to the temptations of the flesh and that the physically pure or innocent can be tempted on purely material principles—that is, the flesh can be incited to desires out of harmony with its real state of being, which, of course, in-

can be incited to desires out of narmony with its real state of being, which, of course, involves the spirit as a particeps criminis; for without the spirit there could be no animation in the body of flesh.

But does this make the spirit responsible? We do not hold the body responsible for what the spirit incites it to, although the body suffers the consequences. On the same grounds we might hold the flesh responsible if it were a living factor of existence—a cause. But it is not, and thus the responsibility reverts to the spirit—the real man.

Even if "the flesh is weak," it is always the duty of the spirit to assert its willingness—to be consistent in controlling the temptatiens of the flesh—however much we may deplore the unfortunate who fails; for the surrender must finally be by consent of the spirit.

render must finally be by consent of the spirit.

But there is no doubt that spiritual reform or the perfect mastery of a passion is still followed by fleshly temptation, because bodily tissue cannot reform as rapidly as the substance of which the spirit is composed. Fleshly impurities, that have been created by passions indulged for years, may exist in blood and brawn for quite a period after the passion of evil, weakness or habit, has been conquered. If it requires seven years, as physicists assert, to renew an entire body—presumably the changeable substances—it is possible that a reformed spirit will have to await this period to possess a body comporting with its new state. But meanwhile it can be enjoying the effects which such a state must engender and through the same manage to forget the unwelcome sensations that agitate the exterior man.

Still having it "on the brain" is thus a legitimate child, and may have found its birth in Just such ronditions as described. But as the spirit controls the brain, time and patience must finally throw it off the brain.

What a thoroughly reconstructed or parified body of flesh will do for the spirit or to what extent the spirit can manifest through it, may be inferred.

To be thus born may have been para-phrased into "immaculate conception," and the world may not be without examples of such spirits in the fiesh. And we may have had many unknown to history, or there may be many now existing, only known as "be-nign souls," but ignorant of their true status, and uncultured in the art of utilizing their benignity for the benefit of mankind in gen-eral.

Then what a blessing is mediumship, and what it is yet to be! For in it rests the power of revealing the unknown, and mayhap the influences that are to convert the world to that condition for which it has been centuries struggling. "Peace on earth—good will

turies struggling. "Feace on earth—good will to man!"

The road is clear. The cause of the failure of having attained this end has been pointed out by Spiritnalism. The effects must be reaped by its acceptance. Mediumship in its highest possibly attained purity—its control of mind over matter—must guide.

Even the "light that shineth more and more unto the perfect day" must be kept filled and

The greatest test of character is to be found in the way we meet the common duties of life. He who is faithful to the harder tasks will not be unfaithful in the easier great

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I sing my sweetest Song
All hall the dawning Light
The Home that's waiting you
If you love me, tell me so
Beautiful Home of the An-

gels
Home of my Childhood days
If you should die to-night
Only a sweet and faded
Flower Flower The song I sang for you Those Angel voice s
Just as the Bun went down when there's love at home Romething sweet to sing Faithful unto death Preedom's grand triumph Across the Biream Dear wandering Boy con e home

Dear wandering Boy con e home Serene I fold my hands The ring my Mother wore Sweet heantiful Flowers Sing to me Darling, to-night the learness and Stripes un-furied Bright land of the Blest Open those Pearly gates of light We shall know our own

m thinking dear Mother of Mother, take me in you arms Mother's ! eautiful hands There's a day of triumph coming Onen wide the golden Portal One by one the old Friends

one by one the old Friends
fall
I know that they miss me at
Home The soul goes marching on A thousand years in Spirit life Mother dear, oh! meet me there there
Our darling Nannie
The poor Man's glad release
I'm never growing old
Out a giln pee of the face I
am steking
We are journeying home to
day

day Sweet voices at twilight. Kim me dood-night She's waiting there for me Aspiration Rest is coming bye and bye Oh when shall we ever get there Hopes of the long ago Just a little Farther on

W-lting near the golden stair Beams of love light The Golden Gates are left Love that never dies Locking beyond
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Banner of Bight.

BOSTON, SATURDAY, AUGUST 12, 1905.

Societary Hews.

Correspondence for this department should be ad dressed to the Editor, and must reach this office buthe test mail delivery on Monday morning, to ensure insertion the same week. We wish to assist all, but our space is limited. Use ink and scrite 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. Gutterlez, Mr. Newhall then spoke, after which "Bluebell" gave communications. Mr. Cowan followed, and then Mrs. Morgan. The refreshing simpleness of the Tontrol 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 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. Kampe gave messages of 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 Wilkinson, pastor. Sunday, Aug. 6.—A fine circle opened by prayer and singing; remarks by Mr. Preyor. This was a meeting to relate to personal experiences of a spiritual nature by Dr. Brown, Mrs. Fox. Mrs. Reed, Mr. Jackson, Mrs. Wilkinson, Mrs. Blanchard, Mrs. Kemp. Mrs. Banks Scott. Evening, Mrs. Belle Robertas, Mrs. Knowles; Mrs. Cunningham, Mr. Macurder, Mrs. Fox, Mr. Brewer, Meetings every Thesday and Thursday, "Banner of Light," for sale, "Reporter

11ght" for sale.—Reporter.
198 Dartmouth St., Sunday, Aug. 6.—A
large, cothusiastic 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 won-derful. These seances are held Friday at 2 20 and Sunday at 7. Each person in the au-

dience always receives a reading. Cor.
Malden Progressive Spiritual'st Society.
Aug. 3.—Our Thursday evening circle was, as usual, well attended, all chairs being taken, and this circle was noted for the exprestness 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. 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 cornames, which were remarkable for their cor-rectness. We predict a great future for this couple of ardent workers, who are now de-voting all their time to spirit work .-- J. R.

Milton, assistant secretary. Waverley, V. S. U. Home, July 30.—Said a speaker today: "The true mission of Spiritualism, is 1/2 develop the personality of the human entage in all those qualities of mind and soul that make for peace and righteonsness; its constant teaching is to instil 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 be lives in, has become more enlightened and impressed the beauty and the intelligence of the Su-preme Architect. Through the sciences men ave become aware of the fixity and immutibility of physical and spiritual laws, from the beginning: the naturalist, the astronor and the geologist have been of incalculable benefit to the world. They have searched benefit to the world. They have searched the heavens and delved in the rock, they have studied animal and floral life on our plane and have shown to us the immanence and bandiwork of God everywhere, as a conse-quence of knowing something of the constitu-

tion of the heaven's and the earth."

Mrs. M. A. Bemis presided today; invoca tion by Dr. Greenwood; remarks and mes-sages, Mrs. Haynes, Mr. Peterson, Mr. Wom-Dr. burgh, Miss Roulett, 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 a very large attendance: Meeting was opened oy 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 Beau-tiful River." Mrs. Florence Page then added her testimany, as to snift, seture. Singing 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 Pe the Tie That Binds." Closed with the Pe the Tie That Binds." Closed with the benediction by Amanda A. Cate.

July 9.—We had with ns one who always draws a large attendance, Mamie Helyett of Lynn. She devoted her time to messages, which were very contraction.

which were very convincing.

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

July 23.—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.

chall meetings are how 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 spiritual advice, much to the enjoyment of the large audience present. Many recognized messages were also given through her little control, "Brier Rose," and also "Pat."

Mr. John M. Todd also gave a short talk, a sube was given by Mr. William Lynch, "The Haly City." which was beautiful.

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

est of all, socially and financially,-W.

Vaugian. 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

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

Mrs. L. B. Torrey passed to spirit life from er home in So. Hingham, Mass., July 5th, aged 63 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 thm. 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 touchingly rendered by members of the Ladies' Schubert Quartet writer. Brief services were also held at the grave.—Go. A. Fuller, M. 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 been 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 backed in bachly vigor was made up in strength of will. At a very early day he exhibited those traits of character that were o marked during this active life. He ever man fested an notiring energy and perseverance in the accomplishment of his every un-dertaking tenyinced at an early day of the fact of spirit communion, he was very much interested and attended scances and visited pediums at every convenient opportunity. When about 16 years of age he became de eloped clair evantly 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 re-ligious belief, not in accordance with the old plan, or that was considered in any way connected with Spiritnalism, was met with oppo-sition 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 fash onable class as a young stripling going 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 trouble that might come from the old medical combination 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

way of his estimable wife in Octob 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. was one of the founders of the Queen City Park Association and was its president for twenty-two years. For several years be also had large interests in the Lake Pleasant Campmeeting Association and held offici≩l positions there. By his will be 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

est 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. Staples, Unitarian, of urlington, Vt., and Alonzo F. Hubbard. Spiritualist, of Tyson, Vt.

There could be no more appropriate place from which to project the country of the country

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. Newman Weeks. Queen City Park, Aug. 5, 1905.

A Booklet of 90 Pages of Summer Reserts for 1805 Free.

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 Sea-shore resorts of Maine, along the beautiful North Shore of Massachusetts; to Lake Winnipesaukee, Lake Sunapee and hundreds of fake and inland country resorts in New-Hampshire; to Vermont, Canada, New Hampshire; to Vermont, Canada, New Branswick, Nova Scotia, Central Massachusetts — in fact, the real vacation country is reached by the Boston & Maine Railroad, and the beautiful illustrated "Resorts and Tours," which contain over 90 pages of hotels, resort illustrations and descriptive reading enclose in a delightful two-colored cover. All information regarding railroad rates, hotels; routes etc., will be found here. This booklet will be malled free upon receipt of address by the General Passenger Department, Boston & Maine Railroad, Boston.

He serves all who dares to be true. There is only sublimity and grandeur in th

The first step toward being good is the will-

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

Supplementary Report Medlums! Relief fund.

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. Purvis, 35; "From a Friend," 33;
John Buswell, 31; Mrs. Agnes Dell, 31; Mrs.
M. C. Duo, ey, omitted from last list, 31.

The following forty cents—received from Mrs. Virginie d'arrett, the friends mentioned having received from her each, a copy of her song, "Katydid" for the contributions: Mrs. Weever, Mr. Leslie, Mrs. Knoblow, Dr. Hardenstle, 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, lumbagos, backache, pains in the kidneys or lumbagos, 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 discovery 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. Saugus Centre, Alex: Caird, M. D., Pres.—Sunday August 13th, the well known and ever popular speakers, Mr. and Mrs. G: W. Kates, at 2 and 6 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 profesence. Refreshments served. Ample protection in case of rain. Cars leave Scollay Sq. 19 minutes past and 11 minutes of the hour, tlirect for the camp.—A. A. A.
Mrs J. K. Conant-Henderson holds a pub-

lie test circle at 7.30 every Sunday evening at her rooms as Dartmouth Street. First Spirifual Church of Boston, Inc., Rev. Clara E. Strong, holds its services every Sun-day at America Hall, 724 Washington Street, up two flights. Conference, 11 a. m.; service with test circles at 2.30 and service 7.30 p. m. All are invited -A. M. S., clerk. We desire to announce that with the fall season we shall make an advanced class in our Sunshine

Club, which will leave some vacancies in our Tuesday and Thursday class. Applications to membership should be made to our president.—Rev. Clara E. Strong, pres. First Spiritual Science Church of Boston, Inc. Mrs. M Adeline Wilkinson, pastor, meets every Sunday at 11 a. m. and 2.30 and 7.30 p. m. in Commercial Hall, 694 Wash-

ington Street. The First Sp-ritualist Church, Cambridge, Mass., Inc., 573 Massachusetts Avenue.— Sunday services at 7,30 p. m., Mrs. Annie Banks Scott, pastor. The afternoon service Banks Scott, pastor. The afternoon service is discontinued until fall.—D. H. H., clerk.

Malden, Mass—The Progressive Spiritual Society. Louise Hall, 138 Pleasant Street. C'rcle every Sunday at 3,30 for development and tests. Evenings at 7,30. Song service, addresses and communications. Thursday and tests. Exenings at 7.30. Song service, addresses and communications. Thursday evenings, at 7.45, social circle in the rear of Brown Building. The best of talent always present.—Mrs. Alice M. Whall, Pres.

GRAVEY ARD AND ITS CONTENTS.

There lie levelers level'd, duns done up of There are booksellers finally laid on their

Horizontalle there lie upright politicians, Dose-a-dose with their patients sleep faultless physicians;

slave-drivers quietly whipt under ground.

There bookbinders, done up in boards, are

fast hound. 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 cast. There shoemakers quietly stick to their last.

There brokers at length become silent as stocks. stage-drivers sleep, without quitting heir box, Fraser's Magazine. their box.

CAMPMEETINGS.

Season 1905.

Ashley, O.—August 6 to 27. Will Randolph.
Camp Progress, Up. Swampscott, Mass.—
June 4-to September 24. E. P.: Colley, 205.
Eliot Street, Boston, Mass.—
Chesterfield—Lad.—Lab.—15.

Chesterfield, Ind.—July 15 to August 27.
Mrs. L. Jessup, Anderson, Ind.
Freeville, N. Y.—July 23 to August 20. MissV. C. Moore, Dryden, N. Y.
Forest Home, Mich.—July 20 to August 20.
Mrs. R. Eastman, P. O. Box 69, Mancelona,
Mich.
Grand Lader, Mich.—July 20.

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

Diego, Cal.
Island Lake, Mich.—July 23 to August 28.
H. R. LaGrange, 185 Montcalm Street, De-

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, Clarks-

ville, Mo. Mantua, O.—July 6 to August 27. F. H. Sherwood, Maptua Station, O.
Niantic, Conn.—June 12 to September 11.
G. Hatch, South Windham, Conn.
Onset, Mass.—July 23 to August 27. Dr.

eo. A. Fuller. Onset, Mass.—July 15 to Parkland Heights, Pa.—From July 9

Queen City Park, Vt.-July 30 to August Sunaper Lake, N. H.—July 30 to August 27. Lorenzo Worthen, Hillsboro, N. H.) Tacoma, Wash.—July 30 to August 20. Geo.

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

Unity Camp, Lynn, Mass.-June & to Sep-Whence shall thy Patience attain her crown, if no adversity befall thee?

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

Many a stern man who awears at his office. Wonewoc, Wis.—August 20 to August 20.

Mrs. Jeanette Fraser, Vicksburgh, Mich.

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

WONDER WHEEL SCIENCE.

Daily Guidance for All. by Birth Numbers. By Professor Henry.

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

(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 I lowing Table. The Column of letters under your Birth Number is YOUR Column, and no other, unless you have a Key for other Columns. Look dewn 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		В	-	F		6	-	M	-	E		K
27-28	K	*	B	-	F	15	G		-M	1	£	-
29-30-31	E	K	K	B	-8	F	f	6	G	M	M	E
Aug. 1-2	E	E	K	K	B	8	F	F	G	G	M	M
3-4 -	-	E	-	K	-	B		F	-	G		M
5-6	M	-	E	-	K		B	7	F	-	6	-
7-8	-	M	-	E		K	*	8		F		G
9-10	G	-	M	-	E		K		В		F	100
11-12	-	G	-	M	-	E	-	K	-	В	-	F
13-14-:5	F	-	G	-	M		E	-	K		B	-
16-17	-	F	-	G	-	M	-	E		K		B
18-19-20	8	-	F		G		·M	-	E	-	K-	
21-22	-	B		F	-	G	-	M	-	E		K
23	-	-	B		F	-	G	-	M	-	E	-

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

conditions are Easy. If G, it means they are Good. If F, the influences about you are Friendly. If K, the influences are Kindred, or Kindly. If M, they are Mutual or Equalized. These are Spirit Forces in the Unseen World about you and if you do not 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.

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,

For other matters such as Finance, Love For other matters such as Finance, Love Real Estate, Literary, Occult, Law, etc., a Rey 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

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

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

Well, dector, let me see if I can give you the idea," replied the professor, "Out 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 pole-cats and the insects; 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 chicklook 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," såid the doctor, "human beings, like chickens, are always looking for the man

with the dough-pan."
"Yes," replied the professor, "like the chickens, the hog men jump over each other, regardless of each other's injuries, to get nearest to the dough man. In reality, showever, 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 brickbats or any other missile at the chickens. If a chicken hap-pens to get mained in the melee, the detail, or melner of the next day's fare for the farmer's family includes pot-pie."

"Or friensseed chicken."

laughed the doe-"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 mind of the farmer. grace before whetting his appetite on his old friend, he seldom mentions the fact, quite appropriate to the occasion, that not a sparrow falls to the ground without the Eather's care. If he should consider his own mind, and the mind of the chicken, as the true Father alto, he would not be far wide of 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 pect between the true mind of the chicken and the true mind of the farmer that threw friendliness to the winds and got the chick en into the pot. The prayer of the chicken should have been, Oh, Father Mind, deliver

me from my friend." But he would have got there anyway, in

said the doctor. "Sure," replied the professor, "or into some other hot place. Chickens are fated by birth under civilized laws, to some sort of a hot The bad aspects of our planets is hell of which the ancients taught. The law of Sabbath day (bad aspects in our lives) which the world has forgotten to regard, is which the world has forgotted to regard, as the law of hot or troublesome conditions in health and in all things else. The world, however, is composed of stiff-necked seople. They would rather bear all kinds of perditien in ignorance of the cause than to humbly 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 hoe 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 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 (Pharnoh), 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 get as far away as they can and melt up their gold (garden sass) to get dough with which they may play the same friendly game on their chickens. We are all dough men or hoe men. In our enjoyment of our golden calf (the garden sass) we imagine that we can propitiate the laws of cause and effect and save ourselves from the pot that boils 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, only differently expressed, whether it be chickens, individual human beings, nations, states, civil or religious observances, or what not; only, each after its kind, for,

Chats with the Professor-No. 16. there is one glory of the Sun, one glory of the Moon, one glory of the Stars, etc. Only be that hath an eye can see these things; or, he that hath an eye can see these things; or, he that hath an eye can hear. Pearls of thought made of comment, or dengh; are that people represented by planets in bad stand or appreciate. These that have not the appreciative eye or ear, are, as yet, but suck-ling children of the mind. To get astrologic truths into their digestive apparatus, the truths must be sugar-coated with sentiment and Santa Chais stories, until they get their eye-teeth cut, 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 trouldesome babes, who very persistently ansays with their babes. noy us with their baby rattles. Their toy truckle carts are labeled 'Excelsior' and 'A ?.' 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 bight," replied the doctor. "I long ago recognized the fact that the ancient writers of the Bible, like the oracular priests, were adepts at making sentences upon which double constructions could be put. Was that for deception?"

"No, not exactly," replied the professor, t was only their manner of sugar-coating a line of truths in order to fasten the under-lying principle of the truths into the thinking apparatus of those who could not be benefited by the unvarnished truth. You do not tell the truth, the whole truth and nothing but the truth to suckling babes, do you?

Neither do the numisters."

"Of course not," replied the doctor, "I dare not do so in all cases, to the mothers of the babes. If I did, the mother would get an-

other doctor."
"And you would lose the dough, eb. Doc?"
laughed the professor. you've got humanify down pret "By jove. ty fine, old fellow," replied the doctor.

"It is hard to make the facts understood," replied the professor. "Do you know that the greater portion of the world is actually oaxing people to deceive them; to humbug them; to take all sorts of advantage of them in fact, to prepare them for the pot, provided they treat them on the journey to a good handful of dough. Like old hens, they hop away, with a squall of indignation and with ruffled feathers, if they happen to become conscious of the fact that you have accepted

"Women, do you mean?" asked the doctor.
"Women, no: I mean men," replied the professor. "Except in matters where the affections are strong, women are the hardest peo-Take a man when his planet pleo to deceive. Jupiter is in bad repute. He will run up against some sort of a confidence scheme, as sure as fate, no matter how smart he thinks himself. Then in his hypocritical indignation he will generally lay the blame on the other fellow, when in reality the fault was in him-self, and due to the fact that his own liver was out of order; a disorder that no patent medicine can cure, until after his Jupiter has got into trim again."

"Then patent medicines don't cure the liver," said the doctor.

"No! nor the doctors either," replied the professor. "But if the patient will take the medicine, or keep the doctor, 'til his Jupiter cets right again then he can. gets right again then he can give the do or the medicine, a good recommendation for their staying qualities."
"Aren't you treading on corns?" said the

doctor.
"Bless you, no," replied the professor.
"Doctors and min

doctors have corns? Doctors and ministers and all the rest of the professionals have their and all the rest of the professionals have their uses. We could not dispense with them. When our planets are in had aspect we like sympathy. We are then ready to distribute our dough. At such times we are disposed to accept any condolence. We know that the doctors and the ministers will not be unkind to us so long as our dough holds out. Yough or Hoe make temporary artificial friends. The rich have no true friends. When I am sick I had just as readily have a doctor whose planets are in had aspect to holye, as any other doctor. Both the sickness and the doctors are our hypnotized delusions. If the illness is our natural allment, the doctor does neither harm nor good.

(To be continued.)

MATERIALIZED APPARITIONS

If not Beings from Another Life, What Are They P. BY E. A. BRACKETT.