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NEVER ALONE.

Mime Inness

(Written expressly for the "Banner of Light.")

Never alone. 'Mid midnight's darkest showers. Or in the radiance of noon's brightest hours; Surrounded always by a thronging host. The clustering forms of dear ones loved the most,

Never alone.

Never alone. On desert isle of sea, Or when the storm with danger clothest thee; Within the forest stillness, far and wild, Or wandering aimless as a trusting child, Never alone.

Never alone From home however far. E'en to the height of God's most distant star; Or 'mid the quiet of the place of graves, Or hushed to slumber where the prairie wates.

Never alone.

Never alone. No prison walls can hide Beyond the ken of those who seek thy side; Coming for love's sake from the home beyond Called by our yearning where our hearts are fond;

Never alone.

Never alone. Watched e'er by loving eyes. They answer, speaking to our heart's hushed

Our stumbling footsteps they up-bear alway, Our stumbling footsteps they up-bear alway, O'er darkest midnight turn to brightest day. Never alone:

Never alone. O child, despairing, lost! O man, distracted, maddened, tempest-tossed! O woingn, bowed with grief beside the bler! Look! Now and always throngs of friends are near.

Never alone.

Tom's Story.

Edward Kingsbury.

We are interested to follow the emancipated spirits whom we left in our last chapter,' caught up in loving embrace, that of the father lost in wonder over the fact that he had found among radiant souls his once supposedly worthless boy, that of the son, long at home in the spirit world, overjoyed to be permitted to welcome the spirit of the aforetime hard and crabbed father and to bear a part as his teacher and guide. He had been his mother's boy and had lavished on her his love: but even after his father had by his life. All its old dread of a monotonous heaven treatment of him forfeited his respect, Tom had vanished as the fabric of dreams fades had hoped to see him brought under such induonces as might radically change him. was the appointed time, his day of salvation, to use phrases which the deacon had once under other circumstances used; and Tom was to be, under the All-Gracious, his helper. How much he needed the son's loving ministry and how blessed it would be to thus serve him!' Here was work that in its nature was creative, for the soul, though emancipated and radiant, was not yet perfectly at home in its new environment. It must be so reconstructed as to rid itself of much that had seemed to be part of its inmost structure; and at the same time there must be wrought into it a new world of material, facts and thoughts and sentiments of which it had never, dreamed and which, had they been so much as mentioned in the old life, would have proved utterly abhorrent. to it. The mission was one that appealed to Tom, and none the less so because into it, for him at least, there would measurably enter the element of humor. It had been one thing to take in hand the souls of strangers' who had lived as narrowly as the old father had lived; 'twould be quite a different thing to watch over and aid now and later as he might fall in with him one whose manner of life he had personally known and at the same time had never been able to approve or encourage. With, then, none of the old bitterness which he had once felt toward him, but rather with glad abandon did Tom set himself to initiate this soul and make it feel happily at home in the eternal world. But there was at first no disposition on the part of either son or father for interchange of thought, for the commingling of soul with soul was coough. There could have been no ques tion as to the sincerity of the father's en tions, in which repentance for wrong done his boy, mingled with thankfulness and joy over his discovery of him among such a glad-souled throng. He who had survived all wrong done him and all unconscious moral misdirection and who certainly no longer cherished any illwill might be joyously greeted and embraced. So the father had reasoned, though even if he had not he might instinctively have merged himself in the midst of the son and been warmed by the heartiness of his welcome, And so it came to pass that all old differences were laid aside, if not forgotten, and were as though they had never been. With this rub-bing out of old scores both seemed placed upon a new footing. Each appeared to understand and sympathize with the other and to wish for the other only the best things. True to the father, as we have intimated, the dis

covery that his son was a radiant spirit had caused surprise; but it was a surprise which quickly passed into gladness unfeigned. The fact that he was there was in contradiction of them

his most cherished beliefs; but what of that. So much the worse for them, as he reflected. If the Almighty had not been running things after the scheme which he as an old orthodox deson had laid down, he nevertheless apparhad not wholly failed. If the wastes ently were less and the results far more glorious than could have been achieved by his own system, why show any chagrin because his system had been tabooed? As one who had been wont to weigh things by economic standands the soul had nothing to regret. All about him the aforetime deacon saw the ruins of the thinking in which he had been reared; but he was like one who discovers that a house fair and beautiful has been reared for him by friends just back of the ruins of his old house. If there are tears at such a time they must be tears of gladness. Yet after all there was much about it that was very puzzling, so much so that the soul found it harder to adjust itself to the new intellectual and moral environment than to the new physical one which, though ethereal to a great extent, was with all its wonder and fascination not utterly seyond the comprehension of a fresh arrival. That the newly emancipated soul had much to learn of the son-it perceived and as with a flash of inspiration the significance of, his radiant presence had thrilled through its/palpltating form. When, therefore, Tom suggested: "Let's hie us away to some remoter world," the father quickly acquiesced, feeling confident that the son would not fail to answer the thousands of questions he so longed to ask him, questions which were pressing in upon him and were causing something akin to agitation, though without anything in the way of doubt or fear. The ease with which the soul had moved about and its sense of lightness and freedom and spontaneity were enough to destroy doubt and banish fear. The world in which they were seemed to the soul all that it could desire in the way of an abode. In some vague way it had come to recognize it as a planet of a solar system nearest the one it had left behind, though it, as it had once heard, was over one hundred millions of times removed. But the soul was far from being indisposed to setting out on so vast a journey as now lay before it. With a zest that surprised it the soul had entered upon its new

them as though in fear of them as things him, though the son might be the last one whom they could neither injure nor afflict, but who might, were they so disposed, trouble

As they sped on their way great suns which at first had appeared to be directly in their path seemed to slightly diverge as they approached them, yet later as they passed them they were discovered to be millions of miles to one side, so far anide indeed that they but dinaly discerned their attendant worlds. Of these the son spoke as one as much at home with them as once he had been with his father's cows when in the old days he had driven them home down the old lane from the fragrant, piny pastures well up on West Mountain. Well pleased the father listened, for he had learned more, as he afterward reflected, in the way of astronomical lore in a few moments than a life-time spent on earth had brought him. Quick as he had ever proved as an inquisitive soul that had done much earnest thinking outside theological fences he was gladdened, if indeed he was not surprised, to find he was an apt pupil; and all the more so because he perceived that he was so increasing his stock of knowledge and experience that he was coming to feel very much at home in this tast new environment. Soon he would not hesitate to go whither he might desire on .vast voyages of exploration alone.

But might he be permitted to go alone? Scarcely had he asked himself the question than he became aware that he and Tom had an interloper. A radiant spirit was accompanying them. Though it oger and anon darted away it nevertheless managed to keep along with them. It was the easier to retain it in the field of vision because they looked for it in all directions. The nucleus of their vaporous substance was for the time in that part of it which turned whither they, were going; but to the last improbable particle of themselves they possessed the power of vision and of conscionsness. The soul of the father was not long in doubt, but he did not o much as intimate to Tom that he knew they were accompanied, though he crimsoned slightly. The attendant spirit was that of Jane who had ere he fell in with his son so heartily and mischievonsly welcomed him. Apparently she was enjoying his society. That under other circumstances he would not have been loath to have her with him he knew, Even as it was he was inclined to excuse any apparent discourtesy on the ground that she was biding her time as one who wished to onverse with him. Possibly she had something important to communicate. She had left him so abruptly when he had seen her before that he had been unable to clear up some of the misunderstandings of their early life. Until these things had been talked over they could have no common ground of approach. willing as she appeared to be to let bygones be bygones.3 After all the wonder was not that they were followed by this radiant spirit; the wonder rather way that they were not accompanied by myriads, for it was thus that most of the new-comers, or the come-outers, ware attended Streaming far hebind followed many who bore such spirits on. Above, below, and to the sides massed many such, who accompanied others. In social little companies palpitating with joy and in vast cohorts these swept on who guided spirits to the world whither Tom and his father were going, or if not to it, to some other thitherward. Stirred thus by what he saw no less than by what he heard as the spirit of his son communed with his spirit, they pushed on, lingering now and then to pass the time of the timeless world with those whom it was most worth their while to meet. Some of these the father quickly recognized by some subtle movement or some slight change in the tints of their radiant forms; but while there were those among them whom he was not surprised to meet, there were others whose presence among the bright throngs he could not understand. At times as he worked at the problem he was distressed, fearing that he had come to a world where moral distinctions were lost, But ever as he was thus moved he came around to the thought that the fault was not in spirit world; but in the old way of looking at things which he had not wholly laid aside in leaving his flesh behind. It must be, he reflected, revolutionary as the thought appeared to him, that the narrow creed with which he had been familiar had often bred hypocrites and loveless souls; while a more iberal faith had given reality, depth, and intensity to its adherents. Thus the soul as it reflected under the marie influence of its new environment found old beliefs, which it had once conceived to be so essential to life, one by one, slipping from him. He began to think that after all he would be able to sympathise with his old wife if she who had lived and died as an adherent of a liberal church ald fall in with him. Why should Jane and not his old companion of half a century, ng on with him? Yes, he must rebuild his life out of the new materials he was momentarily gaining. If only Tom would tell him hig story it might make more explicable things that now perplexed and mystified

to save for him any fragments of his old life. Yes, the story, he must have the story; Tom must tell it.

This was just what Tom was purposing to do. 'And so it came to pass that leaving the past sun into which they had entered with abandon and ease and through which they had gone with safety, rather than pass around it and its gigantic streams of gas which by explosive forces were hurled millions of miles in all directions, they found themselves straightway upon a planet more wondrously beautiful than any the soul had seen or had been able to conceive. Here, as the son-lost no time in telling his father, men had been wondrously evolved without ever having known disaster or evil of any kind, or without ever having sinned against or in any way injured one another. Out of some form of animal life that had lost its viciousness and its cruelty unlienniums.before they had emerged: and had found as they did so a world so perfectly evolved and one in which the balance of natural forces and agencies had been such that it had become practically free from evil and disaster. Evil beasts and noxious insects and reptiles had long since disappeared. Neither fire nor flood were allowed to devastate its fair fields and forests and its beauteous hamlets and towns. Here indeed was a land that was not smitten by the sun by day nor the moon by night. Its fortunate location, due in part to its being remote from yet within the orbit and benign influence of two companion sups, had much to do with the evenness and salubrity of its climate; while the millions of years during which its habitants had lived thereon had rendered it possible for them to marvelously perfect their social organization and at the same time ease themselves industrially

There the humankind Enjoy the easiest life, no snow is there, No biting winter, and no drenching shower, But zephyr always gently from the sea Breathes on them, to refresh the happy race.

As they passed to and fro ere Tom began his story, they beheld the homes and haunts of these happy people who dwelt beneath them and who appeared none the less happy because they lived in an environment that was friendly and stimulating and in every way onducive to their health and peace and seurity. The fact that there appeared far fewer spirits here than elsewhere proved puzaling, it was in such strong contrast with the density of the people themselves. It moved

pressing toward the startling discovery, in deed some have not made it already, that they have ever been their own worst enemies. As they come to loathe themselves, or as their evil burns itself out and they come to themselves, they will be moved to do what the Master long ago suggested, arise and go to their Father."

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Though the soul of the old man was able to grasp this, it could not so easily adjust itself to such a new world of thought, so far aside from its kabitual line of thinking. Yet it entered into it sufficiently to half-humorously reflect what would be the consternation of his old church and how certainly they would de-nounce him as heretical should be appear at their midweek service and talk for half an hour as an apostle of such strange doctrines. Of this, however, the son received no hint. What he did have conveyed to him was just what he expected

"Other spirits may choose other worlds; but I reckon I'll stay here a spell." This was said partly because the spirit of Jape had come for a moment nearer. It was just the assurance she desired, for she took it as suggesting to her the certainty of an interview upon the first opportunity. She said nothing out her evident gladness as she moved farther off was enough to convince her friend that she had something to tell him.

In his ignorance of all this Tom went on as though hir father's attention were wholly in his keeping

"That is why I have brought you here. The new comers are usually brought to, or are moved to seek of their own accord, such a world as this, because in such they find it easier to adjust themselves to their new, life as emancipated souls. Here we will tarry and as we move about and see the life that is here so happily lived I want to tell you my story, You must hear something about my past of which you know much less than you think. And hs I speak of it I can make plain to you many things that must now seem mysterion and inexplicable."

While this conversation was transpiring they passed over vast regions of wondrous beauty and fertility and over towns and villages whose thrifty people dwelt in peaceful content and security. These regions appeared to the soul more like vast parks, so were all the natural beauties conserved, for few as were the endences of an industrial life the people seemed to make holiday, or rather-to give themselves in more or less quiet ways as lovers of beauty and art and literature to the enjoyments of nature. It was hard for the pulooker to, believe, that their habitants were forced to support themselves by daily toil. Either they had brief hours or days of labor or they were able to put it upon such out-ofsight mechanical devices as left them free. Meanwhile this refined and untroubled world presented to the soul such marvelous displays of color as it had elsewhere found in the environing ether in which it moved and found its sustenance. Without organs for consuming it the atmosphere was naught to it; without a real material substance to be painfully conscious of, nor heat nor cold, nor moisture nor dryness, gave, it any concern; but it was matter of moment to it that the other in which it had been living and moving from the time it had been set free by what it had come to think of as life rather than death was a beauteous world of color and of sensations corresponding thereto of the most alluring kind. There had been times, when the deacon had wandered in the old days of his humilia tion off up to the summit of West Mountain in the rear of his home in search of berries or nuts and had looked far beyond Goodale over into the hill country of Leyden and had watched the glorious pageant of colored clouds as the sun dropped from his enraptured sight. At such times he had often marveled at the want of color in the world, marveled that the prevailing green of summer and the white of winter had not been made to give way to a diversity of brighter colors. The all-too apocalypse of beauty in autumn had but given him a seuse of dissatisfaction at other times as he had sympathetically recalled the wor of Ruskin which he had somewhere heard that of all God's gifts to men color is the the most divine. But now the soul had what it had usually missed on earth, what was more interesting it somehow discovered that in the world beneath it the people were gifted with a wider range of sense perception than he had known. Much that it could behold they might fail to see; but the pounding of sight and sound waves upon the sensitive nerves of eye and car we such that their workl appeared to be full e the nichest satisfa

See. "The Translation of the Deace

morning. It had seen light of enough of the life upon which it had entered to perceive that it must have a thousand engrossing and alluring interests for one it had left behind. Here was a realm of intensest life and of most incessant activity into which the soul as an untiring centre of energy and enthusiasm could throw itself and find no limit to its development on the one hand or to its opportunities for helpful ministries on the other. Growth and service, writ large, were to be its inspiring watchwords. How good it all must be! And how the mean and petty narrowness of the old life with all its deceits and subterfuges and its open wrongs paled in the light of it!

Setting forth then with a speed far surpassing that of light, Tom and the wondering father were soon forging their way gloriously onward like aerial mariners toward a sun whose distance from our solar system is wellnigh inconceivably vast. Naught was able to hinder them; neither asteroids," nor dead worlds, nor burnt-out suns could block their apparently mad flight, for they willed aside lesser bodies with ease while they passed with sequal freedom directly through larger ones. Louis Figuier in his "Tomorrow of Death." has suggested that planetary man at death passes as a superhuman being into the ether which envelops all worlds and lives therein; but in his day, though he wrote only a few decades ago, the ether was not known to be everywhere present, pervading the atmosphere and the substance of worlds as well as all interplanetary space, else would he have suggested the thought that souls at death are free, to roath whither they will. These souls whom we are following found no material that could obstruct or hinder them nor any region that was denied them. Everywhere they were equally at home. Though in appearance they were little masses of mist, tiny balls of light, centres of consciousness, as ethereal and unsubstantial as ghosts, though indeed they were ghosts, unencumbered with anything which bore any semblance to the organs and limbs which they had once possessed, they were imperial and in a way omnipotent, masters of the material, veritable lords of creation. Millions of spirits like themshives they saw, but nowhere did they behold their superiors. Nor were they, onacions of their might and splendor, able to ceive of a higher order of existence, save that of the Supreme Sustainer. . This fact of but augmented their exultation of spirit. That they were unconquerable they knew that they could not be crushed or annihi they also perceived. Even the darker mists the unregenerate, enthralled souls shund

in faster to inquire of the sou

"Tell me, my son, why it is that we conte upon so many less companies of radiant mista here than in the world we left behind or than some near one which we have passed ?:"

"Because here," replied Tom, "there is no sain, no trouble, no sorrow. The souls that have, escaped the bondage of the flesh and have attained their felicity must perforce lead ctively beneficent lives They rest not from their labors; .rather do they live a life that is both intense and tireless. By choice they prefer to bear their part as benign influences in less perfect worlds than this and among needier souls than can here be found."

"But I should think for this reason, which sems to me a good one, that most of the life so circumstanced, as we find is the case with spirits here, would be happier: while those dweiung in the midst of sorrow and suffering would be troubled and saddened thereby," the mist of the father suggested.

Tom could hardly forbear a smile as he quickly apprehended the thought, for he recalled how unwilling his father had been in the old days, as one unmindful of the obligations of the deaconhood, to do others anything in the way of a favor. . Heartless and parsimonious, yet grasping and greedy, he had thought always of what could be gotten out of others rather than of what could be done for them. Generous only in the maledictions and censures he had heaped upon his fellows he had been able to endear himself to none Tom recalled, and almost shivered as he-did so, the long, cold winters when he'as an illfed lad had been forced to go without stockings and flannels and was made to sit in imperfectly heated rooms. But this had not, as he knew, been so hard to hear as the coldness of heart that he and all others had felt as something which an apparent warmth and cordiality of exterior had failed to conceal.

"They are not." said Tom quietly, feeling that he must be patient and not expect too much at first, "for this reason, that life as they see it is evolving in the direction of a state in which imperfection and intelicity are left behind."

Tom went on, wondering as he did so that he should feel to speak in such strains to one whose life had ever moved upon the lowest

"All is good in the making that is not go Even evil is the negative side of shadow as it were. It must yield in in fast. time to that principle which is the sti and the more vital. Think not that darker mists, these spirits of evil must alt remain as you now see them. They are

(To be continued.)

Hope and hope and tell your ne pe, for Goo will not forget you.

THE BRAUTIFUL WILLAM STIP.

Sam L. sim

(Portland Exposition Hymn.) Cascades' frozen norges, like a child at play, idening through the valley illamette glides away. nding, widening through the valley right Willamette glides away. Onward ever. Lovely river. Softly calling to the sen; Time, that scars us, Maims and mars us, Leaves no track or trench on thee.

Is thy crystal deeps inverted Swings a picture of the sky, Like those wavering hopes of Aidenn. Dinly in our dreams that lie; Clouded often, drowned in turmoll, Faint and lovely, far away-Wreathing sunshine on the morrow, Breathing fragrance round today, Love would wander Here and ponder, Hither poetty would dream; Life's old questions, Sad suggestions, Sad suggestions. "Whence and whither?" throng thy

On the roaring waste of ocean Soon thy scattered waves shall toss, Mid the surges rhythmic thunder Shall thy silver tongues be lost. Off: thy glimmering rush of gladness Mocks this turbid life of mine, Racing to the wild Forever. Down the sloping paths of Time. Onward ever. Lovely river. Softly calling to the sea: Time, that sears us, Maints and mars us, Leaves no track or trench on thee.

streams.

Hypnotism Explained.

DeLoss Wood.

(Continued from last week.)

In post-hypnotic suggestion the following experiment will show how completely and accurately the brain will respond to suggestion. I was giving a public entertainment. There I was giving a public entertainment. There were several subjects, all young men, circled around me. Each had a long stick in his hand. In the end of the sticks were long nails. First I said to the subjects: "I want you all to strike with all your power and knock me down, sink those nails deep into my back hot listen not a one of ran can hit brain-but listen, not a one of you can hit me; you can come so close (measuring off a me: you can come so close (measuring ou a quarter of an inch) and not a bit closer. Now try your best to hit me." For a few minutes there was a perfect whirlwind of those sticks with nails in the ends around my head, each with nails in the ends around my head, each boy striking with all his power; indeed, with such force that he would often fall to the floor. The nail would just barely miss my head. If I had received a single blow it would undoubtedly have killed me instantly. No living person in the normal condition can repeatedly strike with all his power at a stationary object and stop within a quarter inch of the object and not hit it. Yet so absolute is the power of suggestion over the brain that, after the operator has made the suggestion that a subject cannot hit him, it is absolutely impossible for that subject to hit the operator, but the subject's blow will re-sult exactly as per the suggestion of the operator. Post-hypnotic suggestion will last for months. I tell a subject today to do a certain thing, or series of things, at a certain minute two months from now and when that minute arrives that subject will follow, out minute arrives that subject will follow, out that suggestion to the letter. In my experi-ments with the power of suggestion I have caused a blister to come on the back of the subject's hand by simply placing a drop of -cold water on the hand, telling the subject it was a strong acid. I have caused namea in the most emphatic degree by simple sug-gestion, while, on the other hand, suggestion will prevent names taking place from the will prevent nausea taking place from the strongest emètic that any physician can prepare.

The experimenter of hypnotic phenomena quickly learns that there is a constant devel-opment taking place with the subject, that he s gradually pment to another until the independent tran state, is reached. In this condition the subject imparts information upon different ques-tions-questions that he never knew or heard of, tearing down, with a single blow, as it very foundations of the sub-conwere, the cious and dual existence theorists. One of est subjects that I ever had reached this independent condition, and while he was in this state I found that I could control him one minute and the very next minute I could not control him. For hours at a time I have had this experience. In this case, seemingly, it was not any power leaving and coming to me, but it was an outside power that pro-tested the subject, that made it impossible for my positive magnetism to displace his negative magnetism. It appeared as if a third upagnetism had been placed between his mag-netism and mine, and that the third magnetism was of such a quality and such a strength that it was impossible for my magnetism to displace it. At all times the subject was willing and anxious that I should control him. The fact that I could control this subject one minute and could not control him the next minute shows conclusively that it was not hypnotism. When in the deep independent trance condition it must be remembered that the subject's brain no longer responds to the suggestions of his operator or to anyone's suggestions. The subject is absolutely free. absolutely independent in thought and action thus in every respect upsetting every claim to what is known as legitimate hypnotism. But here is a bit of phenomena that ought to to what is known as legitimate hypnotism. But here is a bit of phenomena that ought to set homest, reasoning persons to thinking. Let us meet the facts; let us accept the facts. It is criminal to reject truths. One of the most interesting bits of phe-nomena was through a haly subject in my own family. This lady could take a book she pever saw or heard of, place is under her pillow at night and blindfold herself, and in the morning also could repeat chapter after chapter at the book, never having looked be-tween the covers of the book. There are today learned men of the medical profession who deay the existence of the ele-ment magnetism, yet the following experi-ment, which L have made hundreds of times, proves copclusively its existence: The subject while blindfolded tells instantly the location of my hand opposite of his body, wherever I may locate it. He feels the magnetism per-senses the power from a battery. In post-hypnotic suggestions the following emperiment is interesting, and is one I have made many times: Placing the subject in the hypnotic condition. I say to him: "I am poing to put you to mices; you will skeep one minute, then wake up and remain awake emp in you will go to sleep sgain and inute: then you will awake to the mion. You may now sleep." This would be executed by him to the . I would not see any timepiere experiment, preducting any merim bad to good, o In this alone th

development. A person who is a well developed sensitive is far safer from all kinds of influences than any other living person. No living hypnotist can control such a person unless he is per-fectly willing. I speak of subjects in this re-spect who have attained the independent stats. The independent state is hypnotism is that which confounds science. It is a state in which the subject passes out from under the control of the operator—sinks into a deeper hypnotic condition, subordinating in a more intensified degree the physical to the spiritual, and the phenomena, of chirvoyance (seeing) and clairsudience (hearing) predominste. It is at this point that the modern college stu-dent of psychology drops the subject like a is at this point that the modern college stu-dent of psychology drops the subject like a hot coal, because he is arriving at a point where information is being imparted of a character that tends to knock galleywest great truths (?) he has been stuffing into his head in order to be able todget a living as a pulpit orator. Oh, Psychology! what a farce thou art, as taught today in our colleges! Hypnotism reveals the mighty power of mind over matter. But it is the subject's mind over his physical, not the operator's mind. The only part the operator plays in the

mind. The only part the operator plays in the production of hypnotic phenomena is the displacement of the subject's magnetism and the pincement of the subject's magnetism and the making of suggestions. The production of the phonomena from that point is caused by the subject's brain responding to the operator's suggestion. In the world of Christian Sci-ence magnetism can be shown to be the only agent that has effected cures. And the same is true of all forms of so-called mental healing. With this magnetic power I have placed people asleep hundreds of miles away, and have relieved most severe pains at great dis-

Hypnotism proves phrenology to be a science. I have taken young boys who were absolutely ignorant of phrenology and directed magnetism over certain phrenological organs and the instant I did so phenomena corre-sponding to that for which the organs stood sponding to that for which the organs stood would immediately appear. To illus-traite, when the influence was cast over combativeness, the subject would fight, when east over spirituality lie would pray, when cast over time and tune be would pray, when cast over time and tune be would sing. Th's is a nut for the non-believer in phrenelogy to erack. And it opens up a wide field for thought. If a person has no development of time and tune, no amount of study will make that person a musician. If a person has small development of the organs representing small development of the organs representing the reasoning faculties, it is impossible for that person to reason. The world will call such a person stupid, foolish, and censure him. Why should be be censured more than the person who never could be a musi-ian? Neither one deserves censure, and hypnotism reveals the reason and truth in relation to this mather. One of the interesting experiments it has been my lot to bring out was with a young lady. The experiment was as follows: Several years before the lady had memorized a poem of some twelve or difteen verses. This poem had faded from her memory. She could not recall a line of it. Placing her in the hypnotic condition, I placed paper and pencil in her hand and then held my own over the phrenological organs of memory. She immediately began to write, and wrote, rapidly and continuously to the end, every word of the poem. Here was an experiment that is full of deep significance. What a wonderful world of possibilities the power of magnetism in-telligently applied to the brain reveals.

telligently applied to the brain reveals. Now I am going to relate one or two inci-dents that. I opine, will set my readers to thinking. I have on several occasions given private lectures on hypothym, always giving practical demonstrations. The subject whom I used was a young man who was very anxious to assist me, feeling under obligations to me, inasmuch as I had relieved him of the most severe case of rhenmatism by simply placing my hands upon him. He was a perplacing my hands upon him. He was if perfect hypnotic subject. I have taken this onstrations before an audience. I have mad I have made Intely numb so that needles were pushed through his hand without causing pain, have red pepper d him eat relish, snuff ammonia for perfumery with great delight-all of these tests and many more as conclusive. And right in the midst of an experiment I have had what is called the hypnotic power leave me instantly, to my disappointment, and equally to the disappoint ment of my subject, who was anxious to be controlled. I have had this same, so-called hypnotic power come and go several times during an evening's experiments. Much more might be said relative to this power conjug and going—but is that hypnotism? With one of my subjects who weigled nor-mally 125 pounds, I could, by casting the in-fluence from his hips down to his feet, increase his weight to over 200 pounds. An interesting experiment was one that I performed impromptu in a shoemaker's sho One of my subjects happened to call at the shop at the same time that I was there: It was in the summer time and the door WR. open. I said to the subject, drawing my hand across the doorway: "There is a bir of mag-netism across that door and you can't get out; if you try, it will knock you down." He tried, and instantly he came in touch with the im-aginary line I had made with my hand he was felled to the floor with all of the lightning-like force as though he had been hit in the forc-head with an ax. Of his own rollition he would not have fallen to the floor with such force. I was called once by the town officers to the town lockup, where a man was confined in a cell with the delirium tremens. The physi-cians said he could not live inless he could get sleep. Stripped of nearly all his cloth-ing, he looked and acted more like a wild beenst in his cell than he did like a human being. 'The cell door was opened and I stepped in and spoke to him, once, twice: the third time he noticed ma. I did not touch him, but simply said. "Sleep, sleep." And he im-mediately went to sleep and liept soundly un-til morning. His life was alwed. The power of hypnotic suggestions before force. The power of hypnotic suggestions befor and after birth, by both embedded or disem bodied influences, explains completely the falsity of the theosophistical reincarnation the theory. The human brain is intensely responsive to suggestions, both in the waking and sleep state. Stand by the side of the sleeper, place your hand on his forehead, think intently a picture, the dreamer will catch it. In a sense, we are all hypnosic subjects: our brains will respond to our own suggestions. We wish to arise at a certain time tomorrow morning, We place our mind upon that object, intense-ity so. It soldom fails to awake us at the stated time. That is groundse post-hypnotic suggestion. But stop and think for a moment what grand possibilities there are in this pow-er of post-hypnotic suggrestion if we would apply it to all departments of life. Not only id it develop the ments of life. Not only a degree, but there is a power in it to rol the physical and mental to that point a deep-scated diseases and appefites can the production of t

by a positive ts today claim ng to teach

BANNER OF LIGHT

The advertisements today claiming i photism and self-hypnosis are imp , are fakes. Hypnotism cannot be are hypnotists; all are subjects—to All are hype All are hyphotasis, all are subject to all are hyphotasis, all are subject of hyphotism and the laws governing it could be taken up and studied scientifically in our institutions of learning they would soon revolutionise many professions and would result in a powerful, beneficent, uplifting influence over individual lives in the great mass of humanity. But hyphotism, touching as it does the great law of life, thus impinging upon the orthodox views of re-ligious faiths, a mountain of prejudice and byphotism will ever be allowed to do the great work within its power to accomplish for humanity. humanity.

The Dynamics of Mediumship. . Salvarone.

(Continued from last week.)

The Muscular Sense is that form of Sensa tion by which we are made aware of the contraction and relaxation of our own mus-cles. Thus, in all "inspired" spoken prophe-cies, the uttering of "inspired" oracles, "in-spired" lectures, or "messages," there is al-ways the personal consciousness of the me-chanical action of a subjective transcendent. chanleal action of a subjective transcendental force acting-apart from our will-on the muscles of articulation. Hence, this form of Sensation, which is an expression of an ele ment of the Muscular Sense, is always felt about the muscles of the mouth. The relation of the Muscular Sense to the utterances of purported prophecy has never been referred to; or, has its psychology ever been properly explained or analyzed. In my own scientific experiments with my own body, I have always found that when purported "messages" from spirits mechanically made their exit through my own lips, that my Mus-cular Sense invariably told me that a subjective transcendental force-wholly apart from my will-was deliberately contracting the elevator muscle of my upper lip; was deliberately contracting the depressor muscle of my lower lip and also the sphincter muscle of my mouth, in the mechanical attempts at articulation.

Moreover, that these Sensations of my Muscular Sense (about the articulatory muscles of my mouth) invariably grew more and more intense as the purported prophetic sentences graded in their intelligence downward, from sensible concepts to jargon. As with message" writing, the Sensations of the "message" writing, the Sensations of the Muscular Sense are more violent the more scrawly and unimelligible the writing is. Now, the Sensations of the Muscular Sense—in the foregoing experiences—are are a species of Sensation belonging to the sphere of Sense known as Transcendental Touch, which implies Sensations of contact, s well as of pressure. The medium's own Soul is endowed with

ense of Touch.

Sensitiveness is a refinement of the power of Touch, whose primary object is to give the Soul a knowledge of its own relations with respect to transcendental and physical forces. Sensations of physical force are felt by the Soul of the medium, when the medium holds up a book: or, is resisted by a closed door; or an object falls or the medium's foot. The object of the Sensation of Touch in these instances, is to give the medium; some knowl-edge of the Soul's relation to some form of physical force.

A form of transcendental force is known to exist (by a medium) when the medium's Sense of, Touch is known (by the medium) to be roused in a transcendental way.

To repeat, the medium feels a subjective pressure wholly unwilled, and mechanical-tightening the ring of the orbital muscle about his or her own mouth, and thenwholly as unwilled, unexpected, and mechanical-a dozen intelligent sentences, suddenly escape from the medium's lips. Now, the forces-which, unwilled by the medium-tightened the mouth-muscles on the hand, and ejected out of the medium's one month the sentences on the other, were transcendental forces. Among transcendental³ forces must be classed ether waves. God's spirits, magnetism, electricity, heat, light. The sensation felt by the medium, Dhen holds up a book, is a physical sensation, be-cause the sensation was caused by a gross form of physical force. The sensation felt by the subjective sense of pressure, around the lips, when the unwilled sentences, were eject-echrough the medium's lips, was caused by refined forms of transcendental force. Such were the subjective forms of sensasation felt by the ancient Bible prophets and sibyls, when attering their prophecies. This node of Touch is subjective and transce dental. The fear of giving offence to the popular icience and churches of the twentieth century, science and churches of the twentieth century, is the reason why the University professors of psychology have ignored any profound ex-periments with or deep analysis of these ele-ments of the Sensation of Touch, as regarded from the standpoint of the forces of transcendental physics in their relation to the spe scendental physics in their relation to the spe-cial nerve centres of the Senses. The uni-versal possibility of the sense of Touch being constantly aroused by the pressure of tran-scendental. forces—as well as by the grossiy physical forces—is what by me is ac-cepted as evidence of the existence of spirits on the one hand, and of the possibility of ford setting by His Holty Satisfic on the Soul God, acting by His Holy Spirit on the Soul, on the other. The primary object of the transcendental Sense of Touch is therefore to give the Soul a knowledge that it sustains a practical rela-tion to forms of transcendental force; as well as a relation, to those forms of force, which are grossly physical, and ponderously naterial. The examination of the question of the Dy-namics of Mediumship is (therefore, not pri-marily, a religious or moral one; but) a ques-tion to be considered from a fost of practical psychological comparative experiments in re-lation to subjective semantions as caused by transcendental forces. All the "miracles" of all religions having their origin, in forms of transcendental sensation. Out of the transcendental sensation, is then evolved a system of transcendental concepts, ideas, and thoughts, which should be the sub-sequent development of the rational facts, given by the previous transcendental sensa-tion. But the mass of Spiritualists-out of a mistaken and holy reverence for spirits stick The examination of the question of the Dy ast in accordental separations, and ? out any attempt to evolve into explanatory concepts, is stages, and ideas of psych

ning of the univer-tion has been this, ods, ways, and tran e universe, en this, viz. iges" come fre gly atal. scendental sensation-therefore, the "mes-sages" themselves always have a uniformly extraordinary value. This is the illusion of illusions, the lie of lies; the mirage of the ntopian fool: and the trick of a worse than orthodox devil and hell. Scientific induction, has had its throat cut from ear to ear by this assumption. Fifty, yes, seventy-five per cent. of the "messages" are no better than the av-erage commonplace sermon. There is the guif of heaven and hell between what may be an extraordinary means, with what may be an extraordinary effect. Transcendental sen-sation is an extraordinary means. The "mesan extraordinary effect. Transcendental sen-sation is an extraordinary means. The "mes-sage" coming by such extraordinary means, may not only be ordinary, and common-place, but horribly blasphemous, in-triguing and vile. A voice coming out of the leaves of a cabbage head in the garden would be extraordinary; but if the cabbage head simply gave the ordinary message: "Mary is well, and is blowing her nose," we fail to see the extraordinary value of the "mesto see the extraordinary value of the "mes-sage" in its relation, either to the human race as a whole, or as helpful to the development and evolution of society. But, the Spiritualist of the commonplace (and dollar a sitting type) sheds tears of holy

mapture concerning this celestial message from Mary and the blowing of Mary's nose. It is certainly a wonderful and most extraordinary thing for a volve to come from a cabbage head: even if it is my own, and possibly, it is both right and proper to bow in holy awe, both to the spirit voice, and to the cabbage head, because of the extraordinary and wonderful way by which the "message" came about Mary's nasal episode.

But, to ask me to shed tears of holy rap-ture over the spiritual "message" concerning Mary, and to insist that I shall class it-as a "message" of wisdom-on a par, with the physiology of the nose, which I may find in any first class text book, is to ask me to commit rational suicide. Excuse me! This is why, to me, Spiritualism has the loftiest pos-

sibilities for man-simply as an ideal! For, if its psychology, and transcendental forces, were once discovered-as laws-it would mean the moral, sociological, and political reformation of the ages! A genuine Spiritualism earns its bread by the sweat of spiriturinsm earns its pread by the sweat of its brow; 'and, in self-denial, and heroic, saintly self-sacrifice. Not in mere loafings with the spirits, and in the seeking for com-monplace "messages" and "jobs," with "ada" in questionable journals, as the seventh daughter of a seventh speculation; who was the seventh son of Darwin's natural selection; living in a dirty room, with a filthy fortune-telling pack of marked cards on the table, ready for the next victim.

What hope is there for the intelligent evolutiop of a universally cultured humanity in a Spiritism, whose violent superstitious wonder and esteem, is ready to credulously worship, with fanatical awe, and religious won-der, the lowest thoughts of the most ghastly passed-out criminal, and the meanest concept of the filthiest savage, if only such thoughts and concepts come as "messages?" In a Spiritism, that indirectly expresses, in

all the Spiritualistic press of 1905 the convic-tion that the most degraded of such "messages," contain more valuable wisdom for humanity, than the books of Helmholtz, Darwin, Bacon, Spencer, Marconj, Kelvin, Wal-lace, Kant, Hagel, Edison, Aristotle, Thomor Hyslop. This is why Spiritualism (in its popular stage) becomes the foe of intellectual. progress, science, university research, psycho-logical philosophy, and, a loftier universal education

The reasons are:

I.-Its determination to accept "inspira-tions" and "intuitions"-not as facts and starting points for the discovery of laws-but as ends; because of the papal infallibility of The spirits. II__Its ignorance of the psychological fact

far to the g he stayed under!

on it, of im

munity from man's cruel "sport," rides a lone sea guli, taking his siests. A board floats past. It has a handful of earth and a tuff of grass on it, that have thus far escaped the hungry sea. By such "gravel trains" does nature import and export her

merchandise. O the woods-the green green woods of April on Puget Sound! And there, on the gently rounded knoll, its verdant surface banked by dark old pines, stands a "temple to the Unknown God." "Ah! how the sunshine lies on this slope, and how the shadows stretch upward on that -straight away from us!" What a ravishing gold and red is that ripple-washed, sun-kissed fir log drifting by, grace-fully rising and falling on our swell!--Colors to break an artist's heart! A patch of dead pines, bleached to silvery

A patch of dead pines, bleached to silvery whiteness. Among them the living, proudly claiming kinship with the past centuries. Their spear-like points of green are lifted against the blue. In service ranks they stand, silent and calm, awaiting the Infinite's com-imand. So stood their forefathers ere glacial floods swept down and deluged a world. Month-old greenness blends with and soft-

one that of years. The granite feet of the land dip in the salt

waters. , Through the vagueness of the afternoon haze

-the Olympics!

A mighty snow-topped wall the sun o'erleaps, And drops into the ocean's crimson deeps.

The stars are stealing into the sky as our little craft rounds Point Adapace, a beauti-fully wooded arm stretched protectingly along the east side of the cove into which we slip, and on whose western slope lies the little ham let that is our destination.

Twinkling lights dot the shore, and cast iong, flickering reflections in the dark waters. We pull up alongside a "float," moored well out from shore on account of the tides. Here we leave our baggage, to be rocked by the waters of the sound till dawn, and are rowed shore in a small boat. The tide is out and we tip-toe across the

wet sands to where a ladder-like walk ascends, to the road-that follows the shore line.

One spot shines with welcoming lights-from windows' and open door, and presently we have passed from the chill of the oncoming night and are seated in a snug little parlor, comforted by the warmth of a wood fire in the "air-tight," and the promise of a homelike supper, given by appetizing odors from the kitchen.

Two hours later we turn down the clean, sweet-smelling sheets, put out the light and draw back the curtains.

The tide is in, and flooded with the soft radiance of a high sailing moon. Across the cove the dark woods sleep. A single light shines like a star among the firs on the Point. It disappears and night reigns on Paget Sound.

"OUT OF THE WORLD."

(Letter from a Western Ranchman to a Harvard Classmate in Boston.)

I know, I'm "out of the world" here, as you fellows say back East. I'm fifty miles from a theatre and forty

miles from a priest: there isn't a dude within hearing, how

ever so loud his dress a woman of fashion and folly But I'm happy, nevertheless.

know that you can't comprehend it, you

fellows who live in the Hub.

You'd be horribly shocked to hear me refer-to my dinner as "gub." And your specs would leap of your noses if I told you I never read

Except to find out about prices of cattle and coal and feed.

They full to realize that only with

that all forms of "inspiration" and "intuition" are simply modes of sensation, out of which, the medium is expected to develop concepts according to laws of the medium's own evolvreason.

HIL-The determination not to accept all nessages" as merely relative; and never abolute.

Mediums would and could be of incalculable benefit to psychological science, if they would keep private journals, giving weekly accounts of the Sensations they experience in the contraction and relaxations of certain muscle what muscles they are—when under control. The university professor, theu has a basis whereby his interest is aroused in Spiritual-ism: by reason of the classified data it gives, in its relations to the Sensations of the Mus-cular Sense in Mediums.

(To be continuend.)

A Day at Puget Sound.

Helen Stuart-Riching.

Rat-a-tat-tat! 'Six o'clock!"

"Six o'clock!" A sleepy yawn, a stretch, a glance toward the curtained window, a glimpse of bright-ness, and—out of bed with a bound, for that gleam of sumshine bespeaks a fair day for our trip on Pupet Sound. A cup of coffee, that satisfies the gastric and olfactory nerves, and we climb into the waiting comnibus, that noisily hurtles down the illy-payed street of the little town, whose chief claim to recognition lies in its pos-session of a beantiful harbor, and the grand views to be obtained 'from its hills. A lumbering old craft, recalling the Ohio in the early 70's, value trying, like a silly old, woman, to hide its time-scarred, face un-der a coat of red and white paint, lies at the

der a coat of red and white paint, lies at the wharf.

wharf. We recognize certain pieces of weather-beaten baggage being trundled across the gangway—and follow. Churning the water into a tumbling white wake, and tossing spray from the paddles, the stern-wheeler moves out into the bay and soon we have forgotten

"men's moods and manners The hurly-buyly of the town

Ducks, flying so low avroas they have a dark streak hel White-pinioned guils circlin

beating the air with rhythmi cleaving it with curving lines. Widening shores that bring in lying, distant hills, clad in for vells of purple haze.

I've grown ather free and easy since I rowed in the eight on the Thames. And cribbed for examinations, and flirted with

fairies and dames;

Yes, I've chucked all my Harvard culture and its steering gear overboard. Out here that sort is a luxury that most of us

can't afford

Why, I've even forgotten my forbears-with a ragged and ruthless glee

applied the Washington hatchet to my ancient family tree.

Daddies don't count here in Kansas, where every man's measured out

According to what HE amounts to-and not whence he happens to sprout.

Yes, I've lightered my cargo of all things, ex-

cept what I need for the pull. And I'm hitting a hot pace for winning, with the health and the heft of a bull.

I have freedom that's independence and my claim and a cattle range

That's bigger than Massachusetts-and I/tell you it's good, for a change!

Come out here, boy, and I'll show you how

When he severs tradition's hawsers and quits being pulled in tow. I find things here to consider that I never did

find in the books. And I tell you that living "out of the world" is not half so had as it looks.

You fellows stick these in New England and climb your ancestral trees.

And look with distain on us heathen who

reach hardly up to your knees In the matter of family standing; but just lat me give you a tip: We're as proud of ourselves as the peacocks, and the rest of it ain't worth a rip!

Why, there's more real culture in Kansas, and more high thinking out here. (Of the nature that Emerson wrats of) in a day than you see in a year. For we're building a new boat for Progress, and we're training the crew that will win:

win: And though we are "out of the world" now, when we want to we'll pall in!

Robertus Love in National Magazine.

He who serves his friends is a busy man.

Envy, like flame, blackens that ove it, and which it cannot reach.

It requires less character to faults of others than to tolerate

Oh, sumare thy self for use!

Territory is but the body of a nation. The copie who inhabit its hills and valleys are a soil, its spirit, its life.

AUGUST 19, 1905.

The Leviewer.

A Phile sephical Treatles

A Phile sephical Treathes. L'Evolution de la Vis et de la Conscience du rigne mineral au rignes Humain et sur-humain, by Revel. 12 mo., pp 518; Lu-cien, Bodin, Paris. In "La Revue Spirite" for June, 1905, this philosophical treatise is reviewed by M. Rouxel. To quote that review: "M. Revel does not regard consciousness as peculiar to the human species, nor life as limited to the regetable and animal kingdoms. Life is universal. It exists even in minerals, crystals and precious stones. It rises grad-ually from the mineral to the vegetable, from the vegetable to the animal, from the animal to man and from man to the angel. Man is not, as science helieves him, the last link in the chain of being. He is only the central link. link.

"And this universal life is conscious in all its stages, from the lowest to the highest. From this point of view there is between different entities no difference of quality, but only of quantity. The essence is everywhere the same, the accidents only differ. "This universal life is also eternal. Life in

of divine origin. . . . This divine life passes, like a thread which joins the pearls cklace, through the lasting atoms which serve in a way as the germs for the construc-tion of the vehicles of the monads in each reincarnation."

This is the theme which M. Revel works out in the pages of his peculiar philosophy. Many of the arguments are peculiar to the na-tionality of the writer, that is to way, they The style is clear and for one who reads French the book is an interesting discussion of an idea which to English readers is strik-ingly new.

A Compromise.

The Tyranuy of the Dark. By Hamlin Garland. 5 in x7 1/2 in. pp 439. Harper and Brothers, London and New York.

There is perhaps no subject of human belief about which so much hypocrisy is shown as that of Spiritualism. In addition to those who openly avow their adherence to its truths, there exists an immensely numerous class who, without acknowledging their belief in it, derive comfort from its teachings. To some of these it is a constant and silently admitted friend; to others a matter of intellectual agreement merely, never, or rarely, to be confessed. To everyone there sooner or later comes a time when an interest in its desired truths compels investigation, and whenever the opportunity for that remarch arrives, whether it come to old or young, learned or ig-norant, belief in Spiritualism as a living truth is certain to follow. The hypocritical denial of this belief is only

another illustration of the universal moral cowardice of the human race, the dread of what people may think. This fear of public opinion is passing, for,

as Minot Savage says, the benef is getting "respectable," and the fearing doubters are growing fewer. Yet the army of those who deny their belief is still so large that it is far from easy to get publication of a book which openly treats of. Spiritualism. The older houses among publishers of general literature are, however, beginning to understand their audience a bit, and are tentatively feeling way with this sort of literature. The their book, however, must come with a name behind it, and Harper's has ventured to publish this book, backed by Mr. Garland's well known fame.

The author seems to feel the restraining fear of consequences, which has such potency whenever Spiritualism is whispered Evidently his membership in the Psychical Re-search Society has not been in vain, for deep and wide reading is evidenced by the discussion in the book. Nevertheless, in order po make his book "go," he apparently felt that-he must stab Spiritualism, while also striking heavy blows at the absurdities and bigotry of the materialistic scientists.

Had he carried the story onward a little

the pringisitness of her cock-sure bigot of a

brother. The title of the book, except for the pur-poses of advertising, is most unfortunate. What a pity that a great house like the Har-pers, and an author as famous and worthy as Hamilu Garland, should have been forced, in order to attract attention, into resorting to the tricks of the circus poster.

Mime Inness.

A Surprise Party.

The ladies of the Harmonial Society of Sturgis, Mich., laid plans to surprise Mr. and Mrs. Thomas Harding at their home, on Thursday, June 13th, but when the time came many were detained at home owing to sick-ness and other unavoidable causes, but-the orcasion was an enjoyable one. The "presid-ing elder", Thomas Collar, of the Harmonial Society was represented by his wife, Mrs. Collar and the treasurer, Mrs. Anderson, was also present. In the afternoon the conversa-tion turned upon the convictions wrought by spirit return and the blessings conveyed there oy to the skeptic and atheist. Mrs. Anderson remarked that a genuine trance brought with remarked that a genuine trance brought with it the conviction that the subject felt himself toshe in a strange world and that the feelings

were inconceivable to the inexperienced. Mrs. Levina Beldon said she believed in Mrs. Levina Beldon said she believed in materialization, that she could not be de-ceived, she saw her husband as plainly as she ever saw him and held his hand in hers until it melted away in her grasp, she saw him de-materialize, his freet and lower body first, extending gradually upward until he disap-peared as if, through the floor. Thomas Harding told of the circumstances which endeared his old home to him. It was in it he and his wife were awakened at midnicht and their skent cime entircly swent

which it he and his wife were awakened at midnight and their skept'eism entirely swept away, he never wept for joy but once and that was on that night. He saw and conversed with his daughter (whose body had been buried in the ocean 17 years before) at the deathbed of his son Robert. He saw in that hour, his wife, when sick and pillowed in her chair, lifted into the air, the chair set back until her head and feet were on a level and heard her describe her sensation as beau-"magnetism is pouring through ody." she said, "entering at the tiful, my body." crown of my head and passing out at my feet." and she was healed then and there. He said it would take a large volume to defail all he had experienced in this old home. In it he was changed from an atheist to a believer in God.

These strange occurrences are to him sa-cred. Enquirers may come to him but he will not go to them. Blessings do not go begging. nor are pearls given to be thrown away. those who know how to appreciate such visits he will always speak freely.

After tea Mrs. Anderson read a poem en-titled "A Wild Bird Caged," the wild bird representing the spirit and the cage the material body. It was read at the funeral of Mrs. Anderson's relative, Mrs. Nathan Reed and was written 20 years ago by Thos. Hard-ing of this city. After which Mr. Harding re-cited an old poem by Mrs. Hemen, a poet of 100 years nast, and illustrated the style and manner of boys who spoke their pieces 70 yeas ago when he went to school.

The company expressed themselves as well pleased with their visit and were invited to 'call again."

(Note .- Owing to our correspondent having missent this contribution to California, and the consequent delay involved in its return journey and subsequent remailing, it is only now we are able to record the honor raid the worthy workers above referred to .- Ed.)

The Meaning of OM.

According to the teachings of masters and tradition of the Eastern mysteries, the syllable Om is divided into three parts: a-u-m. These three parts stand for the three worlds: a for These the natural world; u for the psychic world; m for the celestial world; the fourth, the world of the Eternal, in which these three rest, is symbolized at once by the whole word, and by the silence which follows it. To the three worlds correspond the three bodies: the natural body, the psychic body, and the causal body—our consciences being, for the present, mainly in the middle of the three, in the psychic body, or emotional nature. The causal body is above birth and death, and guides the personal life in both. Again, the three measures of Om stand for three selves: the animal self, which dwells in the natural body: the human self, which dwells in the natural body: the human self, which dwells in the psychic body: and the divine self, which dwells in the causal body. Above these is the fourth, the Self of all beings, the Eternal. The Self, with its three deputy-selves, and their three vestures, make up the real sevenfold division of the Eastern mysteries, which is, therefore, symbolized by Om. But Om is more than a symbol or a creed. It is invocation. The three measures do actually correspond to the three worlds, and reinforce the mental aspirations which should go with the pronunciation of the word. This pronunciation means the ascent of conscionsness from the animal life of the nat-ural world, by way of the paychic world of auman emotions, to the divine life of the spiritual world; and this ascent should be held in mind, and realised in imagination, at each pronunciation of the word. In the East the invocation is general completed thus: the invocation is general completed thus: "Om, earth, midworld, heaven." The three worlds correspond to, and are the same thing as the three modes of con-sciousness: waking, dreaming and dreamless-ness. They also stand for this world, purgatory and paradise, by whatever names these may be called, and thus imply the teaching tory and paradise, by whatever names these may be called, and thus imply the teaching of the three destinies after death: immediate rebirth, for purely animal natures: ribirth after an interval in the paradise of dream, or religious natures; and liberation, which excepts rebirth, for the tray illumined. Therefore Om is a creed which, in a single syllable, embodies the whole Mystery doc-trine. And, as an invocation, it helps the in-tuition to call up the single reality which boked at from various points, appears as the three worlds, the three bodies, the three sign of the will not merely of the thought or imagination. The instinct that an invocation should have marical effects is a true one, and all real-magic depends on the control of the predict world by the divine world above it; the control of the personal man by the causal self, who sent him into the world. So that om is really an invocation of the Higher Self, in the old, intuitive language of the earliest in which sounds actually correspond in Nature to the things they expressed; in which all words were alive. An invocation is an act of the will, as well as of the thought; the thought of what is invoked and the effort of invocation should go together as a single act. —Theorophical Forum.

BANNER OF LIGHT.

Letters from Our Beaders.

The X. S A. Declaration. or of Light: To the Editor of the Ba

To the Editor of the Manuar of Light: Interest in religious beliefs, and in a correct view of them, led me to consider the "Dec-laration of Principles adopted at the N. S. A. convention at Chicago, IR., October, 1899." It may interest some of your readers to have such principles plainly understood by all who honestly seek the truth, and make reasonable and kindly efforts thereto. It occurred to me that the first, second and third principles, as set forth in the declaration, were involved in a little obscurity that it might be well to re-move. I hope to be forgiven for any audacity, born of my ignorance in such matters, but the born of my ignorance in such matters, but the words, "Infinite Intelligence," in the "prin-ciples," seem to demand explanat on. I be-lieve the members of N. S. A. can rightly claim title to have been aiming at a high-moral claim title to have been aiming at a high moral standard in their adoption of these articles. Hence the suggestion is presented to my mind that they be respectfully requested to make it more positively clear that the "Infinite In-telligence" is associated with Infinite Goodness and Infinite Power, in short, that it is Infinite Wistlom that they believe in. Further than this, it occurs to me that they would be better inderstood by outsiders if they affirmed what "Infinite Intelligence" and Infinite Wistlom "Infinite Intelligence" and Infinite Wisdom both imply. These terms are really inseparable, I take it, from the idea of Infinite Being. There certainly cannot be any recorded experience of an intelligence not associated with a conscious being, however our analytics may separate, for discussion, the various elements indissolubly associated in reality. Respect-fully yours. Arthur F. Ewell. East Braintree, Mass.

The Power of Definition.

E. Adeline Heath Williams

"The power of definition." Renie Leslie's Aunt Fanny named her niece's faculty for seeing what was discernible to no one but herelf, a phase of development now recognized by most students of the science of mind as the capacity for seeing mental pictures, and one which if rightly understood may prove of

It was the first time Renie ever set out to go a-shopping by herself. She had made out so a long list and meant to purchase everything she had written down. But the memorandum is today folded up and tucked away in her shopping bag, keeping the same creases it obtained when menie first placed it there, twenty years and more ago. Not one thing mentioned there was ever purchased, and, what is more, none of the articles called for were ever looked at.

Renie went no further than her aunt's milliner's, a block or so away. Stopping to look into the show window, she believed herself to be attracted by the fashionable display of millinery exhibited there, when suddenly she was seized by a paroxysm of fright. Then all at once it seemed to her that a large, powerful tiger was pacing up and down on the opposite side of the street. She dare not turn her head but she was as conscious of his being there pacing up and down, up and down, his beavy tread striking terror to her heart, as if she were standing within the zoological gardens.

There was one peculiarity about this tiger. A broad green stripe ran from his neck down the entire length of his back, and this unusual mark the tiger was using every precaution to hide from her sight. Seeing her there, Miss Fanshaw came

and invited Renie to come inside. But the young girl declined to do so, saying she would better go home. "I don't feel like going a-shopping today," explained Renie, and, bidding the milliner a hasty good-bye, she went back to her aunt.

If you cannot understand an assertion made in good faith by intelligent people refer to While slie was relating her strange adven-



re Yourself at Home Without # Ald at a Physician.

hing to try this r

1 11 0 of it; that is all I ask ung or old. earing down pains as fr in in the back and bow 'n

the spine, a desire to cry, hot fining cherr, pa female complaint, then write to Mrs. M. Summe and full instructions. Like myset thousand ess, or if you are sufferi rs, Notre Dame, Ind., lave been cured by it.

aplaint, instructions. Land ghtars will learn of a simple family this of every nature. It saves werry this of every nature. It saves the saves were the saves the saves were the saves nedy. which guickly and th complaints or every others. Vig real your condition to others. Vie you five I can refer you to well-hat this family remedy cures all to hat this family remedy cures all to hat this family and strong women and happiness result from its p es in your neigeborhood, who sline to thoir sex, strengthens t ay, as this offer may not be ma DC. D. Abar w171 t MRS. N. SUMMERS. BOX 337, NOTRE DAME, IND., U. S. A.

Soon

DEAR MADAM: Please Read

Keep Cool!

Andrew Jackson Davis certainly received a oon when was handed to him the magic staff,

Under all circumstances keep an even mind." Perhaps Spiritualists need tais advice more than any other body of people, because of the peculiar conditions in which they find them-

selves. There is such an amount of friction, so There is such an amount of rriction, so much irritability insuffest that one is com-pelled to look for the cause; and it is not necessary to seek far ere discovering it. What is it that causes somuch friction in society work, leading to so many upheavals and to so lamentame results? Why, nothing

but the most precious gift possessed by man-his sensitiveness, coupled with the greatest curse-his ignorance.-The Two Worlds.

PORTFOLIO OF

after he began to complain of his wife's ne-gleit and ordered nurse to prepare a room for herself and baby. They would be better There was a stormy interview between the husband and wife at this suggestion. Many her beautiful little daughter and demanded the companionship of their baby. "The tiger's.come back, Aunt Fanny," cried

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Renie is unable to say how she managed to

make the oversolicitous aunt understand that Mr. Wellman wanted his wife all to bimself.

But, finally, heart-broken, Aunt Fanny went back to her solitary home, while Renie remained in her luxurious one. "You've got a jealous husband," ventured

Aunt Fanny, who went every day to see her beloved child. "I believe it will be better for

"Perhaps it will, Annty dear," sighed Renie. Not many months later, however, Annt Fanny was welcome at any hour of the night

or day. Another soul had come into the Wellman home and the birth of the sweet little

daughter extinguished almost the presence of

the

off there.

with me."

stripe, either

mnt

he child-möther. But Renie rallied, for her little girl's sake

Until their child was several months old her

husband found no fault with her excessive de-

another followed, for the girl-wife clung to

Renie, one morning, when the devoted woman came to administer to her niece's comfort.

came to administer to her niece's comfort. "Mr. Wellman stayed at his club last night.

He says he shall do so whenevor I keep baby

ing the sorrow as keenly as if it were her own. "So the tiger came and spent the night with

me. He laid over there, in the apposite cor-ner," continued Renie, his great eyes fixed on me. And he didn't try to hide his green

"oh' my dear, dear child," interrupted her

"I know what the tiger means now. Aunt

FARBY,", said Renie. "Those eves belong to my husband, and the green stripe of jealousy

runs the entire length of his great nature.

"You have the power of definition. Renie," declared Aunt Fanny, "and a great power is

"I wish I'd found out, more about it and

studied the picture a little closer before I got into the tiger's clutches," said Revie."

And the older woman threw her arms about

"I wish so, too," agreed Aunt Fanny

the younger one: both weeping like children.

Self-Study.

Self-study is the only means of proving of disproving unconformable theories to 'us

our own book of life for information. But

"Oh! oh 'oh'" exclaimed Aunt Fanny, feel-

votions to the beautiful little creature.

further into the heroine's married life. would have had a different story to tell. It is not easy in making a plot to join to a ma-terialistic professor of a New York college who is a Hacekelian and a Monist, a woman who is a wonderfully powerful medium. On hardly sees how he could have accomplished this in any other way than the one he adopted, viz: to have her renounce her mediumship for me sake of her lover and to have him go so far on the road to Spiritualism as to believe in suggestion and hypnotism. To have made the story end without the culmination in π wedding would have been un-American in a, novelist. Is it not easy to see that the me-diumship which was so distasteful to the he-roine inder the circumstances of her young life, would, when love had its full sway, return in a sweeter, purer, gentler phase and be welcomed? Would it not surely end by be welcomed? convincing the husband that the wife he loved and the children she had borne him were something different from the sort of beings which his materialism had taught him: to believe them? Oh, yes, there is no doubt that the professor became a Spir tualist after that the professor became a spir tunist arter all, and there is equally no doubt that if the book had made him so Harpers, would, not have published it, and the readers who will now ponder its pages with startled delight The book has the freshness and breezines

of style which Mr. Garland always puts into his work. The first few pages go but stiffly, it is true, but the author's fingers go but sting, it is true, but the author's fingers grow more supple afterward, and the ink flows more freely as soon as he gets over his evident de-sire to avoid hackneyed words and to seek the startlingly new. The book, like all compromises, will dis-

please both parties to the controversy. The peculiarities of the scientific bigots, Tolman and Serviss, are well brought out. Serviss is dangerously near a prig and Tolman is en-tirely a bigot. The reissmann is, as his name in English declares, a "White man." and, ex-cept Papa-Joe, he is the only true living man the book

Clarke is an enthusiastic bigot. Rigot and enthusiast he was while a Presbyterian, and becoming a Spiritualist did not change him, but as he is painted, most readers will be inclined to attribute these disagreeable charbut as he is painted, most readers will be inclined to attribute these disagreeable char-acteristics to his Spiritualism and not to the man. This is equally true of Pratt, several of whom we all know. A coarse built in his business, he was no less so in his dealings with Spiritualism, of which he was capable of comprehending only the materialistic, or phe-nomenal, side. Dr. Britt is a decent chap whose introduction was needed for a purpose only vis: the acquainting Serviss with Viola's neediumistic powers; and, that being served, be used dropped out of the story. The is not unknown to us, the unwilling forced to yield to faws which are believed the could not control, by the yearnings of a mother, too selfsh to think of her daughter's good until at last she persuades hereelf that must be yieldeto. The one real, living, breathing, well-painted, human character in the book is Kate Rice. Byond dispute, she is a woman. The only particular in which she fails as a true bit of nature is in not more effectually recognising

In many cases of Asthma Piso's Cure for communition gives relief that is almost equa lau

ture; a large, powerful-looking man walked into the milliner's parlors. He had been standing on the opposite side of the street, he explained, and moving slowly about to avoid attracting the attention of the young woman she had been speaking to. He had come to make inquiries about her, he told Miss Fanshaw. On several occasions he had seen her on the street, but always accompanied by an older woman than herself. From the first he was attracted, as he had

never before been at sight of any yoman; yet he was unable to find out who she was. Would Miss Fanshaw arrange an introduction?

Unconventional though it might be, at sight of his visiting and business cards, which he handed her, Miss Fanshaw consented to do presented himself at the home of Renie and ber aunt, the elder woman having replied at once to the letter Mr. Wellman wrote while calling on Miss. Fanshaw; and which con-tained the one she herself had written. "That creature has walked right into this

parlor," exclaimed Revie, when she had fra-ished telling Aunt Faruy of her unusual ex-perience. "Yes," added she, excitedly, "and he's getting himself into a position that will hide that green stripe running down his back. "Of course, I know it isn't a real flesh and blood tiger," replied Renie, when Aunt Fan-

ny remonstrated with her for harboring such an absurd idea. "I knew that when I was standing in front of Miss Fanshaw's shop. Nor can I tell you how I see the creature. either. It isn't with my natural eyes. I see him just as plain as can be." de But Renie. "And his great. lustrous eyes jast hold me spellbound. He's got beautiful eyes, Aunt Fanny, beautiful eyes." cried Renie, putting her hands to ner own innocent-looking blue

her hands to her own innocent-looking blue ones, and running out of the room. Annt Fanny followed her; so did that tiger. In truth, the tiger followed her about wher-ever she went, until the day Mr. Max Well-iman called and Renie was sent for and asked to come into she parlor and meet him. After that the tiger's visits ceased." "His even are beautiful," remarked Renie, when Ar. Wellman had gone, and she and-her aunt were by themselves again: "they make me think of the tiger's," laughed she. "Do i speak of tirers, please," sold Aunt-Eanny. "We're got something else to think about and to see," added she. Annt Fanny entered into Renie's love story with a seet the 64-year-old girl was incapable of feeling-for a love story it in reality turned out to be.

of feeling-for a love story it in reality turned out to be. Mr. Wellman told of his intentions at once, and he was too well isnown to exact a long courtanip. So, after a six weeks' acquaint-ance, he and Reale were married. There was a long and delightful wedding journey, lasting six months and over a long time for Annt Fanny to be separated from her nices, who had never left her until now for six hours at one time. But the joy of arranging and putting in order the beautiful new home Mr. Wellman had given his young wife, compensated in part for the trying or-deal she was passing through. A greater one, however, was in store for her. The young wife had great difficulty in carry-ing out her bushand's wishes. To this day

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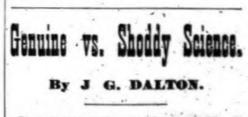
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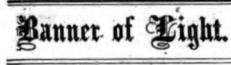
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The N. S. A. Declaration of Principles.

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

1. We believe in Infinite Intelligence.

2. We believe that the phenomena of namore 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 per-

sonal identity of the individual continues after the change called death.

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the tragic situation of the Princess Schehere-ands, doomed for 1,007 nights to have her head out off the next morning unless she could con-trive to divert from his homicidal intent the Caliph by telling him every night the part of an unfinished story so breath maly interesting that to hear the sequel, which he credulously thought would be "concluded in our next" he was forced to grant a fresh reprieve every twenty-foor hours until-as 1,001 nights make three whole years-his temper became so mollified that he resolved to keep her "on

tap" until she died a natural death. On the other hand we promise to make no exploitation of personal virtues; neither will we advertise in these columns our world-renowned successes. It is no secret that the publication of a paper with our standards is no sinecure. But we are as clear now as we were in those trying days in October, 1903, that it is due the Spirit World to keep a "battery" on this side that shall respond ever in loyal co-operation to the high purposes that inspire the efforts of the arisen to serve humanity on this plane.

It is not the work then of the General Manager of this company, exclusively, to keep this organ as a mouth-piece for our arisen brothers, but it is our problem, yours, if you are Spiritualists indeed, and from this time on let us make this our care, our business, our loyal offering.

Good in All.

The craft that anchors with a short cable wines not far. Some skippers of ecclesias. tical ships seem to fear that the tide, or the wind, will veer them out of the narrowest roadway. To secure their vessel they put out auchors astern as well as forward, and indeed, to the windward also. The wise man however, never rides with a short cable. The light ship, afar from shore, where shoals and dangers most do lurk, has no tight cable with hard and fast anchorage. With mighty length of line she swings far and wide over the sea. yielding gracefully to rushing tide or howling gale, and yet, safely bound, she fears them not:

Such a beacon one is reminded of in Dr. R. Heber Newton. He rejoices that he has a firm anchorage to an "historical church." as he calls it, and yet he lets out a noble, cable swinging freely into every wind of changing opinion or new thought, following every tide of popular investigation. Fearlessly he rides and . yet at anchor always. Stalwart, steady, sure and reliable, and yet free as the

winds that sweep the rocks. In a recent article in Mind, he touches a certain side of the various healing movements of the day which is worthy of a little emphasis in these columns. This is: The danger that in using our own doxy we shall forget that there is in others always some truth. If we are faith healers, mind curvers, spirit healers, allopaths, osteopaths, or what not, use our own if we prefer, but do not forget that everything human, in derivation or use, has limits beyond which it is powerless. Use, therefore, the good in all, and in our manifold experimentations with this body of ours (by the way, it is all the one we have and we play with it and try our isms upon it as if it were nine instead of one), do not forget that it is the body's good we seek and not the proof or disproof of any theory, the pet of the moment.

nee friends but our friendship is not returned And when we try to get up a hit of a dis cussion with them, as soon as we present our credentials we find we are in perfect accord except in dogma and for that we ca nothing. If they want it, they may It is but dross, not true metal; and that it is dross the world is learning more and more surely, more and more widely every day the sun_rises.

This is why no sneer crosses the Spirit-ualist's face when the Roman Catholic Church is spoken of, while such a subject to the hard and fast Protestant is like the proverbial red flag to a bull. And being thus disinterested, thus unbiased, we have the distinct advantage over all the world, we can look on and criticise both sides with the utmost good nature, saying "Fight it out, You are all our friends, if you only knew it." This brings us to ask a few questions, one of them is, "what is the secret of the long continued and widespread hold upon the human race which the Roman Catholic Church has?"

To this query there will arise at once the answer from many, "superstition." But this will scarcely do. For it does not fully explain all the facts.

Neither will "ignorance" be a sufficient ceply; for that church numbers among its votaries many of earth's wisest.

Its organization, the most marvelous ever known to man, goes far toward an explana-

The devout Catholic tells you at once that the whole question is answered by the fact that his church is directly ordained by God as the only true church. But this as an explanation- is not good for it does not account for the fact that a very large part, in fact the immense majority of the human race, are non-Catholic.

Is not the true and only complete explanation of the riddle to be found in the fact; not of the divine origin of the church, but because it is so intensely human.

The church has always been noted for its practical side, its adaptability to the circumstances surrounding it. Its doctrines, as explained by its teachers, are, simple 'enough for the most ignorant, superstitious enough for the most unlearned, holy enough to-inspire their saints, broad enough to cover every shade of thought, deep enough to hold the minds of the most intellectual and abstruse enough to please the most learned. Within its limits there is room and work for the lowest and the highest, the king and the serf.

The lesson for the Spiritualist is this? It is to despise no searcher for truth, sneer not at the ignorant gleaner nor spurn the learned investigator. But being broad ourselves, welcome every comer nor question the sincerity of his coming because his road is not that on

"The Devil is Dead."

That God is love, as a general statement has been rung in world-wide changes for many years. The full significance of the introduction of the love element in the world's religions in place of the terrorism of a Godfearing protestantism, is scarcely appreci-

When the horrors of the religious revivals which Jonathan Edwards and his Calvinistie crew so rejoiced in, had begun to fade into the sweeter cadences of the love power of God's providence, it marked the dethronement of the Devif in more than mere religion. War began to be less sought for, peace had its charms invoked and its praises sung. In politics and diplomaty greed and grabbing began to cease to be the predominating tendenties and "balance of power," the "concord of the powers," the "peace of Europe," commenced to be considered when the settlement of interests between nations was about to be made. It was once nobody's Business but the combatants', how international rows were adjusted, but the idea that the whole world had something to say, gradually grew up, it became everybody's business to see to it that the Golden Rule should be observed at least so far as to prevent the victor from outrageusly despoiling the vanquished. Then peace congresses were talked of , settlements of international controversies by arbitration prew more frequent, until today a Napoleou parcelling out Europe in kingships to his kin would be as much a solecism as to run the ark as a Cunard liner. These, things occur in international faw where there is no sanction, nothing to compel obedience to its mandates but the concentrated common sense of the world, the public opinion of a planet. Not the fear of an angry God, nor the terror of the heaviest artillery has brought more 'peaceful hearts to all the nations.' It has been the dethronement of a useless Devil, the increased be lief that God is love, and pot a jealous God whose ned carries death, eternal death, and eternal torment to his offending, children. This has been called a psychic age. The word is from the Greek, and one definition of it would be the soulful age, the age of the soul as distinguished from the iron age, the age of material force and war. The psychos, the soul of man, never so manifested its power over the material forces of earth an in the year of grace 1905; and never before was it so true as now that the "Devil is dead." Not that sin and fear and war have gone Pressing events disprove that and the uneasy head of a crown-weary Caar is a pitiful confirmation of that proof. But war and fear and sin are slinkin away before the culightenment of the nations an enlightenment which has not been produced by fear, but has been taught and pro-mulgated by the whitening light of God's love, ever increasing in the beart of man, the direct vibrations from the throne of the Omnipotent acting upon hearts attuned to receive, it as never before since time was and the stars sang together for joy."

Standpipes and Railways.

A standpipe is a well built up into the air. This is from the point of view of the well. The other way of looking at it, that of the standpipe, is that the well is only a standpipe gone wrong. Both are right. Both are sim-ply methods of confinement of water.

In the same way there are two sorts of ruts one, which is a long hole in the ground, and another which projects out of the castle. Looked at from the point of view of either, the other is the inversion of itself. Both are right. Both are only ways of confining within cramping limits the free course of the ve-

To carry the simile further: There are two orts of bigots, those who regard the thinker above them as the inversion of all that is right, and those who regard those below them as being radically wrong. Both are right, and both wrong. Both are limited and confined by the wall around 'them and' by the ruts they have made for themselves.

The scientist (to give concrete examples), spurns the unscientific man, forgetting that the world owes more to the practical inventor, or the man who puts into practical use the discoveries of his day, than to the theorizer who can see nothing beyond the walls of his laboratory.' The allopathic physician learned only after years of "regular" sneering that the "little pills" of the follower of Hahhemann did have power. The great Zollner was one of the world's great scientists until he published his "Transcendental Physics." Then he "had ceased to be a man of science," as one expressed it, and was regarded as a lunatic, a man whose senility had conquered his mind.

All these remind us of the cry of the Pharisee, "Can any good thing come out of Nazareth?" These scientific bigots cannot get out of the ruts and are as incapable of the freest action as a street car "off the irons." Their minds cannot overate except in the channels some one else has made for them. Do you suppose I would listen for a monent to the idiotic babble of a lot of ignorant mediums?" this bigot asks.

"These things he has concealed from the wise and the prudent and revealed unto babes" might be well borne in mind by those cealots whose vision is limited to the length of their own arms.

Nor are Spiritualists and those who boast that they are "free" thinkers one whit less narrow in their bigotry. They scorp the old, because it is old, not because they find its proofs or its arguments invalid. They shout their sneers at the scientific methods just as loudly as the scientific bigots rail at the "free hinking ignoramuses." It is only the other kind of ruts, the other sort of a well. Both scientific and unscientific bigots are right. both wrong. When will the time come that each can get out of the ruts, or, at least, look complacently at the chap who uses the other kind? Both lead the same way, both "get there" according to his own methods, and each must use his own. Have patience, then, and do not blame the street car that cannot travel on the roadway nor find fault with the wagon which finds the rails only a hindrance and a nuisance.

Sulphur for Yellow Fever.

When that friend of humanity and especially of the damb animals, Mr. George T. Angell, expresses himself at all, his utteror is so practical that it is worth Day attention.

N. S. A.'s Thirteenth Annual

AUGUST 19, 1905.

The thirteenth annual convention of the National Spiritualists' Association will be held in the First Unitarian Church, Eighth street and Mary place, Minnespolia, Minn., October 17, 18, 19 and 20, 1905.

Among those invited and expected to participate in the exercises are Rev. Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, Oscar Edgerly, Mr. and Mrs. E. W. Sprague, Mesdames H. P. Ressegue, R. S. Lillie, Laura G. Fixen, Eva McCoy, Margaret Gaule Ridinger and a galaxy of others.

Come one and all to the greatest spiritual convention ever held.

Special railway rates on the certificate plan can be secured over all linest Ask your railroad agent for certificate tickets to the National Spiritualists' convention at Minneapolis: the round fare will be one and a third of a fare.' Delegates and visitors desiring toreceive the benefits of this special rate must have their tickets vised by our railroad agent at the convention the last day. October 20,

and pay 25 cents each for such vising. Hotel. Niccolet, a first-class hotel on the European plan, will be headquarters of the convention. Special rates for good rooms, \$1 per day each person. Write and secure your rooms from Shattuck & Wood, proprietors of the Niccolet Hotel, Minneapolis, Minn.

The annual reception to delegates and visit. ors will be held at the First Unitarian Church Monday, October 16, at 8 p. m. All are cordially invited. Admission free to all meet-Harrison D. Barrett, President. ings. Mary T. Longley, Secretary.

"Horrible Example."

OFFICIAL REPORT FROM SAN FRANCISCO BOARD OF TRADE.

San Francisco, Cal., June 14, 1905. To the Honorable Commissioners of Health,

City and County of San Francisco Gentlemen: I have the honor to submit a partial report on the work of our laboratories relating to pure food, pure drugs, etc.

Acting on the recommendation of your Honorable Commission, I communicated with the Chief of Police and informed him of the "catsups," "condensed milks" and "evaporated creams" under the ban of condemnation, as shown by our recent laboratory analyses.

In the matter of "fresh ments" analyzed in the inboratory, report of which was submitted at the last meeting of your Honorable Commission, I have taken the subject up with the District Attorney. Pressure of business in the office of the latter prevented immediate action against the offending butchers, but warrants have been issued in five cases, the most flagrant, in order to make a test, as this is the first instance in which butchers have been arrested for this particular offense. The result of the indicial action will be known and reported, at your next meeting.

I submit appended report from the laboratory respecting the analysis of "Liquozone," an advertised nostrum, purporting to be an agent in which free oxygen and ozone are generated, and recommended for all of the ills which human flesh is heir to. This subject had been taken up extensively in the larger. Eastern cities and in England, and file analysis from our laboratory is in har-

which we trod the way to truth.

ated by the generations of today.

the phenomena of Spiritualism. 4. We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye even so unto them."

A Word with Our Readers.

Did you ever undertake to "run a paper?" If so, when, having found more than you could do in other departments, you had trusted the editorial work entirely to another (whom you supposed to be concerned equally with you in the mission of your paper) did you ever have that one leave you without an hour's notice?

That is our situation, which we refer to simply to explain any irregularities that may appear in the arrangement of the paper.

We are aware that our ignorance will seen strange to those who have been taken into the confidence of our late Editor and knew of his purpose for a long time, but to us there was no intimation of any such purpose until. we received the declagation through the mail on Wednesday.

Let this explain to our contributors, especially those from the camps, and particularly the representatives at Onset.

The last had so much accumulated from the preceding reports, and the contributions from that point were so voluminous this week, that we were obliged to cut them in order to bring them up to.date.

We speak thus fully that the speakers reported by our correspondents at Onset may understand that our correspondents are not to be held responsible for any seeming partiality.

We do not threaten to inflict, upon our reading public, a page of editorials from the pen of the Managing Editor in each issue, but we do promise to not leave the quarter-deck again until the cruise is better defined or we have entered the harbor.

We expect to make some announce readers in the coming issues that will and them to congratulate us on this change been forced upon us. In the meanmber the "Banner of Light," so long its character, stands for what ou d Colville terms "Orthodox Spiritualism, our understanding of "Orthodox Spirit at he as broad and inclusive as Ines drawn by our estsemed co-worker, Susie Clark, as reported in our notes the City of Light Assembly, Lily Dals. Pray do not expect as to return to this topic gain, unless we are obliged to, but we stell ant it was due to the readers to explain in

The Broad Way.

As Spiritualists stand rather as spectators than as participants when controversy over dogma arises between Protestants and Catholics, we can assume the position of umpire and discuss both sides without prejudice. This is true because both sides agree with us in many of our truths, and the only rational difference from us which either side betrays dies in those theological dogmatic statements called creeds which have nothing to do with religion but belong to the mental side of our nature alone under the hall-mark of "Philosophy."

The Catholic, if one of this flock investi-gates Spiritualism, asks: "Why do you go outside of the true Church? All these things have been known and recognized by us for centuries. ' To; us these things are no' mysteries. Did not Joan of Arc, and innumerable other saints and holy ones of the Mother Church see and hear spirits? She was what is now called a clairvoyant and a clairandient. Look into these things as closely as you please, but you cannot be led by them outside the pale." -

Without exception, too, every sett known o Protestantism recognizes the existence of life beyond death and that some of those departed do come back and communicate with the living ones here. The Swedenborgian is practically a Spiritualist with the difference that he believes we should not call for the spirits, but wait in patience the wish of the departed, and answer, rather than invoke, their call. The so-called Evangelical sects do not deny that in days of old this intercommunion existed between the present world and the later, but he thinks the wires are down in the present day, although; outside of his church walls, when "nobody is nigh" he will usually (if he has thought at all) revel in an opportunity to tell the tale of his beliet in spirit communion to some safe and sympathetic car. The sgnostic neither belives nor disbelieves, but stands with that wonderful balance which is called indifference upon the theological fence, ready to fall either way and fearing lest he may have to fall on the side where some positive belief as and detend may compel him to have opinio He says, with that look of wisdom which has nothing wise beyond the look, "Yes, I presume if may be true, but I have my doubts."

So we are friends to all except those have Harveyised the steel with which dogma has covered their hearts, by a bondage to an intellectual theology and even to those we dere to an

There is but one life, one in pe and one surety for all men-God.

We remember some years ago having attention called to a simple prescription, within the reach of everyone, for a help in the aggravated cases of 'Grippe that were then prevailing in our city.

In a letter addressed to the Boston Herald he has given another evidence of the practicability of simple remedies for grave diseases, and we make it possible for it to become the property of our readers by reprinting as he gives it:

Many years ago the Hon. Casey Young, member of Congress from Memphis, Tenn., told me that he and many others escaped from yellow fever, which had been prevailing to a terrible extent in Memphis, by simply wearing powdered sulphur in their shoes. In one instance he had a large number of gentlemen in his offices, and advised them in regard to this matter, and every man who accented his advice escaped the fever, while quite a number of them who did not had it: and I have heard that agents of the Howard Benevolent Society have escaped yellow fever by adopting the same precaution.

When the grip was attacking almost every family in Boston some years ago, I sent an officer to the Byam match factory, who reported that out of the large number of person's employed there not one had been attacked by the grip. I distinctly remember reading some years ago that all persons working in the Italian sulphur mines escaped the malaria that prevailed all about them. I remember, also, in a book written by an eminent German physician, franslated into English, his assertion that persons observing the ordinary rules of health and wearing sulphur constantly in their shoes were completely protected from cholers.

It. niay be that the old New England custom of our forefathers and foremothers giving to their children every spring brimste and molasses, was not without a good foundation, and the effect of a few doses, as many of us know, is sufficiently powerful to blacks the ailver pieces carried in one's pocketbook so that car conductors and others someth hesitate to receive them. I think, in view of the present epidemic in the South, which may increase, it is well to send out this informalikely to attract public attention

Wisdom, justice and mercy are three human attributes that are akin to the divine. Ac-cording to theology, these are not exercised by dwinity-and it is a fact that too often they are not displayed by humanity.

mony with the analysis made by the chem ists of the laboratories in the various cities where this particular subject has been investigated. Liquozone contains no free oxygen nor ozone, but is a mixture of acidulated water: Water constitutes 98.69 per 100, while the acids used are sulphuric acid and sulphurous acid in proportions of .9684 per cent. of the former and .2016 per cent. of the latter. It also contains traces of formaldehyde. Its use, therefore, as an internal medicament, is prejudicial to the individual health, and its use to any extent in a community, in the same manner, is prejudicial to the public health.

I. therefore recommend that it be condemned by the Commissioners of Health, as a permicious and unsafe drug. It may be used as a disinfectant for drains, urinals, stables, etc., and probably no objection could be urged against its external use by an individual say to exterminate barber's ltch.

I therefore recommend that the same action be taken in respect to this deleterious drug as is prosecuted by your Honorable Commis-/ sion in the case of impure foods, viz.: that the Police Department and our Department act conjointly to have it removed from the shelves of all dealers handling this drug, and that the selling, exposing for sale or giving away of Liquozone, in the City and County of San Fraueisco, constitute an offense, the violation of which will be followed by 'arrest of the offenders.

Respectfully submitted. D. F. Ragan, M. D., Health Officer. COPT OF ANALTEIS. June 15, 1905. Sample 1. Liquonone Source W. D. Co., Market Street. Inspector M. J. Brady. Analysis Strongly acid Reaction ... Specific gravity 1.0083 Non-volatile material at 100 deg. C. 1.81% ----Water at 100 deg: C. 00445 .1929 Sulphurous, acid ormaldehyde Traces Contains no oxygen or genne.

The spirits have incessantly told us that life on earth guast be just and true in order to inherit pence and joy in the soul-realm. Periodical good intentions will not suffice; but Periodical good inten a proper roling of all days and hours is posttively requisite.

Ash municipal Geo. T. Angell.

AUGUST 19, 1905.

Campmeeting Hetos.

Onset (Hass.) Notes.

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

the Banner of Light. Saturday, August 5, 1966, Massachusetts State day.-At precisely 2.30, President George A. Fuller opened the meeting. A. J. Maxham sang, "Speed Away." Carrie F. Loring, treasurer of the M. 8. A. made the invocation, after which President Fuller said the M. 8. A. is doing a good work. It is need-ed in order to earry the traths of Spiritualism into localities where they have never received it. We, as an associat.co, are opposed to vivi-section, vaccination and capital punishment. We also believe every, person has a right to select his own physician. He was sorry that the Spiritualists were not exempt from big-otry. He believed in concerted effort. Mrs. C. Fannie Allyn said: "Thope you are here to think and talk organization. Singly according much."

we can do nothing, but together we can ac complish much." Miss Susie C. Clark said: "What do we

have the state association for? Not alone to promulgate our true religion, but to help make the perfect man and woman, to develop the divine out of the human, to gain universal brotherhood and sisterhood; then let us come together valantly and bring the kingdom of

together valiantly and oring the bring the heaven on earth." Mr. J.; B. Hatch spoke briefly. Mr. J. W. Colville said: "We can all come together and stand for liberty and freedom. Whenever any 'one person's liberty is assailed, then all are assailed, and we can all agree upon that." . Mrs. Kate M. Hang gave messages, Mrs. Carrie P. Pratt said: "Do not believe any-

thing ever came to-this world that bore fruit. age but what it was thoroughly organized." Mrs. Carrie F. Loring, treasurer of the M.

S. A., said: "Let us come together in the interest of this one thought. Then we will realize what it is to be helpful to each other." A vote of thanks was extended to all speak-ers, mediums, musicians, to Dr. Prentiss for flowers and to Mr. J. B. Hatch for beautiful decorations of platform, to the Onset Bay Grove Association for use of the Auditoriu and to all who in any way helped to make the day a success, and to all friends for gen-erous donations. Money and donations re-ceived up to the present time amounted to \$71. Sunday, August 6, 1905.—A large audience

gathered to listen to the address given by Miss Sasie C. Clark of Cambridge. Mr. Max-Miss Sasie C. Clark of Cambridge. Mr. Max-ham opened the meeting with a wocal selec-tion. Miss Clark read a poem by the Rev. Henry Van Dyke. A dust followed by Miss Alice Holbrook and Mr. A. J. Maxham. Miss Clark took for her subject, "Spirituality," and it was presented on a high spiritual plate. The spiritual life must first be a healthy life. Spirituality means expansion of every faculty of the sum An unbroken storement with the of the soul. An unbroken atonement with the Great Spirit of all life and love.

At $(2)_{p}$ m, the largest audience of the sea-son (interest to Mr. W. J. Colville, Mr. Col-ville has made many fast friends in this coun-try, and it is with regret that they hear of return to his native land. Mr. Colville's ject was "The Kingdom of God and the

us return to his matrix and on and the subject was "The Kingdom, of God and the Republic of Man." He said: "There is but one God. God is the one light; the one everything. We should speak more of the right of humanity. Humanity is itself a divine revelation. Abraham Lincoln said when God had a work for him to do he did not send an angel to tell him to do it. There is no divine minister that steps down from heaven and writes a book and then goes back into his own study. God will take of the soul: you must take care of the care of the soul; you must take care of the body. When you go down with your love into hell, then you will find that evil gives way to good; then you will find the Kingdom of God. The world is my country, the universe my home. Let it be in sunshine when you

At the close of the lecture, Mr. Dobson moved that we, as an audience, pass a resolution, but not as a farewell or a good-bye Be it resolved, that we extend our thanks for and the kindly words Mr. Colville has spoken. The resolution was carried by the audience rising. Mr. Colville said in response:

BANNER OF LIGHT.

second week of campuseting a ss I take my pen in hand ekly letter to the "Banner," the welfare of the camp a my weekly est in the weifare of the camp and success in the meetings is manifest everywhers. Mrs. T. U. Reynolds' lectures and messages gave excellent activitation on as vice-president of the association she is always ready for duty and responsive to the call. Mrs. Carrie E. S. Twing has attracted good andiences, and, as usual, finds lots of appreciation at our camp. Rev. May 8. Pepper is our drawing eard, part excellence. Her andience on last Sunday afternoon filled our large Temple, and stand-ing room was at a premium. Mrs. Pepper's lectures were splendidly delivered and replete with instruction and interest. Her messages were marvelous manifestations of psychic power. She occupies our platform on Satur-day evenings, August 19 and 26, on Sunday afternoons, August 20 and 27 and on Wednes-day afternoons, August 16 and 25. On Tues-day, August 15, and Thumday, August 17, Mrs. Carrie L. Thomas will lecture and give messages, and on Tuesday creming, August 22, Mrs. Kate M. Ham will hold a test seance in the Temple. Mrs. Han has been specially enged for this occasion. The band concerts which are being given from the femple. Mrs. Han has been specially enged for this occasion. The band concerts which are being given induce to the music lovers. Commencing on Sunday, August 20, a band of twenty-four meaning till the clover of camp. The music of the Ladies' Schubert Quartet is as popular as ever and adds much to the pleasure of our meetings. A splendid concert was given in the Temple last Wednesday night by the Chil-drein's Lyceum from which about \$17 were realised. Mrs. Wightman, our conductor, is efficient and energetic and is ably supported by the other officers. in the meetings is m T. U. Reynolds' loc excellent satisfaction mt everywhere. Mrs

Laks Pla

by the other officers. The concert opened with singing by the

The concert opened with singing by the Lyceum children and recitations were given by Josephine Wightman, Freddie Hale, Mrs. Pense, Gracie Blinn, Myrtle Provincial, Ruth Hart, Reeagh Boyden, Marguerite Previosso and Evelyn Morse. Vocal selections were rendered by the Misses Lillian, Ada and Marion Rising, little Marion Pense, Mrs. Lida Hairt, Miss Flossie Merrill acting as accom-panist. Little Marion Rising gave a violin solo in a splendid manner, and was heartily encored, and the selections from the Rising Crchestra were well received. Mr. Frank C. Bryant, played with the orchestra in the ab-Bryant, played with the orchestra in the ab-sence of Mr. Rising. We are proud of our children and this orchestra, five members of which are under 12 years of age, furnishes the march music for the Lyceum. The dancing pavilion is well patronized and Manager Stratton is outdoing himself in cre-

The cake-walk last Tuesday evening filled

the building with spectators. Stratton's Or-chestra, noted for its good music, hever played better and the dozen couple of little children in their attractive and dainty costumes made

A few of the more recent arrivals this week were Mrs. H. L. Leonard, Mrs. A. E. Pitcher, Mrs. Katé Blinn and Mollie and Annie Plinn. Mrs. Katé Blinn and Mollie and Annie Plinn. Mr. and Mrs. Samuel Graham, Mrs. Clara E. Strong, J. C. Spring and wife, C. S. Kellogg and wife, Prof. C. E. Sargent and wife, Mrs. H. H. Draper, Mrs. Robert Sully, Mrs. S. B. Whitney, Harry Arnold, Mrs. E. B. Phillips, Mr. and Mrs. F. A. Tinker, Mrs. A E. Fletcher, Mary L. Wade, Philander Wilbur, David Williams, Sarah A. Byrnes, Mrs. Ella Draper, Son and daughter, and Mr. Otis A. Hand. Hand.

The Lake Pleasant Hotel is having the record year of its history .- Albert P. Blinn.

Unity Camp, Saugus Centre, Mass.

Alex. Caird, M. D. Pres. Sunday, August 20. Mrs. Cora L. V. Richmond of Chicago: regular services 2 and 6; conference 11; concert 5; hunch served; cars leave Scollay square 19 minutes past and, 11 minutes of the hour, direct for camp gate.

Camp Progress, Upper Swampscott.

Salem, Mass., Aug. 9, 1905.—A large audience was present Sunday, August 6. The people are earnest as is evidenced by their attention given to all the speakers and mediums To day many hearts have been made glad by the sweet, comforting messages that prove life beyond the grave. The conference meeting at 11 a. m. was opened by a song service. Mrs. Johnson presiding at the organ. Mr. and Mrs. James Smith, Mr. Barker and others were the speakers. At the 2 o'clock meeting Mrs. Fox, Mr. Barker and Mrs. Abbie N. Burnham, one of the veteran workers of the Cause, and fine selections by the Mowerland Park Quartet made an excellent program. Four o'clock meeting opened with a praise service followed by "The Story of the Two Glasses," b. Mr. Willey, Remarks by Mrs. Nutter and Mrs. Remarks and messages by Mrs. H. Matson. A. McArthur and Mrs. Annie L. Chapman W. Boonhover. Selection by the quartet, "The Silent Sea." After the meeting closed a large circle was held circle was held. A public circle is held every Thursday afternoon at the grove Mrs. Mabel Page is the medium .-- Mrs. Hattie S. Gardiner, sec.

Spiritual Life," outlined how k may be un-folded and encouraged, and how spirituality is expressed in daily action as proof of its post-action. It must be a life of physical health and metal poise, life of mastery over earthly. limitations, a growth that, is won from the density of material consciousness and ex-pressed in noblest service to humanity. Mise Clark gave her third and last lecture before the Assembly on Thursday, August 3. Her subject, "Weak Places in Our Armor," was handled as a master artisan might sound the material coat of mail before sending the wear-et into battle. But in the pointing out of these weak places she did not leave them without giving the trastment whereby they might become more perfect—she said in part: "The churches are not our foes, but should be considered able allies to help on the cause of Spiritualism-all members of one brother-hood under different unfoldment; overcome spiritual lames, make something of your-selves, build up individuality, make something of yourselves rather than try to absorb the knowledge others have gained. It is as es-sential to feed the mind as it is to feed the body if we would grow mentally. Read more, investigate more in order to meet the attacks of our opponents; cultivate habits of thinking. Mise Clark said she had been told that she was a Theosophist; and then declared: "I am a thiversalist: I am anything that contains of and of truth, but above and beyond all am a Spiritualist!" Laura G. Fixen, one of the most versaille characters on the public platform today, gave one of the most powerful problem of Human Redemption." Her in-spirational thought was lofty, uplifting, in the highest degree. Genty and reverently she touched upon the (to her now) fallacions tenchings of orthodoxy-for, at one time her faith was founded upon them—but after much the problem of Human Redemption." Her in-spirational thought was lofty, uplifting, in the highest degree. Genty and reverently she touched upon the (to her now) fallacions tenchings of orthodoxy-for, at

thought, investigation and use of reason in her research, she has reached that point when she she can understandingly declare "The world did not need to be saved-the world never was lost; nothing was ever wasted, nothing ever annihilated. God fills the uni-verse. Did God create perfection and then imperfection? Each shall be his own redeem-

er, moved by the power that speaks in a grain of sand-the force revealed in a flower!" Mrs. Fixen has a soul big enough to take in Mrs. Fixen has a soul big enough to take in the universe-the good in all creeds, all ex-pressions pertaining to the uplifting of hu-manity. She is vice-president of the Illinois State Association of Spiritnalists, president of the Marie C. Brehm W. C. T. U. at Chicago, business manager for sixteen years of the Working Women's Home Association of Chi-cago and is a member of the board of trustees of the City of Light Association. of the City of Light Assembly. She will at-tend and speak at the national convention of Spiritualists at Minneapolis tais fail and also attend the national meeting of the W. C. T. U. in Los Augeles, Cal. Mrs. Fixen was a co-worker with Frances Willard and the cause of temperance to her is one of vitel interest Mrs. Georgia Gladys Cooley of Chicago has followed the lectures this week as message bearer. She is extremely sensitive and her psychic power very pronounced. She is an multring worker and her present tour has extended from Oregon to New York Her work at the City of Light Assembly has been

very acceptable. Mrs. Annette J. Pettengill of Boston, who preceded Mrs. Cooley two weeks, has by special invitation of President Abbie Louise Pettengill, decided to remain until the close of the assembly. In her work as a test me-dium Mrs. Pettengill has the advantage of education, culture and refinement, and she brings with her an atmosphere of truth and sincerity at once elevating and ennobling. An addition to the musical talent for the week has been the singing of Mrs. Jessie Star Hawkes of Warren, Pa. She has a mezzo-so-man while a constitue at the Hawkes of Warren, Pa. She bas a mezzo-so-prano voice with a contraito quality of tone, which, with her broad culture and fine meth-od, produce most satisfactory results in the rendition of her sefections. A musical feature of the week was a con-cert given by Clarence de Vanx-Royer, as-sisted by Mrs. Hawkes and Prof. Arthur Undels of Tenetro Canada

Uvedate of Toronto, Canada, a pinnist of some mote. Mr. de Vaux-Rover is a noted Minnesota Spiritualists, Wake Up! violinist, celebrated is th in Europe and Amer-ica for his masterful manipulation of the Among other noted visitors yow at the City of Light are Dr. and Mrs. C. Walter Lym and son, from Oakland, Cal. The former is an eminetit healer and gifted psychle, the latter is a finished musician and will doubtless givan exhibition of itis talent before leaving the assembly.

by Sonas to be the greatest lady cornected in the world. Miss Hasel Werts of Anderson, Ind., played the plane accompaniments to Mrs. Lynch's cornet soles at each service. Mrt. and Mrs. Werts and daughter furnish the music. General antisfaction is manifested by their efforts. Mrs. Marion Carpenter begins her engage-ment August 12 and closes Aug. 17, giving tests from beyond at the close of each of her hertares.

lectures. Chairman Mr. Edgerly speaks twice during the present week. Thursday and Friday after-

poons. Tast Sunday was a day long to be remem-bered in Grand Ledge. Wm. Divine, camp manager, is much elated over Grand Ledge Camp prospects. A masked ball composed of the campers last night was excellent. Old and young partici-

Following is a list of the mediums in camp Mrs. C. Oswold and Mrs. Hamilton Gill of Chicago: Mrs. N. N. Russell, Grand Ledge, and Mrs. Jennie Martin of Grand Rapids, all c airv: yints. Dr. Stephenson, Bay City, mag-netic healer: John Mabee, Saginaw, material-izing medium; Mr. Oliver Comstock, Mar-cellus the first medicine sized the test daily cellus, the fire medium, gives his tests daily, -Rena D. Chapman. cellus

Movements of Platform Workers.

W. J. Colville during the past week has been lecturing to splendid andiences at Lily Dale, where everything is very brisk this sea-son. On Wednesday, August 9, his opening lecture on "The Signs of the Times" was given to a full auditorium and widely reported arven to a tall auditorium and widely reported next day in the papers of Dunkirk and James-town. On Sunday, August 20, he is to speak at Lake Brady, Ohio, and then proceed to give a short course of lectures at Clinton. Iowa, before returning to New York, where his address is 125 W. 56th St.

Dr. Sellen in New England.

AN APPRECIATION.

Among the newcomers to the Spiritualists field of workers in New England not one promises to be of more benefit than (Mrs.) Dr. Sellen from the state of New York. It was the writer's privilege to meet her when in Onset and receive from her likeral heart assistance in the V S U program presented

We have just learned, from a friend whose udgment we highly prize, that "Dr. Sellen's ectures are worthy of profound considera-ion" and the hope is expressed that Bos tonians will welcome her warmly in Sep-tember and insure her a generous hearing. The "Banner of Light" leads in extending her cordial welcome and hopes to have the pleasure of seeing its little class room, (which is to be opened at once for such work) filled with intelligent pupils of this charming eacher

Quoting further from our friend's estimate "Dr. Sellen has a charming personality which has appealed to me strongly, and more than one heart to heart talk between us has revealed not only a well poised woman, but the crowning of a tender, affectionate nature, which sanctifies her glorious womanhood. "With her unselfish nature she has worked for the read of hereaftich is the same set.

for the good of humanity in the past, and I firmly believe, will bronden her sphere of "Already she is giving the proceeds of h-

Alteraty are a primalists, and I sincerely hope, and know you will with others, and myself, knit the bonds of kinship between Dr Sellen and the Spiritualists more closely. The "Ranner of Light" most cordially wel The "Ranner of Light" most cordially wel-comes such workers and shares the hope of our correspondent that Dr. Bellen will at least spend the winter in Boston and her work be-come a prominent factor in the splendid spirtual undertakings we bespeak for the coming

THE RIPERING OF THE SOUL

John & Lows.

There is something steris upon me as 1 areas the journey o'er And the vision of my childhood seems as real ng steels upon me as I dream

- as of yore. With the lark upon the meadow and the crickets and the birds
- crickets and the hirds Every fibre in my nature with a childlish gless was stirred. Now my heart's attuned as tensely the' my childhood long has gone And the lark and cricket cheer me with a richer, sweeter song. And I read the deeper meaning of life's pur-mes on the swell

- pose on the scroll As the fading of the body marks the ripenin of the so
- All the friendships we have nurtured and the loves that we have known Have a richer, finer meaning when our routh-
- ful days are gone. When life's sunlight falls obliquely and the
- shadows longer grow. And our inner life's expanding with a warm
- and steady glow, We're attuned for sweeter music than out
- prize is near. And we revel in life's richness as we're draw-
- f ing near the goal When the fading of the body marks the ripen
 - ing of the soul.

Gleanings from Summer Gatherings.

-W J Cobulla

Though the columns of the "Banner of light" are well filled from week to week with unple reports from many camps and other popular summer meeting places. I ren-ture fo add a few words to the ampler testimony of other correspondents by way of per-sonal tribute to the many excellencies and manifold improvements with which I am coufronted wherever I may turn.

Onset never treated me more graciously and never did 1 see finer audiences assembled in its leafy grove, and in its spacious Temple and areade, than during the nine happy, brief. days I was privileged to open there this sea-

In Fuller was so extremely kind and urent that it was with real sorrow that I was suppelled to decline a re-engagement for next August as I feel convinced that long ere then I shall be many thousand miles from New England

Onset impressed me this year with vigorous vitalit, and, did i includge in easting horo-scopes 1 would not besitate to predict a bright and highly useful future for that consecrated spot which will. I am convinced, for many seasons to come, not only sustain, but add lustre to its reputation as a powerful

focal center of spiritual energy, I was delighted to meet good old friends from all over America and from far across the seq. My only regret was in being obliged the sense. My only regret was in being obliged to leave for Boston only a few hours before the expected arrival of Mr. and Mrs. Richand whent I have not met for several years. preceded or followed me that I had to be wing to the fact that they have always hastening on to the scene of a next engage-ment when he were arriving at a resort.

ment when Mey were arriving at a resort. After leaving Onset and speaking at the funeral of a valued friend in Charlestöwn, I hastened to New York, and from there went direct to Lily Inde, where the City of Light Assendit, under the extremely efficient pres-idency of Mrs A 1. Pettenzill, is transcend-ing its best achievements of bygone Searts.

Improvements confront the visitor at every men and the platform was never more richly supplied with caried talent than at present. Mr J T Lillie is an admirable chairman in the Anditoriola He is kind and courtsincarnate subbeam, spreading light n the path of #H

and instructed a spleudid andience, and Mrs. thalys Coder has been most successful hursonant descriptions from the platform Both hotels are full and I have not seen a meant cottage. The gifted lady who re-ports for the spiritual and secular press is doing a great messionary work with her facile

"Wherever I am, we can all be in spirit communion with each other. I thank you for making that privilege more fully mine.

Mrs. Kate M. Ham gave a sennce. Mr. Colville gave the benediction and then held a reception. It was a great farewell. There must have been fully 10,000 people on the

prounds today: Dr. George A. Fuller received the congrat-ulations of all the compension the anniversary of his natal day, August 5. Mr. and Mrs. W. F. Schnieder of Lawrence

have been in constant attendance on the meetings during the week. Monday. August 7, Conference Day,-Mr.

Maxhain presided in the absence of the presi dent. The subject was: "The Literature of Spiritualism." Mrs. Ham told why she was a Spiritualist and closed with an original poem. Mrs. Delia Smith. Mrs. Nellie Putney, Dr. Huot. Mrs. Whittemore, Mrs. Sellen also spoke and gave messages." "These are messages."

Tuesday .- The meeting opened with singing by Mr. Maxham. Dr. Fuller introduced Rev. Cora L. V. Richmond, who was generously re She spoke impressively for an hour She said in part: "Spiritualism has a more impression in the last fifty years "Spiritualism -has made any other religion. It has compelled a more spiritual preaching in the pulpits and les be Spiritualists are a peace-loving An impromptu poem closed her leccreed The people." ture

Wednesday, Equal Rights Day.-The Equal Rights Lengue of Onset had charge and its president, Miss Arabella Ames, presi 'e'l. The speakers were Mrs. Carrie P. Pratt. Mrs. Lu-cinda B. Chandler of Chicago, Mrs. Dr. Sel-len, Mrs. C. Fannie Allyn, Mrs. Cora' L. V. Bolomad and Haray B. Bladesch, La Ara Richmond and Henry B. Blackwell. In the afternoon in the Temple the following spoke: Mrs. Annie K. Hiaman, Mrs. Susan Fessenden and Mr. Blackwell:

den and Mr. Blackwell. Thursdan-Mrs. Richmond arswered ques-tions at the meeting today. The questions answered were in relation to the present peace negotiations between Japan and Russis. Physical Phenomena of the Future, Christ's Mis-sion on Earth and Reincarnation

Friday, Conference Day, --Mrs. Mears, Mrs. Delis Smith, Mrs. Bassett, Mr. J. M. Young, Mrs. Mason, Mrs. Washburn and others spoke.

Sunday, August 13.-Great crowd and fine day. Mrs. Richmond lectured in the morning on "Life on the Other Planets." Mrs. Richmond has been engaged for another year. In the afternoon Mr. J. J. Morse moke on "The Rescue of Humanity," followed by Mrs. Ruth A. Swift, who gave messages.

The Onliset Wigwam Co-Workers held their annual meeting Saturday. Angust 12. The fol-lowing-named officers were elected for the en-saing years. President, Mrs. May C. Weston, for the eleventh year, first vice-president, Mrs. & Emma Corlise: treasurer, Mrs. S. A. Currier: secretary, E. A. Blackden; direc-tors Miss Susie A. Tripp, W. H. Bounseville, James B. Johnson, Mrs. Sarah E. Osborn and Edward Cutran. The society is in a Bourish-ing couldition, the meetings are of a very in-teresting and harponions character and the attendance duily is very large. The annual fair will be these August 14 and 15.-E. A. Blackden, secretary. Onset. August 18, 1905,

. Lily Dale Camp, N. Y.

City of Light Assembly, Lily Dale.-If the assembly audience was delighted and charmed with Thomas McClary's lecture on the subject of "The Mussion of Mirth." none of the admiration and enthusiasm of his audience was lost, but rather intensified an hundred fold on the occasion of his second and last lecture for this season at the City of Light Assembly. The subject was, "Sunshine in Labor." A few points sketched from the grand lessons he taught were: "How may I be happy in the lot which has fallen to me? Adaptability, get into your right place. When we get where we ought to be, all the forces of nature are on our side." How to get into your right place-do well what you do until you get there; keep the object in view. No matter how irksome The object in view. No matter how irksome and unbougenial your work, do not slight it; it is is the property knowledge of having done your best is in the very knowledge of having done your best is is isolated with the object you have in view, and by noise the object you have in view, and the object you have talent. It is out the child is inclinations. What the child durines, the youth endeavors, the man sequences are an occupation one of useful durines. Have an occupation one of useful durines. Have an occupation one of useful durines. They sould be be the set of the set of the set of a position which does not bring some your a special answer with itemate the path all though life. Some of the set of the object reases and the parts of his subject tracters and the parts of his subject tracters with final who with the reases according to be set final who have taken and again, as the set of the parts of his subject tracters with final who have the set of uncongenial your work, do not slight it;

Along with all this intellectual pabulam is furnished lighter refreshment in the weekly dances, bowling, fishing rowing, etc. On Friday night last a minstrel show by local talent was given which would have done credit to Al. G. Fields.

The children of the Lyceum are billed for an entertainment August 25. The attendance is daily increasing and the popular expression "that no more successful season than the present was ever experienced at the City of Light. Assembly .- Matilda Orr Hays. C. La A. press correspondent.

Grand Ledge Camp, Mich.

A HARMONIOUS SESSION OF THE OLD TIME KIND.

This is the third week of Grand . Ledge campmeeting, which closes Sunday, August 20. It is an enjoyable gathering of genuine Spiritualists, Spiritualists who belong to the old time sort, who believe in the phenomena as well as in the philosophy of Spiritualism.

- Many persons in camp are pioneers in the Cause-aged men and women who love to re-call incidents in the early years of the Cause. To these persons death has no terrors. They are ready to pass through the portals, and there are not a few among the number who are looking forward to time of death with pleasurable anticipation.

Our camp is rinning along smoothly-no discord-pothing to may the harmony which has reigned supreme in this camp from open-

ing day. D. A. Herrick of Grand Rapids, who is now serving an engagement in the Freeville Camp in New York, closed his engagement on

in New Fork, August 3. Thursday, August 3. On Sunday morning, July 30. Mr. Herrick delivered an address, the venerable Dr. Peebles assisting in the afternoon services. Mr. Herrick is a natural born orater, and he must indeed be a sleep headed fellow who must indeed be a sleep headed fellow who

Dr. B. F. Austin of Rochester, N. Yi, who within the past five years has cained an en-viable impression as a lecturer upon the Spiritualist platform, begun his engagement here

Itualist platform, begun his engagement here on Friday. August 4. Dr. Austin is a scholarly man and his many years of experience as a Methodist minister gives him an advantage not possessed by the average lecturer. His logic is easily within the grasp of the ordinary mind, while his lan-guage is forcible and faultiess. The doctor closes his engagement tomorrow and goes to Wisconsin.

Wisconsin. Sunday, Angust & was a red letter day in Grand Ledge Camp. The attendance was un-usually large. Dr. Austin delivered, two lec-tures, both to large audiences, and many were the complimentary remarks made by his hear-ers at the close of his lectures. A feature of the day was the appearance upon the plat-form of Mrs. Anna Berger Lynch, the re-nowned lady cornetist, à intusician declared

As the time is rapidly approaching when the national convention of Spiritualists will be held I thought it would be well to inform you of the arrangements hadd for the en-tertsinnent of the delegates and friends who will be here

The First Unitarian Church has be curved to hold the sessions of the contrustion It is contrally located and is one of the prot-tiest churches in the city. The Zumbachs the ladies' quarter of Minnenpolis and other lo-cal talent, have been secured to furnish the ifinate! The official headquarters will be at the Nic

olet Hotel, one of the best in the city results can be engaged at the rate of \$1 per day. each person. European plan

is greatly to be desired that the state of Minnesota be strongly represented at the national convention, and to that end it is necessary for every local society to have a representative at the state convention held in Minnenpolis September 7, 8, 9 and 10. It is a great honor to have Minnenpolis chosen for the thirteenth annual convention of the N.S. A. of the United States and the Dominion of Canada, and we hope that ever society will show its appreciation b, sending a delegate to the state convention

It is the heartfelt wish and desire of the officers of the Minnesota S S A that Minnesota shall have the privilege and hone of being the first state to throw open the ours of the national convention free to the public, as this organization was and is intended to do missionary work and one to do that work is to have the sessions freo all, as other religious bodies do ... To do this it is necessary to raise the sum of \$300 above hall rent and other incidental expenses. To help in this work the ladies of the different suxiliaries organized under the name of the ladies' entertainment committee for the S., will serve dinners and suppers in the commodious dining room of the church. Another way will be the badges. Are you in-terested in the success of the convention? If so, send \$1 to either J. S. Maxwell, president. C. P. Follett, secretary of the S. S. A., 1664 Hennepin avenue, for a hadge, and we trust that every Spiritualist in the state will buy one as a mouvenir of the thir-teenth annual convention of the N.S. A.

I want to urge the necessity of makto have the national convention a grand, suc-cess. It reats with each and every Spiritualisy in the state to make it so. Wake up and prove to the world that you appreciate the prove to the world first you appreciate the opportunity that has been given to show what Minnesotana oan do. Make the designtes, speakers, mediums and friends who come here from all parts of the United States and Can-ada, at their own expense, feel that they have been so welcome and appreciated that the remembrance of the thirteenth annual conven-tion of the N. S. A. will always remain more than a red letter day. Yours for the Cause, J. S. Maxwell, Pres. Minn. S. S. A. [Let us heartily commend the fervent spirit of the Minnesota president. May his desire for free meetings be realized --Man. Editor.]

Not unless we fill our existence with an all

Love and courage are the rafting to noble actions.--Goe spirit's. w watting

Mrs. Tillinghast, the enthusiastic librarian,

The lab Date Lyceum is one of the best adisfructed I have ever seen. Entertainment, so mains people constantly coming and going that every kind of function is liberally pat-

The music of the orchestra, is simply The band concerts are a delight to vershals.

smiling usually, but occasionally Nature 1she weeps. We are glad of the tears when they fall because they perform admirable offices; they cool the air, allay dust and render grass, rees and flowers the more luxuriant.

Spiritualism is 'honored and advocated at ity Date in a manner which compelsenttenion and respect from all the neighborhood.

The Michigan Democrat and Sturgis Times in a recent issue speaks in a most kindly way, of the "Banner of Light" and bespeaks a brilliant future for the coming years.

We thank our brother any assure him we will take pleasure in printing in this issue or our jext the report of the surprise party given . My and Mrs. Harding.

For Over Sixty Years

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

is ever waiting for something to turn Luck Lock is ever waiting for something to turn up, labor, with keen eyes and strong will, will turn up something. Luck lies in bed and wishes the postman would bring nim the news of a leasty; labor turns out at 6 o'clock and with busy pen and ringing hammer lays the foundation of competence. Luck whites; tabor whistles. Luck relies on chance, labor on character.--Richard Cobden.



AUGUST 19, 1905.

Campmeeting Hetos.

Onset (Hass.) Notes. J. B. Hatch, Special Correspondent the Ronner of Light. Agent for

the Banner of Light. Saturday, August 5, 1998, Massachusetts State day.-At precisely 2.30, President George A. Fuller opened the meeting, A. J. Maxham satag, "Speed Away," Carrie F. Loring, treasurer of the M. 8. A., made the invocation, after which President Fuller said the M. S. A. is doing a good work. It is need-ed in order to earry the truths of Spiritunlism into localities where they have never received it. We, as an association, are opposed to vivi-section, vaccination and capital punishment. We also believe every, person has a right to select his own physician. He was sorty that the Spiritunlists were not exempt from big-ory. He believed in concerted effort. Mrs. C. Fannie Allyn said: "Thope you are here to think and talk organisation. Singly we can do nothing, but together we can ac-

we can do nothing, but together we can accomplish much." Miss Susie C. Clark said: "What do we

have the state association for? Not alone to promulgate our trae religion, but to help make the perfect man and woman, to develop the divine out of the human, to gain universal brotherhood and sisterhood; then let us come together valiantly and bring the kingdom of eaven on earth." Mr. J. B. Hatch spoke briefly. Mr. J. W.

Colville said: "We can all come together and stand for liberty and freedom. Whenever any

stand for interty and freedom. Whenever any one person's liberty is assailed, then all are assailed, and we can all agree upon that." Mrs. Kate M. Haaf gave messages, Mrs. Carrie P. Pratt said: "Do not believe any-thing ever came to-this world that bore fruit-age but what it was thoroughly organized."

Mrs. Carrie F. Loring, treasurer of the M. S. A., said: "Let us come together in the interest of this one thought. Then we will realize what it is to be helpful to each other." A vote of thanks was extended to all speak-ers, mediums, musicians, to Dr. Prentiss for flowers and to Mr. J. B. Hatch for beautiful decorations of platform, to the Onset, Bay Grove Association for use of the Auditorium Grove Association for use of the Auditorium and to all who in any way helped to make the dhy a success, and to all friends for gen-erous donations. Money and donations re-ceived up to the present time amounted to \$71.

Sunday: August 6, 1905.-A large audience gathered to listen to the address given by Miss Susje C. Clark of Cambridge. Mr. Maxham opened the meeting with a wocal selechan opened the meeting with a vocal selec-tion. Miss Clark read a poem by the Rev. Henry Van Dyke. A duet followed by Miss Alice Holbrook and Mr. A. J. Maxham. Miss Clark took for her subject, "Spirituality," and it was presented on a high spiritual plane. The spiritual life must first be a healthy life. Spirituality means expansion of every faculty of the soul. An unbroken atonement with the Great Spirit of all life and love.

At 2 p. m. the largest audience of the sea-son listened to Mr. W. J. Colville. Mr. Col-ville has made many fast friends in this country, and it is with regret that they hear of his return to his native land. Mr. Colville's

ubject was "The Kingdom of God and the Republic of Man." He said: "There is but one God. God is the one light, the one everything. We should speak more of the right of humanity. Humanity is itself a fivine revelation. Abraham Lincoln wid when God had a work for him to do said when God had a work for him to do he did not send an angel to tell him to do it. There is no divine minister that steps down from heaven and writes a book and then goes back into his own study. God will take care of the soul: you must take care of the body. When you go down with your love into hell, then you will find that evil gives way to good; then you will find the Kingdom of God. The world is my country, the universe

my home. Let it be in sunshine when you commune with your departed ones." At the close of the lecture, Mr. Dobson moved that we, as an audience, pass a resolution, but not as a farewell or a good-bye: Re it resolved, that we extend our thanks for all the kindly words Mr. Colville has spoken. The resolution was carried by the audience rising. Mr. Colville said in response:

"Wherever I am, we can all be in spirit

BANNER OF LIGHT.

The second week of campusciting is almost through as I take my pen in hand to indite my weekly letter to the "Banner," and success in the weifare of the camp and success in the meetings is manifest everywhere. Mrs. T. U. Reynolds' lectures and messages gave mentions satisfaction and as vice-president of est in the weifare of the camp and success in the meetings is manifest everywhers. Mrs. T. U. Heynolds' lectures and messages gave excellent satisfaction and as vice-president of the association she is always ready for duty and responsive to the call. Mrs. Carrie E. S. Twing has attracted good audiences, and, as usual, finds lots of appreciation at our camp. Hey. May S. Pepper is our drawing card, par excellence. Her audience on last Sunday afternoon filled our large Temple, and stand-ing room was at a premium. Mrs. Pepper's lectures were splendidly delivered and replete with instruction and interest. Her messages were marvelous manifestations of psychic power. She occupies our platform on Satur-day evenings. August 19 and 26, on Sunday afternoons, August 20 and 27 and on Wednes-day afternoons, August 16 and 23. On Tues-dey, August 16, and Thursday, August 17. Mrs. Carrie L. Thomas will lecture and give messages, and on Tuesday evening. August 22, Mrs. Kate M. Ham will hold a test seance in the Temple. Mrs. Ham has been specially engaged for this occasion. The band concerts which are being given every Sunday afternoon in the groves attract large crowds and are a source of much en-joyment to the music lovers. Commencing on Sunday, August 20, a band of twenty-four men will give two concerts daily on these grannis till the close of camp. The music of the Ladies' Schubert Quarter is as popular as ever and adds much to the pleasure of our meetings. A splendid concert was given in the Temple last Wednesday night by the Chil-dren's Lyceum from which about \$17 were realized. Mrs. Wightman, our conductor, is efficient and energetic and is ably supported by the other officers. The concert opened with singing by the Lyceum children and recitations were given by Josephine Wightman, Freddie Hale, Mrs. Pense, Gracie Blinn, Myrtle Provincial, Ruth Hart, Reeagh Boyden, Marguerite Previoso and Evelyn Morse, Vocal selections were

Pease, Gracie Blinn, Myrtle Provincial, Ruth Hart, Reengh Boyden, Marguerite Previosso and Evelyn Morse. Vocal selections were rendered by the Missies Lillian, Ada and Marion Rising, little Marion Pease, Mrs. Lida Hart, Miss Flossie Merrill acting as accom-panist. Little Marion Rising gave a violin solo in a splendid manner, and was heartily encored, and the selections from the Rising Urchestra were well received. Mr. Frank C. Bryant, played with the orchestra in the ab-sence of Mr. Rising. We are proud of our children and this orchestra, five members of which are under 12 years of age, furnishes the march music for the Lyceum.

march music for the Lyceum. The dancing pavilion is well patronized and Manager Stratton is outdoing himself in cresting attractions.

The cake-walk last Tuesday evening filled the building with spectators. Stratton's Or-chestra, noted for its good music, never played better and the dozen couple of little children in their attractive and dainty costumes made

a pery pretty appearance. A few of the more recent arrivals this week were Mrs. H. L. Leonard, Mrs. A. E. Pitcher, Mrs. Kate Blinn and Mollie and Annie Plinn. Mr. and Mrs. Samuel Graham, Mrs. Clara E. Strong, J. C. Spring and wife, C. S. Kellogg and wife, Prof. C. E. Sargent and wife, Mrs. H. H. Draper, Mrs. Robert Sully, Mrs. S. B. H. H. Draper, Mrs. Robert Sully, Mrs. S. B. Whitney, Harry Arnold, Mrs. E. B. Phillips, Mr. and Mrs. F. A. Tinker, Mrs. A E. Fletcher, Mary L. Wade, Philander Wilbur, David Williams, Sarah A. Byrnes, Mrs. Ella Draper, son and daughter, and Mr. Otis A. Hand.

The Lake Pleasant Hotel is having the record year of its history .- Albert P. Blinn.

Unity Camp, Saugus Centre, Mass.

Alex. Caird, M. D. Pres. Sunday, August 20. Mrs. Cora L. V. Richmond of Chicago: regular services 2 and 6: conference 11: concert 5; hunch served; cars leave Scollay square 19 minutes past and, 11 minutes of the hour, direct for camp gate.

Camp Progress, Upper Swampscott.

Salem, Mass., Aug: 9, 1905 .- A large audiebce was present Sunday, August 6. The people are earnest as is evidenced by their attention day many hearts have been made glad by the sweet, comforting messages that prove life beyond the grave. The conference meeting at 11 a. m. was opened by a song service, Mrs. Johnson presiding at the organ. Mr. and Mrs. James Smith, Mr. Barker and others were the speakers. At the 2 o'clock meeting Mrs. Fox, Mr. Barker and Mrs. Abbie N. Burnham, one of the veteran workers of the Cause, and fine selections by the Mowerland Park Quartet made an excellent program. Four o'clock meeting opened with a praise service followed "The Story of the Two Glasses," by Mr. ley, Remarks by Mrs. Nutter and Mrs. teon. Remarks and messages by Mrs. H. by "The Willey, Matson. McArthur and Mrs. Annie L. Chapm Solo, "Love that Fadeth Not Away," by Mr. W. Boonhover. Selection by the quartet. "The Silent Sea." After the meeting closed a later circle was held. A public circle is held every Thursday afternoon at the grove. Mrs. Mabel Page is the medium.—Mrs. Hattie S. Gardiner, sec.

seesed point if is expressed in Gaby action as proof of his possession. It must be a life of mastery over earthly, limitations, a growth that, is won from the density of material consciousness and ex-pressed in noblest service to humanity. Miss Clark gave her third and last lecture before the Assembly on Thursday, August 5. Her subject, "Weak Places in Our Armor," was handled as a maker artisan might sould the material coat of mail before sending the wear-er into battle. But in the pointing out of these weak places she did not leave them without giving the treatment whereby they might become more perfect—she said in part: "The churches are not our foes, but should be considered able allies to help on the cause of Spiritualism—sall members of one brother-hood under different unfoldment: dvercome spiritual lazines, make something of your-selves, build up individuality, make something of yourselves rather than try to absorb the spiritual latiness, make something of your-selves, build up individuality, make something of yourselves rather than try to absorb the knowledge others have gained. It is as es-sential to feed the mind as it is to feed the body if we would grow mentally. Read more, investigate more in order to meet the attacks of our opponents; cultivate habits of thinking. Miss Clark said she had been told that she was a Theosophist; and then declared: "I am a Theosophist; I am an Occultist: I am a Universalist; I am anything that contains oue grain of truth, but above and beyond all I am a Spiritualist!" Laura G. Fixen, one of the most' versatile characters on the public I am a Spiritualist!" Laura G. Fixen, one of the most versatile characters on the public platform today, gave one of the most powerful lectures of the senson on the subject. "The Problem of Human Redemption." Her in-spirational thought was lofty, uplifting, in the highest degree. Gently and reverently she touched upon the (to her now) fallacious teachings of orthodoxy-for, at one time her faith was founded upon them. Juit after much faith was founded upon them-but after much thought, investigation and use of reason in her research; she has reached that point when she can understandingly declare: "The world did not need to be saved-the world never was lost; nothing was ever wasted, nothing ever annihilated. God fills the universe. Did God create perfection and then imperfection? Each shall be his own redeemer, moved by the power that speaks in a grain of sand-the force revealed in a flower!" Mrs. Fixen has a soul big enough to take in the universe-the good in all creeds, all ex-pressions pertaining to the uplifting of hu-manity. She is vice-president of the Illinois State Association of Spiritualists president of the Marie C. Brehm W. C. T. U. at Chicago, business manager for sixteen years of the Working Women's Home Association of Chi-cago and is a member of the board of trustees of the City of Light Assembly. She will at-tend and speak at the national convention of Spiritualists at Minneapolls Lais fall and also stiend the national meaning of the W.C.T.

The strend the national meeting of the W. C. T. U. in Los Angeles, Cal. Mrs. Fixen was a co-worker with Frances Willard and the cause of temperance to her is one of virgl interest. Mrs. Georgia Gladys Cooley of Chicago has followed the lectures this week as message bearer. She is extremely sensitive and her psychic power very pronounced. She is an putfring worker and her present tour has extended from Oregon to New York Her work at the City of Light Assembly has been very acceptable. Mrs. Annette J. Pettengill of Boston, who

preceded Mrs. Cooley two weeks, has, by special invitation of President Abbie Louise Pettengill, decided to reminin until the close of the sissembly. In her work as a test medium Mrs. Pettengill has the advantage of education, culture and refinement, and she brings with her an atmosphere of truth and sincerity at once elevating and ennobling. At addition to the musical talent for the week Hawkes of Warren, Pa. She has a mezzo-so prano voice with a contralto quality of tone. which, with her broad culture and fine meth od, produce most satisfactory results in the rendition of her selections. A musical feature of the week was a con-

cert given by Clarence de Vanx-Rayer, as-sisted by Mrs. Hawkes and Prof. Arthur I'vedule of Toronto, Canada, a planist of some mote. Mr. de Vaux-Rover'is a noted violinist, celebrated by th in Europe and America for his masterful manipulation of the Among other noted visitors Fiw at the City of Light are Dr. and Mrs. C. Walter Lym and The former as an son, from Oakland Cal. eminent healer and gifted psychic; the latter is a finished musician and will doubtless givean exhibition of his talent before leaving the curved to hold the sessions of the convention assembly. Along with all this intellectual pabulum is furnished lighter refreshment in the weekly dances, bowling, fishing rowing, efc On Friday night last a ministrel show by head talent was given which would have done credit to A!. G. Fields. The children of the Lycenin are billed for an entertainment August 25. The attendance is daily increasing and the popular expression is that no more successful season than the present was ever experienced at the City of Light, Assembly,-Matilda Orr Hays, C. L. A. press correspondent.

the world, Miss Hasel Werts of Anderson, Ind., played the plane accompaniments to Mrs. Lynch's cornet solos at each service. Mr. and Mrs. Werts and daughter furnish the music. General satisfaction is manifested by their efforts. Mrs. Marion Carpenter begins her engage-ment August 12 and closes Aug. 17, giving tests from beyond at the close of each of her dertines.

Chairman Mr. Edgerly speaks twice during the present week. Thursday and Friday after-

Tast Sunday was a day long to be remem-bered in Grand Ledge. Wm, Divine, camp manager, is much elated over Grand Ledge Camp prospects. A masked ball composed of the campers last A masked ball composed of the campers las night was excellent. Old and young partici-

Following is a list of the mediums in camp Mrs. C. Oswold and Mrs. Hamilton Gill of Chicago: Mrs. N. N. Russell, Grand Ledge, and Mrs. Jennie Martin of Grand Rapids, all c airv y ints. Dr. Stephenson, Bay City, mag-netic healer: John Mabee, Saginaw, material-izing medium: Mr. Oliver Comstock, Mar-cellus the first medium sized the test delivthe fire medium, gives his tests daily cellus -Rena D. Chapman.

Movements of Platform Workers.

W. J. Colville during the past week has been lecturing to splendid andiences at Lily Dale, where everything is very brisk this sea-son. On Wednesday, August 9, his opening lecture on "The Signs of the Times" was given to a full auditorium and widely reported arcen to a tail auditorium and wheey reported next day is the papers of Dunkirk and James-town. On Sunday, August 20, he is to speak at Lake Brady. Ohio, and then proceed to give a short course of lectures at Cliuton. Iowa, before returning to New York, where his address is 125 W. 56th St.

Dr. Sellen in New England.

AN APPRECIATION.

Among the newconners to the Spiritualists' field of workers in New England not one promises to be of more benefit than (Mrs.) Dr. Sellen from the state of New York. was the writer's privilege to meet her when in Onset and receive from her likeral heart assistance in the V S U program presented there

We have just learned, from a friend whose judgment we highly prize, that "Dr. Sellen's lectures are worthy of profound consideration" and the hope is expressed that Bos tonians will welcome her warmly in September and insure her a generous hearing. The "Banner of Light" leads in extending her cordial welcome and hopes to have the pleasure of seeing its little class room, (which is to be opened at once for such work) filled with intelligent pupils of this charming teacher.

Quoting further from our friend's estimate "Dr. Sellen has a charming personality which has appealed to me strongly, and more than one heart to heart talk between us has revealed not only a well poised woman, but the crowning of a tender, affectionate nature which sanctifies her glorious womanhood. With her unselfish nature she has worked

for the good of humanity in the past, and I firmly believe, will bronden her sphere of efuiness in the near future

"Already she is giving the proceeds of her lectures to the Spiritualists, and I sincerely hope, and know you will with others, and myself, knit the bonds of kinskip between Dr Sellen and the Spiritnalists more closely."

Dr Sellen and the Spiritualists more closely." The "Banner of Light" most cordially wel-comes such workers and shares the hope of our correspondent that Dr. Sellen will at least spend the winter in Boston and her work be-come a prominent factor in the splendid spir-itual undertakings we bespeak for the coming

THE RIPERING OF THE BOFL

John 's Loug.

ar steels upon me as I dream the journey o'er And the vision of my childhood a

- And the vision of my childrated measures in the as of yore. With the lark upon the meadow and the crickets and the hirds Every fibre in my nature with a childish gies was stirred. Now my heart's atjuned as tensely the' my childhood long has gone And the lark and cricket cheer me with a richer, sweeter song. And I read the deeper meaning of life's pur-puse on the scroll

- pose on the scroll As the fading of the body marks the ripenin of the soul.
- All the friendships we have nurtured and the loves that we have known Have a richer, finer meaning when our youth-
- ful days are gone. When life's sulight falls oblighely and the shadows longer grow. And our inner life's expanding with a warm
- and steady glow, We're attuned for sweeter music than our
- youthful ears can hear free the prize is near. And we revel in life's richness as we're draw-
- When the fading of the body marks the ripen-

ing of the soul.

Gleanings from Summer Gatherings: W. J Cofeille.

Though the columns of the "Banner of hight" are well filled from week to week with ample reports from many camps and other pojular summer meeting places. I ven-ture to add a few words to the ampler testi-mony of other correspondents by way of persound tribute to the many excellencies and manifold improvements with which I am coufronted wherever I may turn.

Onset never treated me more graciously and never did I see finer andiences assembled in its leafy grove, and in its spacious Temple and arcade, than during the nine, happy, brief. days I was privileged to open there this sea-

Dr. Fuller was so extremely kind and urgent that it was with real sorrow that I was compelled to decline a rc-engagement for next August, as I feel convinced that long ere I shall be many thousand miles from New England

Onset impressed me this year with vigorous vitalit, and, did i includge in casting horobright I would not besitate to predict a and highly useful future for that consecrated spot which will. I am convinced, for many seasons to come, not only sustain, but add justre to its repotation as a powerful

focal center of spiritual energy, I was delighted to meet good old friends from all over America and from far across the seq. My only regret was in being obliged to leave for Boston only a few hours befory the expected arrival of Mr and Mrs. Richnond whent I have not met for several years. owing to the fact that they have always so preceded or followed me that I had to be

hastening on to the scene of a next engage-ment when they were arriving at a resort. After leaving Onset and speaking at the funeral of a valued friend in Charlestown, I hastened to New York, and from there went direct to Ldy Dale, where the City of Light Assembly, under the extremely efficient presidency of Mrs A 1. Pettengill, is transcending its best achievements of bygone years.

Improvements confront the visitor at every mprovements control the vision at ever supplied with varied takent than at present. Mr. J. T. Liftle is an admirable chairman if the Unditorioln He is kind and courtetri fi.e incarnate subbeam, spreading light like n' in the suith of all

Minnesota Spiritualists, Wake Up! Every speaker I have heard has interested and instructed a spiculid audience, and Mrs. Gladys 'Codey has been most successful in want descriptions from the platform Both horels are full and I have not seen vacant cottage. The gifted lady who report for the spiritual and secular press is doing a great mestonary work with ber facile

communion with each other I thank you fo making that privilege more fully mine." Mrs. Kate M. 'Ham gave a seance. Mr.

gave the benediction and then held a Colville reception. It was a great farewell. There must have been fully 10,000 people on the grounds today:

Dr. George A. Fuller received the congratulations of all the campens on the anniversary of his natal day, August 5. Mr. and Mrs. W. F. Schnieder of Lawrence

have been in constant attendance on the meet-ings during the week. Monday, August 7, Conference Day,-Mr. Maxhaja presided in the absence of the presi-

dent. The subject was: "The Literature of Spiritualism." Mrs. Hum told why she was a Spiritualist and closed with an original poem. Mrs. Delin Smith. Mrs. Nellie Putney, The subject was: "The Literature of talism." Mrs. Hum told why she was Dr. Huot, Mrs. Whittemore, Mrs. Sellen also spoke and gave messages.

Tuesday.-The meeting opened with singing by Mr. Maxham. Dr. Fuller introduced Reg. Cora L. Y. Richmond, who was generously re-ceived. She spoke impressively for an hour She spoke impressively for an hour. She said in part: "Spiritualism has made any other religion. It has compelled a more spiritual preaching in the pulpits and les The Spiritualists are a peace-loving, " An impromptu poem closed her leccreed. people." ture

Wednesday, Equal Rights Day, -- The Equal Rights League of Ogeet had charge and its president, Miss Arabella Ames, president, The speakers were Mrs. Carrie P. Pratt, Mrs. Lacinda R. Chandler of Chicago, Mrs. Dr. Sel-ien: Mrs. C. Fannie Allyn, Mrs. Cora' L. V. Richmond and Henry B. Blackwell. In the afternoon in the Temple the following spoke: Mrs. Annie K. Hiaman, Mrs. Susan Fessen-den and Mrs. Blackwell.

den and Mr. Blackwell. Thursday,-Mrs. Richmond answered ques-tions at the meeting today. The questions answered were in relation to the present peace userotinitions, between Japan and Russia, Phy-sical Phenomena of the Future, Christ's Mis-sion on Earth and Reincarnation

Friday, Conference Day, --Mrs. Mears, Mrs. Della Smith, Mrs. Bassett, Mr. J. M. Young, Mrs. Mason, Mrs. Washburn and others spoke

spoke. Sunday, August 13.—Great crowd and fine day. Mrs. Richmond lectured in the morning on "Life on the Other Planets." Mrs. Rich-mond has been engaged for another year. In the afternoon Mr. J. J. Morse poke on "The Rescue of Humanity," followed by Mrs. Ruth A. Swift, who gave messages.

The Oniset Wigwam Co-Workers held their annual meeting Saturday, Angust 12. The fol-lowing-named officers were elected for the en-sning year. President, Mrs. May C. Weston, for the sleventh year. first vice-president, Mrs. & Emma Corliss: treasurer, Mrs. S. A. Currier: secretary, E. A. Blackden: direc-tors, Miss Snaie A. Tripp, W. H. Ronnseville, James B. Johnson, Mrs. Sarah E. Osborn and Edward Currier. The society is in a flourish-ing condition, the meetings are of a very in-teresting and harponious character and the attendance daily is very large. The annual fair will be head August 14 and 15.-E. A. Blackden, secretary. ackden, secretary. Daset, August 12, 1905. 100 10 4 5 Avr. 10

. Lily Dale Camp, N. Y.

City of Light Assembly, Lily Dale.-If the assembly audience was delighted and charmed with Thomas McClary's lecture on the subject of "The Aussion of Mirth." none of the adof "The Aussion of Mirth," none of the ad-miration and enthusiasm of his audience was lost, but rather intensified an hundred fold on the company of his the occasion of his second and last lecture for this season at the City of Light Assembly. for this senson at the City of Light Assembly. The subject was, "Sunshine in Labor." A few points sketched from the grand lessons he taught were: "How may I be happy in the jot which has fallen to me? Adaptability, get into your right place. When we get where we ought to be, all the forces of nature are on our side." How to get into your right place-do well what you do until you get there; keep tase object in view. No matter how irksome and unporgenial your work, do not slight it: and uncongenial your work, do not slight it; the very knowledge of having done your best is in itself uplifting, and all the while you are pegging away at the job you don't like, keep pergring away at the job you don't ince, keep in mind the object you have in view, and by thought and strong desire aid in bringing about the conditions whereby you may at-tain that for which you have talent. It is not so much ability as it is adaptability. Find out the child's inclinations. What the child admires, the youth endeavors, the man se-nores. out the child's inclinations. What the child admires, the youth endeavors, the man sc-quires. Have an occupation-one of useful-ness; earn an honest living -no one should ac-cept a position which does not bring some good to humanity. Strive for a noble, self-hood and sanshine will illumine the path all through life. Some of the elements of noble self-hood are: Good physical condition, good moral nature, help self by putting more in-telligence, sconomy-live within your income, juy as you go, or don't get Be temperate in all things, stc. etc." The entire lecture was interspersed with narrative, bubbling over with fun or pathetic with tears, according to the sontiment of the parts of his subject treat-ed. All in all, Mr. McLary's work at the Assembly of Light, for its practical, helpful, uplifting thought, has never been surpassed and soldom equalled. Long may be live and may be come to us again and sgain, as the years roll by.

Grand Ledge Camp, Mich.

A HARMONIOUS SESSION OF THE OLD TIME KIND.

This is the third week of Grand Ledge ampmeeting, which closes Sunday, August It is an enjoyable gathering of genuine 20. Spiritualists, Spiritualists who belong to the old time sort, who believe in the phenomena as well as in the philosophy of Spiritualism.

Many persons in camp are pioneers in the Cause-aged men and women who love to recall incidents in the early years of the Canse. To these persons death has no terrors. They are ready to pass through the portals, and there are not a few among the number who are looking forward to time of death with Our camp is rinning along smoothly-ne

discord-nothing to may the harmony which has reigned supreme in this camp from open-

ing day. D. A. Herrick of Grand Rapids, who is now D. A. Herrick of Grand Rapids, who is now serving an engagement in the Freeville Camp in New York, closed his engagement on

Thursday, August 2. On Sunday morning, July 30, Mr. Herrick delivered an address, the venerable Dr. Peobles assisting in the afternoon services. Mr. Herrick is a natural born orator, and he must indeed be a sleepy headed fellow who would be able to take a map during one of his

Dr. B. F. Austin of Rochester, N. Yt. who within the past five years has gained an enviable impr viable impression as a lecturer apon the Spir-itualist platform, begun his engagement here

Itinalist platform, begun his engagement here on Friday, August 4. Dr. Austin is a scholarly man and his many years of experience as a Methodist minister gives him an advantage not possessed by the average lecturer. His logic is easily within the grasp of the ordinary mind, while his lan-guage is forcible and faultless. The doctor choses his engagement formarrow and goes to Wisconsin Wise

Wisconsin. Sunday, August & was a red latter day in Grand Ledge Camp. The attendance was un-usually large. Or, Austin delivered, two lec-tures, both to large audiences, and many were the complimentary remarks made by his hear-ers at the close of his heatures. A feature of the day was the appearance upon the plat-form of Mrs. Anua Berger Longh, the re-nowned lady cornetist, a musician declared

al convention of Spiritualist he held I thought it would be well to inform you of the arrangements made for the en-tertainment of the delegates and friends who will be here The Pirst Unitarian Church has been

As the time is rapidly approaching when

It is centrally located and is one of the pre tiest churches in the city. The Zumbachs, the ladies' quarter of Minneapolis, and other local 'talent, have been secured to formish the

The official headquarters will be at the Nic coler Hotel, one of the best in the city where rooms can be engaged at the rate of \$1 per

ay, each person, European plan It is greatly to be desired that the state of Minnesota be strongly represented at the national convention, and to that end if is necessary for every lacal society to have a representative at the state convention held in Minneapolis September 7 & 9 and 10. It is a great bonor to have Minneapolis chosen for the thirteenth annual convention of the S. A of the United States and uinion of Canada, and we hope that ever ociety will show its appreciation b semlin delegate to the state convention

is the heartfelt wish and desire of the officers of the Minnesota S S A that Minresota shall have the privilege and hono of being the first state to throw open the doors of the national convention free to the public, as this organization was and is intended to do missionary work and one way to do that work is to have the sessions fre as other religious bodies do. . To do this it is necessary to raise the sum of \$300 above hall rent and other incidental expenses To help in this work the ladies of the differnt suxiliaries organized under the name of the ladies' entertainment committee for the S. S., will serve dinners and suppers in the commodious dining room of the church Another way will be the badges. Are you intervisted in the ancess of the convention? If so, send \$1 to either J. S. Maxwell, president, of C. P. Follett, secretary of the Minnesota S. S. A. 1664 Hennepin avenue, for a badge, and we trust that every Spiritualist in the state will buy one as a souvenir of the thir-teenth annual convention of the N.S.A. makwant to urge the necessity of ing an individual, as well as a united effort to have the national convention a grand, suc ess. It reats with each and every Spiritualia in the state to make it so. Wake up and prore to the world that you appreciate the opportunity that has been given to show what Minnesotana can do. Make the delegator opportunity that has been given to show what Minnesotans can do. Make the doisgates, speakers; medianus and friends who come here from all parts of the United States and Can-ada, at their own expense, feel that they have been so welcome and appreciated that the remembrance of the thirteenth aumal conven-tion of the N. S. A. will always remain more than a red letter day. Tours for the Cause, J. S. Maxwell, Pres. Minn. S. S. A. [Let us heartily commond the fervant spirit of the Minnesota president. May his desire for free meetings be realized --Man. Editor.]

Not unless we fill our existence with an alm

Love and courage are the spirit's w

Mrs. Tillinghast, the enthusiastic librarian

energetic as ever. The 14b Dule Lycenm is one of the best anistructed I have ever seen. Entertainment, point people constantly coming and going that every kind of function is liberally pattraction

The muse of the orchestra, is simply su-The band concerts are a delight to with every built.

Nature is smilling usually, but occasionally the weeps. We are glad of the tears when they fall because they perform admirable offices; they cool the air, allay dust and render grass, rees and flowers the more lixuriant.

Spiritualism is 'housed and advocated at faily Dale in a manner which compelse attenon and respect from all the neighborhood.

The Michigan Democtat and Sturgis Times n a recent issue speaks in a most kindly way of the "Banner of Light" and bespeaks a arilliant future for the coming years.

We thank our brother any assure him we will take pleasure in printing in this issue or our next the report of the surprise party given Mr. and Mrs. Harding.

For Over Sixty Years

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

Luck is ever waiting for something to turn, up, labor, with keen eyes and strong will, will turn up something. Luck lies in hed and wishes the postman would bring him the news of a legacy; labor turns out at 6 o'clock and with housy pen and ringing hammer lays the foundation of competence. Luck whites, inbor whistles. Luck relies on chance, labor on character.-Richard Cobden.



Campmeeting Hews.

Onest (Ham.) Notes.

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

the Banner of Light. Saturday, August 5, 1905; Massachusetts State day.-At precisely 2.30, President George A. Fuller opened the meeting. A. J. Maxham sang, "Speed Away." Carrie F. Loring, treasurer of the M. S. A., made the invocation, after which President Fuller said the M. S. A. is doing a good work. It is need-ed in order to cairry the truths of Spiritualism into localities where they have never received it. We, as an association, are opposed to vivi-section, vaccination and capital punishment. We also believe every person has a right to select his own physician. He was sorry that the Spiritualists were not exempt from big-otry. He believed in concerted effort. Mrs. C. Fannie Allyn said: "I hope you are here to think and talk organization. Singly we can do nothing, but together we can ac-complish much."

complish much." Miss Susie C. Clark said: "What do we

have the state association for? Not alone to promulgate our true religion, but to help make the perfect man and woman, to develop the divine out of the human, to gain universal brotherbood and sisterbood; then let us come together valiantly and bring the kingdom of eaven on earth." Mr. J. B. Hatch spoke briefly. Mr. J. W

Colville said: "We can all come together and stand for liberty and freedom. Whenever any

stand for interfy and freedom. Whenever any one person's liberty is assailed, then all are assailed, and we can all agree mon that." Mrs. Kate M. Hang gave messages. Mrs. Carrie P. Pratt said: "Do not believe any-thing ever came to-this world that bore fruit-age but what it was thoroughly organized." Mrs. Carrie F. Loring, treasurer of the M. S. A., said: "Let us come together in the interest of this one thought. Then we will realize what it is to be helpful to each other." A vote of thanks was extended to all speak-ers, mediums, musicians, to Dr. Prentiss for flowers and to Mr. J. B. Hatch for beautiful decorations of platform, to the Onset Bay Grove Association for use of the Auditorium and to all who in any way helped to make the day a success, and to all friends for generous donations. Money and donations re-ceived up to the present time amounted to \$71.

Sunday, August 6, 1905.—A large audience gathered to listen to the address given by Miss Susie C. Clark of Cambridge. Mr. Max-ham opened the meeting with a vocal selection. Miss Clark read a poem by the Rev. Henry Van Dyke. A duet followed by Miss Alice Holbrook and Mr. A. J. Maxham, Miss Clark took for her subject, "Spirituality," and it was presented on a high spiritual plaie. The spiritual life must first be a healthy life. Spirituality means expansion of every faculty of the soul. An unbroken atonement with the Great Spar's of all life and love.

Great Stör: of all life and love. At 2 p. m. the largest audience of the sea-son distance to Mr. W. J. Colville. Mr. Col-ville has made many fast friends in this coun-try and it is with regret that they hear of his return to his native land. Mr. Colville's subject was "The Kingdom of God and the Republic of Man." He said: "There is but one God. God is the one light, the one everything. We should speak more of the right of humanity. Humanity is itself a divine revelation. Abraham Lincoln said when God had a work for him to do he did not send an angel to tell him to do it. There is no divine minister that steps down from heaven and writes a book and then it. There is no divine minister that steps down from heaven and writes a book and then goes back into his own study. God will take care of the soul: you must take care of the hody. When you go down with your love into hell, then you will find that evil gives way to good: then you will find the Kingdom of God. The world is my country, the universe my home. Let it be in sunshine when you commune with your denasted ones."

commune with your departed ones." At the close of the lecture, Mr. Dobson moved that we, as an audience, pass a reso-lution, but not as a farewell or a good-bye: Be it resolved, that we extend our thanks for all the kindly words Mr. Colville has spoken. The resolution was carried by the audience.

The resolution was carried by the audience, rising. Mr. Colville said in response: "Wherever I am, we can all be in spirit, communion with each other. I thank you for making that privilege more fully mine."

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by the other officers. The concert opened with singing by the Lyceum children and recitations were given by Josephine Wightman, Freddie Hale, Mrs. Pease, Gracie Blinn, Myrtle Provincial, Ruth Hart, Reeagh Boyden, Marguerite Previosso and Evelyn Morse, Vocal selections were rendered by the Misses Lillian, Ada and Marion Rising, little Marion Pease, Mrs. Lida Hart Miss Flossie Merrill acting as accom-Hart, Miss Flossie Merrin acting as accom-panist. Little Marion Rising gave a violin solo in a splendid manner, and was heartily encored, and the selections from the Rising Urchestra were well received. Mr. Frank C. Grenestra were well received, ar. Frank C. Bryant, played with the orchestra in the abs sence of Mr. Rising. "We are proud of our children and this orchestra, five members of which are under 12 years of age, furnishes the march music for the Lyceum. The dancing pavilion is well patronized and

Manager Stratton is outdoing himself in creating attractions.

ating attractions. The cake-walk last Tuesday evening filled the building with spectators. Stratton's Or-chestra, noted for its good music, never played better and the dozen couple of little children in their attractive and dainty costumes made

a pery pretty appearance. A few of the more recent arrivals this week were Mrs. H. L. Leonard, Mrs. A. E. Pitcher, Mrs. Kate Blinn and Mollie and Annie Plinn. Mrs. Kate Blinn and Mollie and Annie Plinn. Mr. and Mrs. Samuel Graham, Mrs. Clara E. Strong, J. C. Spring and wife, C. S. Kellogg and wife, Prof. C. E. Sargent and wife, Mrs. H. H. Draper, Mrs. Robert Sully, Mrs. S. B. Whitney, Harry Arnold, Mrs. E. B. Phillips, Mr. and Mrs. F. A. Tinker, Mrs. A. E. Fletcher, Mary L. Wade, Philander Wilbur, David Williams, Sarah A. Byrnes, Mrs. Ella Demost Soon and daughter, and Mr. Otic A. Draper, son and daughter, and Mr. Otis A. Hand.

The Lake Pleasant Hotel is having the rec-ord year of its history.-Albert P. Blinn.

Unity Camp, Saugus Centre, Mass.

Alex. Caird, M. D. Pres. Sunday, August 20, Mrs. Cora L. V. Richmond of Chicago regular services 2 and 6; conference 11: concert 5; lunch served: cars leave Scollay square 19 minutes past and 11 minutes of the hour, direct for camp gate.

Camp Progress, Upper Swampscott.

Salem, Mass., Aug. 9, 1905 .- A large audiedce was present Sunday. August 6. The people are earnest, as is evidenced by their attention given to all the speakers and mediums. Today many hearts have been made glad by the sweet comforting messages that prove life beyond the grave. The conference meeting at 11 a. m. was opened by a song service. Mrs. Mr. and Mrs Johnson presiding at the organ. James Smith, Mr. Barker and others were the speakers. At the 2 o'clock meeting Mrs. Fox, Mr. Barker and Mrs. Abbie N. Burnham, one of the veteran workers of the Cause, and fine selections by the Mowerland Park Quartet selections by the Mowerland Fark Quartet made an excellent program. Four o'clock meeting opened with a praise service followed by "The Story of the Two Glasses," by Mr. Willey. Bemarks by Mrs. Nutter and Mrs. Matson, Remarks and messages by Mrs. H. A. McArthur and Mrs. Annie L. Chapman. Solo; "Love that Fadeth Not Away." by Mr. W. Boonhover. Selection by the quartet, "The Silent Sea." After the meeting closed a large circle was held. A public circle is held every Thursday afternoon at the grove. Mrs. Mabel Page is the medium.-Mrs. Hattie Gardiner, sec.

Spiritual Life," cutlined how it may be un-folded and encouraged, and how spirituality is expressed in daily action as proof of its possession. It must be a life of physical health and medical poise, life of mastery over earthly. Ilmitations, a growth that is won from the density of material consciousness and ex-pressed in noblest service to humanity. Miss Clark gave her third and hast lecture before the Assembly on Thursday, August 3. Her subject, "Weak Places in Our Armor," was handled as a master artisan might sound the material cost of mail before sending the wear-er, into battle. But in the pointing 'out of these weak places she did not leave them without giving the treatment whereby they might become more perfect—she said in part: "The churches are not our foes, but should be considered able allies to help on the cause of Spiritualism—all members of one brother-hood under different unfoldment: overcome-spiritual lazines, make something 'of your-selves, build up individuality, make something of yourselves rather than try to aboot the knowledge others have caused of the source of the provide the there then the source of the source of the source of the sources of the source of spiritual have something 'of your-selves, build up individuality, make something of yourselves rather than try to aboot the of yourselves rather than try to absorb the knowledge others have gained. It is as es-sential to feed the mind as it is to feed the body if we would grow mentally. Read more, body if we would grow mentally. Head more, investigate more in order to meet the attacks of our opponents; cultivate habits of thinking. Miss Clark said she had been told that she was a Theosophist; and then declared: "I am a Theosophist; I am an Occultist: I am a Universalist; I am anything that contains oue grain of truth, but above and beyond all I am a Spiritualist!" Laura G. Fixen, one of the most versatile characters on the public platform today, gave one of the most powerful lectures of the senson on the subject. "The lectures of the senson on the subject. "The Problem of Human Redemption." Her inspirational thought was lofty, uplifting, in the highest degree. Gently and reverently she touched upon the (to her now) fallacious teachings of orthodoxy-for at one time her faith was founded upon them-but after much thought, investigation and use of reason in her research; she has reached that point when she can understandingly declare "The world did not need to be saved-the world never was lost; nothing was ever wasted, nothing ever annihilated. God fills the uni-

BANNEROF

verse. Did God creete perfection and then imperfection? Each shall be his own redeem-er, moved by the power that speaks in a grain of sand-the force revealed in a flower!" grain of sand-the force revealed in a flower." Mrs. Fixen has a soil big enough to take in the universe-the good in all creeds, all ex-pressions pertaining to the uplifting of hu-manity. She is vice-president of the Illinois State Association of Spiritualists, president of the Marie C. Brehm W. C. T. U. at Chicago, business manager for sixteen years of the Working Women's Home Association of Chi-cago and is a member of the board of trustees of the City of Light Assembly. She will at. cago and is a memory of the board of trustees of the City of Light Assembly. She will at-tend and speak at the national convention of Spiritualists at Minnenpolis tass fall and also attend the national meeting of the W. C. T. U. in Los Apgeles, Cal. Mrs. Fixen was a co-worker with Frances Willard and the cause of temperance to her is one of vital interest. Mrs. Georgia Gladys Cooley of Chicago has

followed the fectures this week as message bearer. She is extremely sensitive and her psychic power very pronounced. She is an guttring worker and her present tour has extended from Oregon to New York Her work at the City of Light Assembly has been Mrs. Annette J. Pettengill of Boston, wh

preceded Mrs. Cooley two weeks, has, by special infitution of President Abbie Louise Pettengill, desided to remain unitil the close of the assembly. In her work as a test me dium Mrs. Pettengill has the advantage of education, culture and refinement, and she education, culture and remement, and she brings with her an atmosphere of truth and sincerity at once elevating and ennobling. An addition to the musical talent for the week has been the singing of Mrs. Jessie Star Hawkes of Warren, Pa. She has a mezze-so-prano voice with a contrait quality of tone, which with her broad culture and fine muthwhich, with her broad culture and fine meth id, produce most satisfactory results in the

rendition of her selections. A musical feature of the week cert given by Clarence de Vaux-Royer, as-sisted by Mrs. Hawkes and Prof. Arthur Uvedale of Toronto, Canada, a planist es violinist celebrated both in Europe and America for his masterful manipulation of the bow

LIGHT.

hy Sousa to be the greatest lady cornetist is the world. Miss Hassi Werts of Anderson Ind., played the plane accompaninents to Mrs. Lynch's cornet solos at each service. Mrs. and Mrs. Werts and daughter furnish the music. General satisfaction is manifested by their efforts. Mrs. Marion Carpenter begins her engage-ment August 12 and closes Aug. 17, giving tests from beyond at the close of each of her lectures.

lectures. Chairman Mr. Edgerly speaks twice during the present week, Thursday and Friday after-

neons. Last Sunday was a day long to be remem-bered in Grand Ledge. Wm. Divine, camp manager, is much elated over Grand Ledge Camp prospects. A masked ball composed of the campers last night was excellent. Old and young partici-

pated: Following is a list of the mediums in camp: Following is a list of the mediums in camp: Mrs. C. Oswold and Mrs. Hamilton Gill of Chicago: Mrs. N. N. Russell, Grand Ledge; and Mrs. Jennie Martin of Grand Rapids, all and Mrs. Jennie Marin of Grand Rapids, an c airv y mis. Dr. Stephenson, Bay City, mag-netic healer; John Mabee, Saginaw, material-izing medium: Mr. Oliver Comstock, Mar-cellus, the fire medium, gives his tests daily, --Rena D. Chapman.

Movements of Platform Workers.

W. J. Colville during the past week has been lecturing to splendid andiences at Lily Dale, where everything is very brisk this sen-son. On Wednesday, August 9, his opening son. On Wednesday, August 9, his op lecture on "The Signs of the Times" W'BS given to a full auditorium and widely reported next day, in the papers of Dunkirk and James-town. On Sunday, August 20, he is to speak at Lake Brady, Ohio, and then proceed to lowa, before returning to New York, where his address is 125 W, 56th St.

Dr. Sellen in New England.

AN APPRECIATION.

Among the new romers to the Spiritualists field of workers in New England not one promises to be of more benefit than (Mrs.) Dr. Sellen from the state of New York. was the writer's privilege to meet her when in Onset and receive from her likeral heart assistance in the V S. U program presented there.

We have just learned, from a friend who judgment, we highly prize, that "Dr. Sellen's lectures are worthy of profound considera-tion" and the hope is expressed that Bostonians will welcome her warmly in Sep tember and insure her a generous hearing. The "Bauner of Light" leads in extending her cordial welcome and hopes to have the pleasure of seeing its little class room, (which is to be opened at once for such work) filled with intelligent pupils of this charming teacher

Quoting further from our friend's estimate "Dr. Sellen has a charming personality which has appealed to me strongly, and more than one heart to heart talk between us has revealed not only a well poised woman, but the crowning of a tender, affectionate nature. which sanctifies her glorious womanhood. "With her unselfish nature she has worked

for the good of humanity in the past and I firmly believe, will broaden her sphere of efulness in the near future

"Alrendy she is giving the proceeds of he ectures to the Spiritualists, and I sincerely hope, and know you will with others and myself, knit the bonds of kinship between

Dr Sellen and the Spiritualists more closely." The "Banner of Light" most cordially well comes such workers and shares the hope of our correspondent that, Dr. Sellen will at least spend the winter in Boston and her work he-come a prominent factor in the splendid spiritual undertakings we bespeak for the coming

Minnesota Spiritualists, Wake Up!

As the time is rapidly approaching when the initional convention of Spiritualists will be held. I thought it would be well to inform you of the arrangements made for the en-

THE RIPERING OF THE SOUL. John & Lowe.

- There is not nething steals upon me as I dream the journey o'er And the vision of my childhood means as re
- And the vision of my childhood means as real as of yore. With the lark upon the meadow and the crickets and the birds Every fibre in my nature with a childish glee was stirred. Now my heari's stinned as tensely tho' my childhood long has gone And the lark and cricket cheer me with a richer, sweeter song. And I read the deeper meaning of life's pur-pose on the scroll As the fading of the body marks the ripening of the soul.
- All the friendships we have nurtured and the loves that we have known Have a richer, finer meaning when our youth-
- Have a richer, finer meaning when our youth-ful days are gone. When life's sullight falls obliquely and the shadows longer grow, And our inner life's expanding with a warie and steady glow, We're attuned for sweeter music than our youthful ears can bear. There's a life awakening in us, as we feel the price is near.
- prize is near. And we revel in life's richness as we're draw-
- fing near the goal When the fading of the body marks the ripen-
- ing of the soul.

Gleanings from Summer Gatherings. W J Cotville.

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Though the columns of the "Banner of leight" are well filled from week to week with ample reports from many camps and other popular summer meeting places. I ven-ture to add a few words to the ampler testi-menty of other correspondents by way of per-sonal relations and sound tribute to the many excellencies and manifold improvements with which I am coufronted wherever I may turn. Onse: never treated me more graciously and

never did 1 see finer audjences assembled in its leafy grove, and in its spacious Temple and areade, than during the nine happy, brief days 1 was privileged to open there this seadays I was privileged to open there

Dr. Fuller was so extremely kind and urgent that it was with real sorrow that I was compelled to decline a recengagement for next August, as I feel convinced that long ere then I shall be many thousand miles from New England

Obset impressed me this year with vigorous vitalit and, did i indulge in casting horoscopes. I would not besitate to predict a bright and highly useful future for that consecrated spot which will I am convinced, for many seasons to come, not only sustain, but add justre to its repotation as a powerful

and histre to its reputation as a powerful focal center of spiritual energy. I was delighted to meet good, old friends from all over America and from far across the seas. My outr regret was in being obliged to leave for Boston only a few hours before, the expected arrival of Mr and Mrs. Richmonit whene'l have not met for several years. preceded or followed me that I had to be ment when they were arriving at a resort. After leaving Onset and speaking at the

uneral of a valued friend in Charlestown, I hastened to New York, and from there went direct to 1.9y Dale, where the City of Light Assembly, under the extremely efficient pres-idency of Mrs A 1. Pettengill, is transcend-

ing its best achievements of bygone years. Improvements confront the visitor at every Mr d T Lillie is an admirable chairman m file understand the vertex and the part of the second Mr d T Lillie is an admirable chairman m file unditorium Heats kind and courte-ous to everybady and Mrs Lillie goes about like at incarnate subbeam, spreading light on the anth of all

on the bath of all Every suchker 1 have heard has interested and instructed a splendid andience, and Mrs. Gladys Veoley has been most successful in chairsovant descriptions from the platform. Both hotels are full and L have not seen a succent cottage. The gifted lady who re-

Mrs. Kate M. Ham gave a se Mr Colville gave the benediction-and then, held a reception. It was a great farewell. There must have been fully 10,000 people on the prounds today. Dr. George A. Fuller received the congrat-

ulations of all the campersion the anniversary

of his natal day, 'August 5. Mr. and Mrs. W. F. Schnieder of Lawrence have been in constant attendance on the meetings during the week. Monday, August 7, Conference Day .-- Mr.

Maxhar, presided in the absence of the presi-dent. The subject was: "The Literature of Spiritualism," Mrs. Ham told why she was Spiritualism," Mrs. Ham told why she was a Spiritualist and closed with an original poem. Mrs. Delia Smith, Mrs. Nellie Putney, Dr. Huot, Mrs. Whittemore, Mrs. Sellen also spoke and gave messages."

-The meeting opened with singing by Mr. Maxham. Dr. Fuller introduced Rev. ra L. V. Richmond, who was generously re ceived. She spoke impressively for an hour She said in part: "Spiritualism has made more impression in the last fifty years than any other religion. It has compelled a more spiritual preaching in the pulpits and less any other religion. creed. The Spiritualists are a peace-loving people." An impromptu poem closed her lec-

Wednesday, Equal Rights Day,-The Equal Rights Lengue of Orget had charge and its president, Miss Arabella Ames, presided. The speakers were Mrs. Carrie P. Pratt. Mrs. La-cinda-B. Chandler of Chicago, Mrs. Dr. Sel-ien, Mrs. C. Fannie Allyn, Mrs. Cora L. Y. Richmond and Henry B. Blackwell. In the

Michimond and Henry B. Blackwell. In the atternoon in the Temple the following spoke: Mrs. Annire K. Hinman, Mrs. Susan Fessen-den and Mr. Blackwell. Thursday.--Mrs. Richmond arswered ques-tions at the meeting today. The questions answered wers in relation to the present peace negotiations between Japan and Russia, Phy-sical Phenomena of the Future, Christ's Mis-sion on Earth and Reincernation. Friday, Conference Day --Mrs. Mears Mrs.

Friday, Conference Day,-Mrs. Mears, Mrs. Delia Smith, Mrs. Bassett, Mr. J. M. Young, Mrs. Mason, Mrs. Washburn and others Mrs. spoke.

Sanday, August 12.—Great crowd and fine day. Mrs. Richmond lectured in the morning on "Life on the Other Planets." Mrs. Rich-mond has been engaged for another year. In the afternoon Mr. J. J. Morse poke on "The Reside of Humanity," followed by Mrs. Rinth A. Swift, who gave messages.

The Oniset Wigwam Co-Workers held their annual meeting Saturday. Angust 12. The fol-lowing-named officers were elected for the en-suing year. President, Mrs. May C. Weston, for the eleventh year: first vice-president, Mrs. Lulu B. Eddy: second vice-president, Mrs. 8. Emma Corliss: treasurer, Mrs. 8. A. Currier: secretary, E. A. Blackden: direc-tors. Miss Snsie A. Tripp, W. H. Bounseville, James B. Johnson, Mrs. Sarah E. Osborp and Edward Curran. The society is in a floarish-ing coudition, the meetings are of a very in-teresting and harmonious character and the attendance daily is very large. The annual fair will be hese August 24 and 25.-E. A. Blackden, secretary. The Oniset Wigwam Co-Workers held thei Omet, August 12, 1905.

Lily Dale Camp, N. Y.

City of Light Assembly, Lily Dale.-If the assembly audience was delighted and charmed with Thomas McClary's lecture on the subject of "The Assion of Mirth." none of the ad-miration and enthusiasm of his audience was lost, but rather intensified an hundred fold on the occasion of his second and last lecture for this season at the City of Light Assembly. The subject was, "Sunshine in Labor." A few points sketched from the grand lessons he taught were: "How may I be happy in the bot which has fallen to me? Adaptability, get into your right place. When we get where we ought to be, all the forces of nature are on our side." How to get into your right place-do well what you do until you get there; keep do well what you do until you get there; keep me object is view. No matter how irksome and uncongenial your work, do not slight it; the very knowledge of having done your best is in itself uplifting, and all the while you are pegging away at the job you don't like, keep in mind the object you have in view, and by thought and strong desire aid in bringing about the coodlitions whereby you may at-tain that for which you have talent. If is not so much ability as it is adaptability. Find out the child's inclinations. What the child admires, the youth endeavors, the map ac-quires. 'Have an occupation—one of usefulnot so much ability se it is adaptability. Find out the child's inclinations. What the child admires, the youth endeavors, the map ac-quires. Have an occupation-one of useful-ness; carn an honest living-no one should ne-cept a position which does not bring some good to humanity. Strive for a noble, self-hood and sunshine will illumine the path all through life. Some of the elements of noble self-hood are: Good physical condition, good moral nature, help self by putting more in-telligence into the common things of life; by diligence, economy-live within your income, phy as you go, or don't gu! Be temperate in all things, etc., etc." The entire lecture was interspersed with narrative, hubbling ever with fun or pathetic with tears, according to the sentiment of the parts of his subject treat-ed. All in all, Mr. McLary's work at the Assembly of Light, for its practical, heipful, uplifting thought, has never been surpassed and seldom equalied. Long may he live and may he come to us again and again, as the years roll by.

Among other noted visitors pow at the City f Light are Dr. and Mrs. C. Walter Lym and of Light are Dr. and Mrs. C. son, from Oakland, Cal. The former is an eminent healer and gifted psychic; the latter is a finished musician and will doubtless give an exhibition of his talent before leaving the mbly

Along with all this intellectual pabulum is furnished lighter refreshment in the weekly dances, bowling, fishing rowing, etc. Ou Friday night last a minstrel show by local talent was given which would have done credit to Al. G. Fields. The children of the Lyceum are hilled for

an entertainment August 25. The attendance is daily increasing and the popular expression is That no more successful season than the present was ever experienced at the City f Light Assembly .- Matilda Orr Hays, C L. A. press correspondent.

Grand Ledge Camp, Mich.

A HARMONIQUE SESSION OF THE OLD TIME KIND.

This is the third week of Grand Ledge ampmeeting, which closes Sunday, August 20. It is an enjoyable gathering of genuine Spiritualists. Spiritualists who belong to the old time sort, who believe in the phenomena as well as in the philosophy of Spiritualism.

Many persons in camp are pioneers in the aged men and women who love to re-Cause-To these persons death has no terrors. They are ready to pass, through the portals, and there are not a few among the number, who are looking forward to time of death with

Our camp is running along smoothly-no discord-nothing to may the harmony which has reigned supreme in this camp from opening day

D. A. Herrick of Grand Rapids, who is now serving an engagement in the Freeville Camp in New York, closed his engagement on Thursday, August 3.

On Sunday morning, July 30. Mr. Herrick lelivered an address, the venerable, Dr. Peebles assisting in the afternoon services. Mr. Herrick is a natural born orator, and he must indeed be a sleepy headed fellow who must indeed be a sleepy headed fellow who would be able to take a nap during one of his

Dr. B. F. Austin of Rochester, N. Ya who within the past five years has gained an en-viable impression as a lecturer upon the Spir-itualist platform, begun his engagement here

itualist platform, begun his engagement here on Friday. August 4. Dr. Austin is a scholarly man and his many years of experience as a Methodist minister, rives him an alvantage sot possessed by the average lecturer. His logic is easily within the grasp of the ordinary mind, while his lan-guage is forcible and faultless. The doctor closes his engagement homorrow and goes to Wisconsin.

Visconsin. Sunday, August 6, was a red letter day is reard Ledge Camp. The attendance was un-sually large. Dr. Austin delivered two loc-tres, both to large audiences, and many were the complimentary remarks made by his hear-ers at the close of his lectures. A feature of the day was the appearance upon the plat-form of Mrs. Anna Berger Lynch, the re-nowned lady cornetist, a musician declared tertuinment of the delegates and friends" will be bere

The Pirst Unitarian Church has been cured to hold the sessions of the convention It is centrally located and is one of the pret-tiest churches in the city. The Zumbachs the ladies' quarter of Minneapolis and other lo cal falent, have been secured to formush the

Th official headquarters will be at the Niccolet Hotel, one of the best in the city where rooms can be engaged at the rate of \$1 per day, each person. European plan "It is greatly to be desired that the state

of Minnesota be strongly represented at the pational convention, and to that end it is necessary for every local society to have representative at the state contention held in Minnenpolis September 7, 8, 9 and 10. It is a great honor to have Minnenpolis chosen for the thirteenth annual convertion of the N S A of the United States and the Dominion of Canada, and we hope that every stiety will show its appreciation by sending delegate to the state convention

It is the heartfelt wish and desire of the officers of the Minnesota S. S. A that Minresota shall have the privilege and honor of being the first state to throw open the doors of the national convention free to the public, as this organization was and is intended to do missionary work and one way to do that work is to have the sessions free all as other religious vodies do. To do this it is necessary to raise the sum of \$300 above hall rent and other incidental expenses. To help in this work the ladies of the differnt auxiliaries organized under the name of ladies' entertainment committee for the S. S., will serve dinners and suppers the in the commodious dining room of the church. Another way will be the badges Are you interested in the success of the convention? so, send \$1 to either J. S. Maxwell, presid 11 send \$1 to either L S. Maxwell, president, C. P. Follett, secretary of the Minnesota S. A., 1664 Hennepin avenue, for a badge, and we trust that every Spiritualist in the state will buy one as a souvenir of the thir-teenth annual convention of the N.S. A.

I want to urge the necessity of mak-ing an individual, as well as a united effort? to have the national convention a grand suc ess. It rests with each and every Spiritualist in the state to make it so. Wake up prove to the world that you appreciate Wake up and prove to the world that you appreciate the opportunity that has been given to show what Minnesotans can do. Make the delegates, speakers, mediums and friends who come here trom all parts of the United States and Can-ada, at their own expense, feel that they have been so welcome and appreciated that they remembrance of the thirtsenth annual conven-tion of the N. S. A. will always remain more that a red letter day. Tours for the Cause, J. S. Maxwell, Free Minn. S. S. A. [Let us heartily commend the fervent spirit of the Minnesota president. May his desire for free meetings be realized.—Man. Editor.]

Not unless we fill our existence with an aim do we make it life.-Reichel-

Love and courage are the spirit's wings, afting to noble actions. Goethe. wafting

ports for the spiritual and secular press is doing a great missionary work with her (acile

Mrs Tillinghast, the enthusiastic librarian The lift Date Lyceum is one of the best

constructed I have ever seen. Entertainment of all descriptions is plentiful and there are to many people constantly coming and going that every kind of function is liberally patronized

The music of the orchestra, is The band concerts are a delight to perh everybody.

Nature is suring usually, but occasionally the weeps. We are-glad of the tears when they fall because they perform admirable offices; they cool the air, allay dust and render grass, rees and flowers the more luxuriant. Spiritualism is honored and advocated at

Lily Dale to a manner which compels atten-tion and respect from all the neighborhood.

The Michigan Democrat and Sturg's Times in's recent'issue speaks in a most kindly way. of the "Banner of Light" and bespeaks a brilliant future for the coming years.

We thank our brother and assure him we will take pleasure in printing in this issue or our pext the report of the surprise party given Mr und Mrs. Harding.

For Over Sixty Years

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

Luck is ever waiting for something to turn up, labor, with keen eyes and strong will, will turn up something. Luck lies in bed and wishes the postman would bring Jim the news of a legacy; labor turns out at 6 o'clock and with busy pen and ringing hammer lays the foundation of competence. Luck whites; infor whistles. Luck relies on chance, labor on character.-Richard Cobden.



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BANNER OF LIGHT.

Our Some Circle.

MINNIE MESERVE SOULE.

The Sweeter Seng.

William Bru

The sweeter song is the one unsung, With ever a promise and hope to be; It pleased my spirit when I was young,-It stays like honey upon my tongue, But its wonderful words escape from me; It is a bird on a bending spray All ready to sing-then it flies away!

But I up and after, over the hills, Nor care a fig for the way it goes: 'Tis the pleasure of the laughing rills, And my feet they follow where'er it wills, By the wood and glade where the wild ros

grows; And ever before, with cadence clear, This beautiful, song I hear and hear!

It has the most enchanting rhymes, As bright as waves of the golden light, And as sweet as echoing evening chimes, The eloquence pure of better times, Of a day so dear beyond our night; And it drives afar the thought of care, Like a child's sweet laugh or en's prayer! a maid

It comes to me as morn to the sky, While hidden in most soft croons the sea; And it startles my soul with wonders why-To give it a voice, I ever should try, For naught could equal its witchery;

Tis the music of the inner heart. Till the days are done and the years depart! Christian Register.

A LINK IN OUR GOLDEN CHAIN.

MAKE PRACTICAL THE SPIRITUAL MESSAGE.

Once upon a time there lived a man, and a very good man he was, too, so his neighbors and friends told him and so he himself came to believe, for he never smoked, he never drank, he very, very seldom used profanity, and when he did there was always good and sufficient reason so to do, and he never yearhed after the affections of any other woman than the one elected by fate, ordained by the Almighty and licensed by the law of the land to share his board and lodging.

This man was a Spiritualist, that is, he had worn the badge so long that no one disputed his right to swagger under the shadow of its banner, telling the story of his own valiant deeds in its service and incidentally to collect salary for doing that same thing.

a salary for doing that same thing. • It is true that the story was more or less entertaining, that a message from the spirit now and then slipped in between the leaves of his manuscript and that occasionally he rose to grand flights of oratory and for one brief minute-convinced his hearers that there was nothing so important as to live the spiritual life, but, like an over-inflated balloon that has bounded out and beyond the lower currents and collapses in the stronger winds that sweep the skies, he fell at the close of his peroration and landed among the rubbish heaps of greed and selfishness and calmly asthat he must return to the "practical serted side of life."

The practical side of life. Which is the practical side of life?

Is it the physical side and does it seem more important because we can see and handle the body and are permitted to watch the process of decay when it lacks care and nutrition? Is the practical side the money-getting side, and are all our dreams of the wealth of the

spiritual life merely dreams and all our visions of the power of the spirit to overcome the limitations of the body merely visions that have no real and particular bearing on the life of today? real patzlot sits be niust kiss his baby and g "Daddy

and fight for freedom." Tears steal down his sunbrowned face and his strong hand touches tenderly the soft tresses of the little wife as she sobs upon his breast, and between his kiskes he murmurs: "It is my duty, dear; I, who have felt the joy of freedom, must fight in freedom's cause."

"And she, the woman who loves him better than she loves her life, sends him forth to battle and perhaps to death that the bright glory of the broad life of freedom may shine into the lives of a people she has never

into the lives of a people she has never known. Such devotion to our own Spiritualism would soon make us able to give the sweet story of the life beyond to every sorrowing soul. Such loyal expression would enable us to teach the practical truths of Spiritualism among the poor and needy. Such readiness to do and dare would give us the power to enthuse the Inxuriously idle un. a they, too, enlisted in the service of Truth for humanity's sake. A good little man is a good little bit of property to have about, but a good and great man, whose goodness is the goodness of Truth and whose greatness is his loyal devotion to the Truth is at once a "maff and a shield, an inspiration and a leader.

the Truth is at once a shaff and a shield, an inspiration and a leader. Come out from behind the fences, all you who have seen the beacon light shine across your darkened way, come away from the musty boxes where you dreamed your bread of life was stored and sup with us at the table of your friends, where the sweet bread of heaven is served without stint or measure and heaven is served without stint or measure and learn that the most practical and useful thing in the world is knowledge and that knowledge increases in power in just the ratio that we apply it to every experience of life.

Collecting Postal Cards.

"The illustrated postal card fad is gaining great headway in this country," said a Broadway dealer, "and if it keeps on at the present rate it will soon be as much of a hobby as it is on the other side of the Atlantic. Some is on the other side of the Atlantic. Some collectors already have gathered nearly 25,000 different specimens; many of them of the most beautiful character, reproducing sceness in different parts of the globe that would be

In different parts of the globe that would be hard to obtain in any other manner. "Take the postal cards of Russin for ex-ample. Every one of the places in St. Peters-burg associated with the recent riots has been photographed on postal cards. All the pos-sessor of a good postal card album had to do was to turn to Russia, and there he had be-fore him splendidly depicted views of the very works referred to. spots referred to.

'A fairly complete collection of cards provides at least a half dozen and sometimes as many as a hundred photographs of all the

principal cities of the world. "One firm in the United States manufactures 25,000 varieties of illustrated cards. Yet the fad is in its infancy here. Europe is flooded with them, but Germany is headquar-ters. In fact, the idea originated in Germany.

The first specimen was said to have been issued by a German photographer, who printed upon a postal card a view of his native town of Passau. Germany was also the birthplace of the ordinary postal card, which was introduced by Dr. von Stephan, the post-

master-general, in 1865. "There are said to be over 1,000,000,000 of illustrated postal cards sold in Germany every year. That country makes probably nine-tenths of all the cards turned out.

"So great is the craze that when a custom-

"So great is the craze that when a custom-er enters a restaurant or saloon the waiter brings a postal card aloum before inquiring what he will have to carbor drink, "Yon will be surprised to learn that even the majority of the cards apparently issued by American hotpes, reproducing scenes in," this country, and even those reproducing buildings in this city, are made in Germany. The negatives taken by local photograph-ers, are sent to the other side, prepared and ers, are sent to the other side, prepared and "Just the other day I asked the salesman of

a large American postal card firm if he had a card containing a view of Bellevue hospital He answered: "Well, now, that's a good idea. We have a card, but we oug such have

and I don't suppose I said were true, pa

n to be see. Mrs. Goodwin's youth was in the far t, and in the gossip concerning her in that note period 1 had no interest whatever. I quite willing to take her as she was in was in she was in

remote period 1 bad no interest whatever, in was quite willing to take her as she was in her sweet, rice womanhood. One day when Mrs. "But" dropped in she found my little friend, Nellie Gray, at the plano. Nellie is a sky, brown-exed girl of 15, gifted with a wonderful ear for meledy, and as the Grays had no plano, I had offered her mine." I can't help loving the child, she is such a warm-hearted little treature, and so enger for music." I said, as the door closed be-bind her. My vis tor gave a scurcely perceptible shrug.

hind her. My vis tor gave a scircely perceptible shrug. "Tes. Nellie scems to be a very nice girl," she admitted, "but I suppose you know that she is a poorhouse wait." "No," I said, I knew nothing of the kind. Mrs. Gray had introduced Nellie to me as her eldest daugnter, and the information volun-teered by Mrs. "But" was utterly uncalled for.

One evening, on our way home from prayer meeting, Jonas remarked that he always enjoyed listening to young Spaulding, he was so devout and earnest.

so devout and earnest. "Yes, he is a very interesting speaker," said our neighbor, who had joined us as we came out of the lecture room, "and he seems very sincere, but I can't help feeling a little sus-picious. I knew him, when he was a bay." Jonas made haste to change the subject; a word of encouragement would have resulted in our hearing the whole history of the young man's bethcod

man's boyhood. "I've no patience," he exclaimed, the mo-ment we were by ourselves, "with people who are always bringing up the past. Just who are always bringing up the past. Just imagine what heaven would be if the inhabi-tants were disposed to indulge in that sort of retrospection! The Angel Gabriel himself would hardly be safe from their disparaging 'buts,' and the whitest robe in all the 'white-robed throng' would be in danger of being smatted." mutted."

smutted." "And yet," I sais. "Mrs. 'But' evidently considers herself a Christian." "Oh, I don't dispute her title," said Jonas. "but I can't help thinking that she might be

able to read it clearer if she would rub her glasses with the thirteenth chapter of first Corinthians."-Selected.

For th . Lit le Sewing Class. Virginia Boker:

My little needle, made of steel, Is very sharp and bright; And I must keep it clean and straight If I would sew aright; It only has one eye, but yet

It always seems to see . Just where it wants to go, as if) it had two eyes like me.

My thread is made of cottop, white, Wound neatly on a spool, must not knot or soil it While sewing here in school;

Even and short each stitch must be To make my work look well. Not crooked like the letter Z, Nor long like I and L.

Whenever it is time to sew, My thimble, bright, I slip, Just like a cuoning little cap Upon my fuger-tip: Oh, such a useful friend I'm sure I' could not do without. Through hem and seam it helps me push

My needle in and out. My scissors, made of shining steel,

Are very useful, too, Witnout one blades, so bright and sharp No sewing could I do. No sewing could I do. They cut the cloth, they trim the threads, And, as they work away. I think they talk to me—"Snip, snip." Is what they seem to say.



In Explanation.

The following communications are given by Mrs. Scale 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 stemo-graphically by a representative of the "Ban-per of Light" and are given in the presence of other members of the "Banner" staff. These circles are not public.

To Our Readers.

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

INVOCATION.

With light bearts and high hopes we come into this little circle, seeking to give of our strength and our loving devotion to those who are striving to make their identity known. In a world of sorrow where the wayes of de-spair sweep over the blinded coul, it is a joy to be able to bring some message of life and hope; it is a blessed moment when we can stand hand in hand with those who suffer and help them to understand their pain. May no doubt of the possibility of the message being given unto the right life enter into the hearts of these who are striving to speak. May no of these who are striving to speak. Any ho concern as to the consequences of their act de-ter them from that high purpose of uniting themselves with their own, and may we, with something like a holy zeal, be able to stand with sweet and strong hold of them until they shall have said their say and given place to other who will speak again. Amen.

MESSAGES.

Frank Lane, Plymouth, Mass.

The first spirit that comes to me this morn-ing is a young man about 28 years old. His name is Frank Lane, and he says that he lived in Plymouth, Mass. He is very strong and energetic in his spirit, but his body seems to be weak, as though he had been sick a to be weak, as though he had been sick a long time and just gave up so weak that it was impossible to draw another breath. He says: "I want to go to my Aunt Fannie. She is a Spiritualist, and she tried to tell me something about this before I came over, but I was very stupid. I did not understand and I could not grasp her meaning. Now I want to thank her, for every day that passes finds me resulting something that the to the day and the something that the to the day the something that the to day the something that the day the something that the today the something that the today the something the so to thank her, for every day that passes finds me recalling something that she told me, and makes it easier for me to comprehend the life into which I have come. I never knew that I had a little sister, but I had, and I found her over here, just as eager to help me as if I had known her all my life. I am studying about spirits. Just as a child studies physi-ology, I study spiritology, and am understand-ing so much better the effect of certain things on spirit, and how to manage and control, and I think it would be good if everybody under-stood it while they still had their bodies, be-cause their bodies are not alone; they have cause their bodies are not alone: they have to have spirits to make their bodies any good. By the way, I have a body that I could not tell as any different from the one I left except that it is not quite so stubborn. When

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and the dear little fellow tries. "I have seen my sister who passed awa just before I did, and she is still regretitin her death because she had so many thing that she wanted to do. I wish I could make her understand how easy it is to compact with the people we love. Even if they do not see us or hear us, it is a comfort for us to be able to see and hear them. I say God bless you people for making it possible for us to apeak in this plain fashion. Surely a work that, is so beautiful in its expression and al-lows so many people to enjoy the fruits of its-labor, must bring forth some return in the way of belp and strength in the time of need. Good bye."

George Dorr. Portsmouth, N. H.

There is a gentleman here now, tall, slim, blue eyes, black hair, black mustache and side blue eyes, black hair, black mustache and side wuskers, with just a little bit of gray mixed in. He says his name is George Dorr, and he laughs as though he thinks it is is great joke for him to surprise his people by sending them a message. He says, "I would like to send a little word to Joe and Charlie and tell them that there is not much that they can do that they can hide under cover. I have laughed many a time to see the things they have done when they thought there was no-berly conscious of it. Now I am not going to give them away and tell them it is some-thing they ought to have been ashamed of: to give them away and tell them it is some-thing they ought to have been ashamed of; tant's not it, but a good many times they were doing little things that did not mean any-thing to anyhody but themselves, but they were so sure they were alone it made me haugh to stand there and look at them. It is almost like being behind the door and hearing a man talk to himself; that's always funny. I used to live in Portsmouth, N. H. I am very familiar with all that country round there, and it is a pretty good country. It sur-prised me to find when I came over here that we had a Portsmouth in spirit just the same as we had one in earth life, and that many as we had one in earth me, and that hany of the houses were unoccupied, as if the people who lived there were spending their time down in the Portsmouth, by the sea, and would come some day and open up the home over here. I found a home like my own that I had left; my sisa nome nice my own that i had left; my sis-ter and my mother in it, and a good many things that I did not think I deserved in the way of comfort were there waiting me. But it is almost impossible to make you people understand the relations that exist between spirit and earth life, and if philosophers have not been able to do it. I am not point to try not been able to do it. I am not going to try. I am just going to tell you that it is a happy moment for me to come, and that I shall be stronger to make the manifestations at home that I am auxious to make. I would like to send my love to Annie and tell her that I am watching over her and won't let any harm come to her. Thank you."

Robert Hunt, Lexington, Mass.

There is a spirit of a man now, I should think he was about 40. He has got a heavy brown mustache, blue eyes, brown hair, and is about the medium height; square shoulders, and speaks very promptly without much fitss. He says that he is Robert Hunt, and that he bread in Lavineton Mass. and has new "Wall lived in Lexington, Mass., and he says, "Well, I came out of my body into this life about as quick as a man wants to come. I was killed, and the funny thing about it was that I did not realize it. I saw my own body prepared for the funeral, and it was a sorry-looking sight it was so broken and maimed. It did sight it was so broken and manned. It did not give me a single feeling of re-gret or distress. At that time life was so real to me that the only sense of pain was to see my friends so distressed over my mangled corpse. I was buried by my Lodge, and many of my broth-ers felt sick, a deathlessness that they did not usually have at a funeral, and I flattered myself it was because I was so near them, for there was a little sensation of sickness at the stomach that came to me when I first got here, and I thought it was from the suddenness of the separation: I do not know as any-body cares how I felt. I presume they care more about what I am doing, and I want to tell them that I am not traveling any more I am staying in one place and frying to study out more definite plans of procedure. You see I have more friends in the body than I have over have, and I often feel if I could only talk with them now and then I would not mind at all being over here, but I cannot seem to awaken an interest in my direcnot seem to awaken an interest in my direc-tion, so I have come here today attempting to do it. If I succeed I shall feel that I have done a good deal to help some few mortuls anyway. I hate mourning: I hate every sem-blance of it, and yet I find my people still swathed up in black bonnets and veils. My mother is aere and she sends her love to the rest with me."

There are a few of us who have tested the power of the spirit, and, all the assertions by very wise (?) people notwithstanding; we know that the real, practical side of life is the spiritual side.

To be, practical is to make use of the things and powers that are about us, and the practical men and women put the knowledge that our spirit friends are constantly giving us to some practical use.

It is quite true that spirits cannot pay our taxes and that taxes must be paid; that is a practicl situation and must be met; but is the tax collector the only man we owe? Are there no other practical situations which must be met outside the realm of taxes and rent and food and clothes?

How can we separate the bodily problems and the spirit problems and call one practical and the other not?

And how can we be so sure that one must be perfectly cared for before the other may receive our attention?

Who shall say that we must have our rent assured us before we dare enlist our ener-gies in the battle for the victory of Truth? We may have no question about our right to steal raiment and food, and we surely ought to have no question about our right

to steal raiment and food, and we surely ought to have no question about stealing the sus-tenance for our spirits, and that is what we do when we allow someone to bear the bur-den and the responsibility of keeping open the fountains of Truth while we devote our-silves entirely to the betterment of our own physical conditions.

If only the workers in our Spiritualist ranks could understand that it is not enough to sing the song and take the pay for it; if only the rank and file of Spiritualists would come to believe that it is not enough to listen to the story, appland the sentiment and drop 10 cents into the collection box: if only the servant and the served could come into a realization of the unity of the spiritual necessities with the bodily demands, the practicability of the

the bodily demands, the practicability of the spirit message would be forever settled. The blessed spirit guide, who, through mediums all over our broad rand, are spread-ing the gospel of the communion of spirits, are not a lot of enthusiasts who want us to forget our physical bodies and slaughter our splendid capacities, but they are calling, us always from the sand gardens of our child-hood, where the towers we build with muddy fingers crumble in the morning sunshine, out into the broader and busier otics of reality where, with blocks of experience, we build a house of sternal values in which the spirit may dwell forever in safety. There are good little men, who never smoke or swear, who never carouse or fight, and yet, they are so self centered that they see not-ing beyond their own dooryards, and are con-

There are good little men, who never amone swear, who never carouse or fight, and yet by are so self centered that they see both-t beyond their own dooryards, and are con-at as long as they can keep their fences up d themselves usfely sheltered from the sul-

igtiway. their the 200

I'll have our photographer take a picture of the bospital, send it across and have it fixed,

"In German cities there are stores which handle notaint else but postal cards, the prices ranging from one pfennig to one mark Every other continental country turns out large quantities of them, France, England and Austria being among the leaders, but Italian firms enjoy the distinction of making the most artistic ones.

Why. I dare say that if a person were to have a single one of the best types of the Italian card made to order it would cost him at the very least \$25; and yet they can be bought for 5 cents, sometimes even less. It is only by selling the cards in such great numbers that the great care that is taken with them can be afforded.

"The Italian photographs are, of the most anistic nature, many of them representing famous paintings in color as well as outline. The latest examples are those imitating oil paintings of towns, cities and choice bits of cenery.

man in New York the other day re-"A ceived from a relative in Tacoma, Wash, a richly framed view of Mr. Hood. The picture was exquisitely reproduced and colored, and

was exquisitely reproduced and colored, and to all appearances was an oil painting. "In taking the picture out of the frame the New Yorker was surprised to learn that it was just a postal card, probably bought for 5 cents. And there are numerous other cards of the same quality, to all intents and pur-poses as good as paintings, and, as a matter of fact, far more accurate.

Followers of the new hobby are going in for it with great enthusiasm, and the fever has spread to all parts of the world. A sailor came to the store not long ago with a round 5,000 specimens which he had collected in the senports which he had visited. Some of the cards in his collection were apparently homecards in his collection were apparently home-made, for I had never seen anything like them before.

them before. "I usually carry in stock 800 or 1.000 differ-ent varieties, but a young Venezuelan who had just returned from a trip to Europe, where he had caught the fad, and had pur-chased a large number of the cards, picked out enough cards from my slender supply to amount altogether to \$9.60."-New York Sun.

You All Know Her.

MRS. "HUT." MRS. "HUT." rs "But" is our next-door neighbor. Her-name is Green, but Jonas, whenever he her marching up the walk, remarks. "My here comes Mrs. 'But." - He is not n to calling people names: he mays it is sky to put me on my guard, for he knows-neighbor's failing. She is a bright, breeny woman, and as long as the conversation mfined to the weather and household af-I quite emjoy chatting with her. but the heat that a human being. Iving or dead, Mrs "Bat" is al name is

est inter the neighbor room that Mrs. Goodwin, from to that Mrs. Goodwin, from to the second second

My emery is made to keep My needle smooth and bright, And in my little needle-book My needle sleeps at night: y basket holds my needle-book Thread, scissors, thimble, too My emery and cloth, when I No sewing have to do.

Last of a Family of Gianty.

Last of a Family of Glang. The last of the Litts family, one of the most remarkable in New York, has gone with the passing away of Thomas, who died in Monticello recently. He died suddenly from the effect of the extreme heat while at work in a field near his home. He was 80 years of age, and for the last half century had been Due of the most contunations age, and for the most ball commanding and prominent figures in Sullivan county because of his size and wonderful strength. He was sergeant in the One Hundred and Forty-Third Regiment of the New York Volunteers; and was the strongest man in the regiment. Every member of the family of ten, five males and five fe-

of the family of ten, five males and five fe-males, was as strong as a giant, and the won-derful feats of strength performed by them won for them almost national fame. Thomas Litts, while attending the old-time logging and having bees, on different occa-sions had been known to pick up a barrel full of edger and drink from the bunghele. A brother carried a barrel of pork on his back with our parts of a pork on his back a mile without resting, on a wager, the pork being the wager. In the days of his young manbood Thomas Litts weighed more than 200 pounds and was an athlets.

Fact or Fancy!

Fact or Fancy! London is talking of a remarkable scance held in a private house in the suburbs, at which a number of prominent men of letters, scientists, lawyers and physicians were pres-ent-most of them in the capacity of earnest believers in Spiritualism. Among them were Sir William Crookes and Sir Oliver Lodge, the two leading scientists of the day, and Sir Arthur Conan Doyle. Correspondence in the newspapers reveals the fact that an unusually large number of public men are Spiritualista, and that large sums of money are spont every week in the attempt to fathom the mystery of the unknown. One of the three gentlemen named above told me in all seriousness yester-day, that at a recent scance he had discovered the important fact that the Japanese and Russian soldiers and saliors who fayre " passed over" are still fighting their Buttles and that other spirits who are forced to become numill-ing spectators of the ghoutly strife are very much inconvenienced and shocked thereby. Furthermore, I am joid that the new cult of Spiritualism maintains that when we "pass over" we enter a sort of floating state, in which we are totally useless, apparently un-happy, and nervous, with an overweight dewer" we are it which we are it happy and nerve sire to get into or the firsh by a ire to get into communication with ear in in the flesh by means of any medium that is point to be handly. They say that whe spirits find out that there is to be a s her crowd is millions to the place, and the strongest and most energetic mana Life

wish to do anything I seem better able to' do it than I ever did before. Tell Aunt Fannie that I have seen Clair and Uncle Peter: I am happy and expect to be able to do a great deal of good after I learn some things about spirits. I thank you very more much for helping me to come."

Lydia Hall, Kansas City.

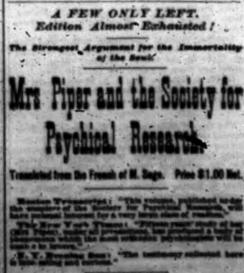
There is a spirit now of a woman I should think about 45 years old. She is dark. Dark eyes and hair, and very thin. She seems to have been a great sufferer when she was in the body. She says that her name is Lydin the body. She says that her name is I Hall and that she lived in Kansas City. She also tells me that she died with cancer, and that, she was in such a condition when went away that it was a comfort to her folks to see her draw her last breath. She left a husband whose name is Thomas, and she says he does not know anything about this, but he he does not know anything about this, but he would be quite willing to accept it if only the door was opened for him by somebody else. "I am so anxious to have him know not only where I am but that I am still interested in him and anxious to help him just as I would have been had I stayed. My mother is with me this morning and is stayed, any morner is with we this morning and she says: 'Who would ever have thought that God was so much bet-ter than we believed? That He not only had a heaven and angels, but He allowed them to go back and forth to people who needed their services. It is beautiful to see spirits going back and forth to their friends. So often I have been able to see mothers shield their have been able to see mothers shield their children from temptation, or make them strong at a time when they needed a spiritual adviser. So often I have seen this that it has made me anxious to let everybody know how important it is to understand about the spirit life. I would like to send my love to Edith and Mary. They are both good girls, and I have nothing to worry over in their lives. I would so love to have them know that I can see tham and approve of what they are doing. Thank yon." Thank you."

Sarah Brown, Fitchhure, Mass.

Sarah Brewn, Fitchbury, Mass. There is a spirit of a woman I should think about 55 or 60: blue eyes and gray hair, and a full round face, and quite stout in the body. Sne must have been very happy mid jolly in her earth life, for she comes in with a little spat of her hand and a smile on her face, and seems as happy as she can be. She says. "Well, it is a great privilege to be able to come here. My name is Serah Brown and I lived in Fitchburg, Mass. I hiad known a little about this fact of spirits returning, but I was never obenly connected with the Brent-ualists. I cannot tell you why unless it was because I had so many societies outside. To day it seems to macif I could get back I would not hase one moment in getting chose day it seen

Lillian Murray, New York.

Lillian Aurray, New Yors. There is a spirit now who says her name is Lillian-Murray, and she says that she lived in New York; says "that is so indefinite, and yet my friends will see the message and I hope they won't be afraid to answer. I have been to so many meetings and have tried so hard to communicate. I have been to Miss been to so many meetings and have then so hard to communicate. I have been to Miss Gaul, when she was Miss Gaul, and sent a message, but my people sid not understand and I had to go away. I have been to other places, but I come here now, and, oh, how I wish I could get to my father and mother. I am so anxious to tell them that the headaches are all gone, the pain is all gone, and that I am happy with my grandmother and my aunt and my little brother, who is a much bigger brother than any I have alive. Edward has some away since I came here, but he has been investigating some in Spiritualism, and I want him to see if he cannot sit and let me come in his home. I will help his little girl. I can make her stronger and better. It is not just for pleasure that we can make consometimes feel so sure that we can make con-ditions better that we make great efforts to get back. I thank you so much."



IL OF LIGHT PUBLICS.

AUGUST 19, 1906.

BOM WHERE Jarob Ward

omewhere, sometime, under fairer skies, We shall know true, life, the real, the free: omewhere, sometime sweet dawne shall rise, Rich with blessing for you and for me brough weary days and nights of pain. While tempests beat and lightings dart, hnough driving snow and dashing rain, I hear the throbbing of Hope's heart.

It is not learned of book or creed, The story of the Yet To Be: In the burning stars by night I read The lines of a glorious destiny. To no chosen few is the message given, For good and for ill are shine and showers; There is love enough in God's treasury To save a thousand worlds like ours.

In all the realms where error reigns, There beats no heart so dark and small. But that one sacred spot remains, Whereon the light divine shall fall. And in the household of God's Peace, Beyond the sweep of error's blast, Each soul His Love has warned to life, Shall win its rightful place at last.

from Our Erchanges.

Mistaken Fear of Mistakes.

There is risk at every step in life. We can-There is risk at every step in life. We can-not escape that; but we can choose whether we will let the risk in doing right hold us back from making any attempt. The fear of making a mistake is a healthy fear so far as it steadies our judgment; it is a block on our progress if it holds up when we ought to act. "Don't you forget," said a keen-headed Chris-tian business man when a friend referred to im as one who may a mistake "that him as one who never made a mistake, "that the man who never makes a mistake never me man who never makes a mistake never makes anything else—and I'm not Oslerized yet" The worst mistake may be the unwill-ingness to risk a mistake. The man who is willing to make a few mistakes while doing his best is most likely to earn the reputation of never making a mistake.—The Sunday School Times School Times.

Not the Whole Thing.

The Jews, the Chinese, the Mohammedans, and numbers of others, are entitled to say that they get communications from departed spirits, as well as those who believe in "The Christ." So it is too narrow to say that one Christ." So it is too narrow to say that one must believe in "The Christ" that they may receive revelations from the beyond. What must believe in "The Christ" that they may receive revelations from the beyond. What are you going to do with the nations of the earth that do not believe in a "Christ?" Can they get revelations from the beyond? Have six people that live on this old globe of ours been compelled to pass their days in darkness just because they do not believe in the Christ? It is too foolish for anyone of good sense to think of. Those who believe in a Christ may receive communications from the spirit world. think of. Those who believe in a Christ may receive communications from the spirit world, and those who believe in Mohammed may do the same, or of any other religion. The great trouble with Spiritualists is that they are as narrow in their views as the churches. I do not believe that the Methodist, Presbyterian, Baptist or any other church is the whole thing, but that anyone who is in good faith may reap the reward of eternity. So I do not believe that a narrow sect who believes that everyone must believe that Christ is the only Son of God. and that all who do not beneve he is will go to Hades has any standonly Son of God, and that all who do hot believe he is will go to Hades has any stand-ing in this old world of ours. You teach broad views, and if you do not, you fail to get a standing, even in this "so-called" Chris-tian nation. We may think that we are very much wiser than the Mohammedans or any of the other nations that do not believe in a Christ. But when we submit it to a jury we find out that we are not the whole thing. That, there are six others that do not believe it to one of us. Can you upset the verdict of the jury ?-J. K. Ketter, M. D., in The Light of Truth.

For Public Meetings and the Home." CONTENTS. I,m thinking dear Mother of | Mother, take me in you arms Mother's teautiful hands There's a day of triumph you We miss our Boys at Home The Land of the bys and bys The good Times yet to be The Sand beyond the B'ars They are Walsing at the Por-tal When the Dear ones Gather Open wide the golden Portal One by one the old Friends fall in the Dear ones Gather at Home Resting under the Daisies The Grand Jublice Dear Beart come Home Come in . one Beautiful Dream Where the Roses never Fade is Heaven we'll know our Own

Is Heaven with the second seco

Beautiful Home of the An-geis Home of my Childhood days If you should die to-night Only a sweet and Taded Flower The songs I sang for you Those Angel volce s Just as the Sun went down When there's love at home Fomething sweet to sing J Patistiful unto death Preedom's grand triumph Across the Stream Dear wandering Boy.com e home

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

working out the scientific system of disteries that is to insure our earthly immortality will the exact observance of the perfector scientific rules of dist reader us immune no only from disease and bodily decay, such as now results from the wearing out of the bodily organs, and old age, but also bring us exemp-tion from death by accidenti-such, for in-stance, as by drowning, a railway crash, the builtet of a burgiar or other thug7-The Pro-gressive Thinker.

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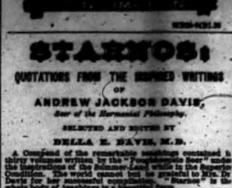
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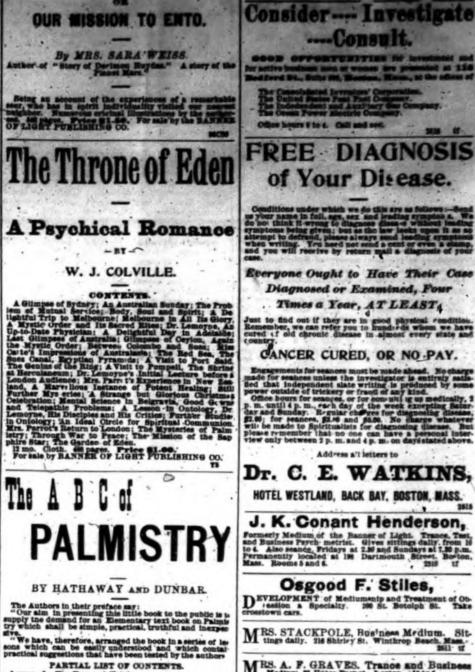
A other dear, our meet me there Cor darling Namie The poor Man's glad release I'm never growing old Only a glub pee of the tace 1 am seeking We are journeying, home to day Sweet volces at wilight Kime me dood-night. She's waiting there for me. Aspiration Rest is coming by and by Oh when shall we ever get there

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d of the Blest

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est W-liting near the golden stair Beams of love light The Golden Gates are left



BANNER OF LIGHT.

empsylvania Spiritualists.

Dec. W. Kates.

It has been deemed advisable not to hasten an assembly to this state for organization, but to agitate for all possible interest and help herore convening. There is need for more en-timated with the action of the state of the sociation, but must have a strong one. And no state can excel us if we enthusiastically co-operate. Early in 1906 will be a good time for us to convene. It is now desired that each lowedity represented by a person at the N. S. A. convention in Minneapolis next Oc-toober shall be requested to meet there as a committee to decide upon holding the con-vention and making provisional arrangements. Individuals and societies will please co-operate. I would the to hear from all inter-ested.

Religion of Value to the Community.

"Men and Women" (Roman Catholic, Cincin-nati), in noting the elitorial statement in Col-lier's Weekly recently to the effect that "Re-ligion is avoided in Collier's as a topic of disligion is avoided in Collier's as a topic of dis-cussion for the reason that our thoughts, whatever they might be, would be offensive to many, and of no considerable value to the universe," says, we think, with good account: "Is it not a fact that there is an under-current of religion in the public life of a community as well as in the private lives of the individuals composing it? Is not religion the basic principle of those virtues which, for want of a better name, we call civit? Honor and housesty, truth and justice, not from the ground arise. Then, too-why should the discussion of religion, which is the root of everything that is good, and beautiful, and ennobling, be offensive to any right-minded man?. It is not difficult to understand that man?. It is not difficult to understand that it would be exceedingly risky at times to utter sentiments and express opinions which would seem to lean to one or the other denomination-but if we have correctly estimated the mission of the press, the consid-eration of pleasing or of giving offense should play no part when it is a question of doing what is right, and fair, and just. It pays at times to be diplomatic and cautious; and it is sometimes the part of wisdom to maintain is sometimes the part of wisdom to maintain the stole's silence. But to boast of entirely ignoring so important a topic as religion is neither valiant nor logical. Religion is as interesting and as important in the life of a nation as is politics, and the line of division are as sharply drawn. But supely it would at least savor of cowardice to eschew putting forth an opinion on a political question be-cause, mayhap, it will offend those who are on the other side of the fence. The thou-sands of church spires that rise skyward are certainly of as much importance as are the factory chimneys belching forth huge clouds of smoke. May we not talk as earnestly, then, about religion as about the industrial condition of the land?"

"Exposure."

Mr. George W Alger, writing in The At-Mr. George W. Alger, writing in The At-lantic Mouthly, in protest against the "lit-erature of exposure" which is becoming so conspicuous a feature both in the magazine and book-publishing "world, has, we think, some suggestions that can profitably be re-ceived by the Spiritualist at this time. Let us quote a few points that seem to us preg-tions with bing. sant with hints Speaking of the school of incomplete ideal-

ists, and social reformers who seek to apply to society as a whole the methods which failed with the individual, he says: "From one branch of this cult has come

the modern literature of 'exposure.' They show us our social sore spots, like the three cheerful friends of Job. They expose in countless pages of magazines and newspapers the sordid and depressing rottenness of our politics: the hopeless spathy of our good citi-zens; the remorseless corruption of our great financiers and business men, who are bribing. our legislatures, swindling the public with fraudulent stock schemes, adulterating our our food, speculating with trust funds, combining in great monopolies to oppress and destroy small competitors and raise prices, who are breaking laws and buying judges and juries. They show us the growth of business 'graft,' the gangrene of personal dishonesty among an bonorable people, the depressing increase in the number of bribe-takers and bribe-givers. They tell us of the riotous extravagance of the rich, and the growth of poverty. These exposures form the typical current literature of our daily life. As our appetite grows jaded and surfeited, the stories become more sensational so as to retain our attention.... The achievement of the constructive ele-ments of society has been neglected to give space to these spicy stories of graft and greed "The literature of exposite is not criticism in any such sense, and in comparison is sim-ple indeed. It seems to arraign, not the defects in the social system, but humanity itself, by the denunciation of a countless number of individuals who do real or fancled wrongs. It takes the whole burden of mora responsibility from the shoulders of society and throws it all on the individual, instead and throws it all on the individual, instead of making a just apportionment of the load. "There is comparatively little which is con-structive about this kind of work, and it is for the most part merely disheartening. Its copiousness and its frequent exaggeration have a strong tendency to make sober and anne citizens believe that our political and business evils can not be grappled with suc-cessfully, not because they are in themselves too great, but because they are in themselves too great, but because the moral fibre of the people has deteriorated—a heresy more dan-geous, if adopted, than all the national perils which confront us today, combined." An inherent defect with much of the litera-ture of exposure, he continues, is that it An inherent detect with much of the intera-ture of exposure, he continues, is that it exists merely for the shock it gives: "It is as important to the community as it is to the individual that its capacity for being shocked with itself should remain unimpaired. Nothing worse can happen to it than to have its moral cuticle hardened by much drubbing. and made insensitive to criticism. The inher-ent defect with much of the literature of ex-posure is that it exists merely for the shock it gives, and is of no further profit to the community."

WONDER WHEEL SCIENCE.

Dally Galdance for All; by Birth Numbers.

'By Professor Henry.

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

1. - March 21 to April 20. 4. -June 21 to July 22. 7. - Sept. 21 to Oct. 22. 0. - Dec. 22 to Jan 2. - April 20 to May 20. 5. - July 22 to Aug. 23. 5. - Oct. 25 to Nov. 11. - Jan. 21 to Feb. 5. - May 20 to June 21. - T. - Aug. 25 to Sept. 22. 9. - Nov. 23 to Dec. ... 12. - Feb. 25 to Mar.

(These Birth Numbers are otherwise explained in my books as elsewhere advertis

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 F lowing Table. The Column of letters under your Birth Number is YOUR Column, and no other, unless you have a Key for other Col-umns. Look down your Column and see what Letters are Marked in it. The letter means

Birth Nos. 87	1	. 2	. 1	4	5	8	7	8		10	11	12
Aug. 14-20	ĸ	-		-	F	-	6	-		-		-
26-27		K	-	8	-	E	-	6			-	E
28-29	E		K	-	.8	-	F	-	-6			(A.)
30-31		E	-	ĸ	*	B	-	F	•	6		
Sept. 1-2 -	`N	-	ε		K	-	B	-	F		6	
3-4 5-6				ε		K	-	.8	-	F	5	6
5-6 .	6				E	2	K	4	B	3	F	1.00
7-8-9	-	G	*	M	-	E	÷	K	-	8		: F :
10-11	F		6	-			E	-	K	-	B	-
12-18-14	*	F	-	6	1			E	-	ĸ	-	8
15-16 -	В		F		G	-		-	Ε	*	ĸ	
17-18-19		8		F	-	G.	-		-	٠E	-	K
20-21	κ	-	в	-	F	-	G		M	-	E	Æ
22-23		ĸ	-	В	-	F		G	*			Έ

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

Chats with the Professor-No. 17.

MANY MEN IN ONE BODY.

"Now, in regard to disease, or discomfort." continued the professor, "if it is due to the wanderings of our thought, then the doctor has only to change the trend of our thought, as the house on fire might do. Newly awakened thought interest, called sometimes 'change' of climate,' etc., quickly puts us on our legs. The receipted bill puts a new drop of blood in the doctor's veins. So, you see, doctor, bad aspects are a general law, but are not all the time bad. If they were, how could we love our enques and do good to them that despite-fully use us. So long as natural enemies are mutually beneficial to each other in thought, then, like the farmer and the chickens, they get along all right enough; same as gunpowder and the soldier. I had a dog and cat, brought up together in lovely style; as harmonious as turtle doves. One day their antagonistic planets were malignantly ex-cited. The dog, quicker than a flash, bit a hole in the cat's backbone, and we put a shingle over her resting place marked 'R. I. P. It is not mathematics, nor the fascinat-ing appearance of the planets on paper that tell the story of aspects, good or bad. It is the educated judgment of the astrologer, backed by the fundamental laws of Divinity. Only initiates can arrive at these."

"And what is an initiate?" asked the doc-or. "I have heard of them as members of or. secret order." "An initiate," replied the professor ",is

merely one who has initiated himself, or be-come initiated by another, into a correct un-derstanding of that in which he is interested. People who have the same understanding of

conditions are Easy. If G, it means they are Good. If F, the influences about you are Friendly. If K, the influences are Kindred, or Kindly. If M, they are Mutual or Equal-ined. 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 iffs. Let wisdom be your intellectual effort on these favorable days and in the long run the other matters will come your way, as sure as the rising of the Sun. During the dates in this Table. Birth No. 6 has an Especial Ruling over the whole world. This makes Birth Numbers 8, 10, 2 and 4 more favored than others during times dates in the Table, and Birth Numbers 9, 12, and 3 less favored than others even on the E, G, F, K and M. For other matters such as Finance, Love.

AUGUST 19, 1905.

For other matters such as Finance, Love. Real Estate, Literary, Occult, Law, etc., a Key will be sent for 10 cts., by which such matters may be guided by the same Table. These Tables will confinue 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 infor-mation furnished. For list of Prof. Henry's books on Astrology For other matters such as Finance, Love.

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

which nearly all our troubles in life exist." "And why not all?" queried the doctor. "Because we are born to a certain line of

troubles, without which life would be a bur-den," replied the professor. "The troubles to which we are born are not liard to bear, except when we vainly endeavor to overcome them. They then appear as mountains to us, and become troubles that are not easy to bear. For instance, the Saturnine person will not suffer from Saturn until he attempts to ape Jupiter, Venus or Mars. The Mars man suffers when he tries to be as sedate as Saturn, or as proud as Jupiter. The Venus person suffers when she attempts to think more of money than of love. The Saturn man suffers when he is forced to talk. The Margurial man suffers when he is forced to talk. Mercurial man suffers when he tries to keep still. The Jupiter man suffers when he is "But we all have these feelings and these sufferings at times, do we not?" asked the

doctor.

"Certainly," replied the professor, that is one of the points that makes astrol-ogy so hard to understand. Because we are born under certain influences, by which we are termed a Saturn, Jupiter, Mars or Mercury man, does not simily that we are such and only such all through our lives. Each one of us are changing, changing and chang-ing, from hour to hour, day to day, week to week, month to mouth and year to year. We ing, from hour to hour, day to day, week to week, month to month and year to year. We change from Saturn man to Jupiter man, from Jupiter man, to Mars man, from Mare man, from Veitus man to Mercury man and from Mercury man to Moon man and then around sgain and again, and again and again, by house he deep he months same of the by hours, by days, by months, years, etc.; wheels inside of wheels, as hours are inside of days and days inside of months and months inside of years. No man is the same man today that he was yesterday, nor will man today that he was yesteruay, and he be the same man tomorrow that he is today. Our physical identity is generally the same, but otherwise we may be at any par-Saturnine. Juniter, Mars, ticular time a Saturnine, Jupiter, Mars Venus, Sun. Mercury, or Moon man, no matter what sort of a han we were born. The birth condition merely predominates as a type over the others. When we are in love, we are Venus men as long as the love thought holds. When we are proud of what we think we have, then we are Jupiter men. When we are diligent and persevering, then we are Saturnine men. When we are will-ful and energetic we are Mars men. When we feel our dignity, then we are Sun men. When we are trying to prove ourselves to be Smart Alec, then we are Mercury men, and when we lounge around the house, home or "So we are a whole bundle of sticks tied up with tape, like the United States. The Congress of Our Self is momentarily of the nature of the force that happens to be in advance of the others in action. In other words, when Jim Smith has the numps, then he is not the Smith that he was before then he is not the Smith that he was before he had the mumps. While he has the mumps he is Mumpy Jim Smith, and when he gets over the mumps, then he will be another kind of a Smith, depending upon what next has him. Kind of a ridiculous way of looking at him. Kind of a ridiculous way of looking at it, isn't it?" asked the doctor. "I don't know," replied the professor. "Let us present the matter another way, and see what the world's verdict is; only the gen-eral world don't seem to be aware of the "Let us present the matter another way, and see what the world's verdict is; only the gen-eral world don't seem to be aware of the fact that planetary laws are responsible. Jim Smith, for ibetance, is a respectable man. He takes to drinking, to gambling, to thiev-ing, or to some other immorality, and incurs the sympathy or the condemnation of the community. Is the formier Jim Smith the same man as the latter Jim Smith? Again, Jim Smith is sick. By some sudden reversal he losses, all, and becomes a dependent. Is the poor Jim Smith the same man as the rich Jim Smith? Today, doctor, you are happy, tomorrow you feel miserable. Will you be the same man tomorrow that you are today? We are changing, changing, chang-ing, all the time, and we go around and around through the gamut of the planetary odeon, in regular cadences. The main diffi-culty in the world is that we do not all move in harmony and accord, in our wilful thought, or our hypnotical opinion. In the great economy of Nature, not one of us varies as much as a halr's breadth from the exact path in which we are appointed to tread."

trat mult delivery on Monday morning, to ensure inset tion the same week. We wish to an-ist all, but our space is limited. Use ink and write bininky.

Banner of Wight.

Boston : City and District.

Waverley Veteran Spiritualists' Home, August 6, 1905.-Al 12 o'clock today in an-swering a ring at the door, the matron of the home was greeted by the happy and smilling home was greeted by the happy and smiling faces of some twenty or more officers and members of the new society of Spiritualists of Salem, Mass. They came to pay their re-spects to the Veteran Spiritualists' Home, to assist in the exercises of the meeting, and to enjoy the society of the people who assemble here 'every Sunday. The Salem society brought with them abundant talent and among them was a quartet of sweet singers. among them was a quartet of sweet singers. The exercises began at 12.15 by a service of song, singing these good old Spiritualit camp-meeting songs full of life, of hope, and of en-thusiasm that made every man an orator and every woman an augel of mercy. In this spirit the meeting was continued throughout the afternoon, interspersed with singing, speaking, recitations, poems and messages. It was a beautiful day and the circles on the lawn were enjoyed by all, and the God of Day sank below the horizon ere we bade our friends good-by. The Veteran Spiritualists' Union sends grateful acknowledgments to the Salem society for assisting in making this day a most pleagurable one in our history. May we hope pleagurable one in our history. May we nope to see them again ere the season is over. The regular services opened with singing by the Salem Quartet, invocation by Mr. Brewer of Chelsea, addresses by 'Mr. Fowler and Mr. Rollins, respectively vice president and trens-urer of Salem society, Mr. Taft, Mrs. Swartz, Mrs. Core, all of Salem Mr. B. A 'Grimes Mrs. Gost, all of Salem, Mr. Rat. Ars. Swartz, Mrs. Gost, all of Salem, Mr. R. A. 'Grimes, Mrs. Guiterez, Mrs. Bolton and Mr. Smith. Mrs. M. A. Bemis was leader of the singing and organist during the afternoon. Mr. George Clark of Waltham presided. I am pleased to announce that a pienic will be held on the grounds of the home on Labor Day, Sept. 4th. sure and come, bring the basket full goodies, and don't forget to bring the children along too. Ten and coffee may be had at the home.—J. H. Lewis.

First Spiritual Church of Boston, Inc., Rev Clara E. Strong, holds its services every Sun-day at America Hall, 724 Washington street, up two flights; morning conference, 11 a. m. service with test circles under the care of the different mediums present at 2.30 p. m. 7.30 p. m., evening service. All are invited.-A. M. S., clerk.

We desire to announce that with the fall season we shall make a change in our Sun-shine Club, having an advanced class, which will leave vacancies in our Tuesday or Thursday classes. Applications to membership can be made to our president, Rev. Clara E.

he made to our president, Rev. Clara E. Strong. Romans xii. 10-12, "Sacrifice." was the thought of the morning, which Sitting Bull used. Communications were then given by Mrs. Mörgan. All were glad to hear from Mrs. Gutteriez, after which she gave messages. Communications were also given by Mr. Cow-an and Mr. Mason. "Love Our Spiritual Power." Romans xii. 10-20, was the subject of Sitting Bull for the afternoon. Mrs. Davis-spoke next, to the great, enjoyment of all Sitting Bull for the afternoon. Mrs. Davis-spoke next, to the great enjoyment of all present. Mrs. Moore of Oakland, Cal., then spoke. Mrs. Morgan, Miss Strong and Mr. Mason gave messages, after which the circles were formed and all enjoyed the tests and communications. I. Cor. xii, "Spiritual Life." was the subject of the evening, Sitting Bull controlling his medium, Mr. Mason. Mrs. Lewis then spoke, after which shor gave mes-sages of love. Mrs. Davis was heard with pleasure, George then, spoke a few thoughts

spirit mise. Dr. Chark, is which he comput-instead our previolent, when through her fullt-ful work, has breaght the society up to the high standard which it has now attnined. Tests by Mrs. Stiles of Boston were greatly appreciated through her Indian guide. A vo-cal addo by Miss Alice Hennessy of Everett, "Sing Me to Sleep," was so splendidly ren-dered that it easily warranted a hearty an-core. The plano music by Miss Jennie G. Milton was exceedingly well exceuted. The singing of "America" by the sudience and the benediction by our president brought this most enjoyable entertainment to a closer-Mattle J. Eston, corresponding secretary, pro tem. Sunday afternoon, August 18, found us with quite a large circle. Mrs. Morton gave the invocation, after which Mr. Milton gave a short address. Mr. Lyons of Randolph, Mass, gave some fine tests. Jennie G. Mil-ton, through her guide, Snowflake, gave some sweet messages from spirit. Then our presi-dent, Mrs. Whall, brought many beautiful communications, which were readily recog-nized 1 engelisted which were find the source of the standard and the source of the BOSTON, SATURDAY, AUGUST 19, 1905. Societary Retos. Correspondence for this department should be addereased to the Hiltor, and must each this after by the communications, which were readily recog-nized. I enediction by Mr. Milton closed the circle

sunday evening .- Meeting opened at 7,30 with song service: scripture reading by our president; invocation by Mrs. Morton. Our president then spoke of her reception and thanked the society for their labors. Her lit-tle guide then came in and followed in her pleasant manner with communications, which reached every person in the hall. Meeting closed with the benediction.-M. J. E.

New England States.

Providence, R. I.-Less than three weeks of the vacation and camp-meeting season now remains and our so meeting senson now remains and our so-ciety is preparing to open the work of another senson? Sept. 3 J. J. Morse will be our speaker. He will be followed by Mrs. Fanny Späiding of Norwich, Conn., and Mrs. Kate Ham of Haverhill for the month. We believe our list of speakers betters as a whole than for some years past. The trend of the times indicates a growing interest in spiritual truth given by our speakers and mediums in the past three years and one of the most encourag-ing signs of spiritual growth is the great number of church people-seeking truth and knowl-edge both at our Sunday and mid week meetings. I wish to extend my sincere thanks to all our speakers and mediums for the able manner in which the truths of Spiritualism have been presented during the past year and for the respect and courtesy accorded me at all times in my efforts to spread the gospel of divine love and pence that souls may be up-lifted and the broad mantle of spiritual truth and love extended to all mankind. It is with courage and confidence in the hand of divine wisdom that we go forward to the work of the coming season feeling that the guiding angels are ever near to direct our pathway and lift our souls above the inharmonies of life, that the bread of life may be broken to all hu-manity, and hearts that are heavy made light

by the knowledge of a grander and truer way Sincerely yours, A. T. Marsh, pres.

The Field at Large.

Grand Rapids, Mich .- The Ladles' Aid Sovery of the Grand Rapids Spiritual Society is continuing its meetings every week during the summer months. The Grand Rapids Spiritual Society has purchased a lot in the heart of the city for a Temple, toward which they have already paid \$1,750. The Ladies' Aid is putting all its efforts into work for the Temple, and is aiding the society in every bissible way. The society takes the form of literary club. Interesting papers and poems are read at the meetings, together with vocal and instrumental music, recitations and in-spirational talks. With Mrs. John-Hosken as president, the society is prospering and pro-gressing in a literary and financial way as it

pressing in a literary and financial way as it never has before. Grand Rapids Spiritnal Society holds meet-ings every Sunday on its lot, Lagrave street, between Fulton and Island streets. Lectures are given at 2.30 and 7.30 p. m. by Virginia Barrett of South Bend. Ind. The meetings are largely attended and a great deal of in-terest is manifest.—Mary Purcell.

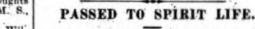
nleasure George then spoke a few upon the subject of the evening .- A. M. S. clerk.

First Spiritual Science Church, M. A. Wil-First Spiritual Science Church, M. A. Wil-kinson, pastor.—At the morning circle many beautiful thoughts were expressed and loving messages given by Mr. Privo, Dr. Brown, Mr. James Newhall, Mr. W. Hardy, Mr. F. Mickson, Afternoon and evening: Miss Sears, Captain Baily, Mr. Amerige, Mrs. Cutter, Mr. Jackson, Mrs. Cunningham, Mrs. Lewis, in solar and Mrs. Kemb messages Theorems. solos, and Mrs. Kemp, messages. Tuesday afternoon, Indian healing circle: Thursday

afternoon, psychometry. Malden Progressive Spiritualist Society met in Louise Hall last Thursday evening. August in Louise Hall last Thursday evening. August 10, and tendered their president. Mrs. A. M. Whall, a grand reception. The hall was filled with members and friends from far and near, and those who could not come sent their floral greetings. The hall was beautifully decorated with cut flowers and potted plants by Mrs. Sheriff and committee. Many rich and costly bouquets were received. Mrs.

Mr. and Mrs. Stiles of Boston presented a most beautiful bouquet of pinks and roses. Mr. Geo. Leary of Boston a bouquet of white roses, Mr. and Mrs. Mosier of Malden a large and costly basket of pink and white roses, and garden flowers from members were in great profusion. At the close of the reception Mr. J. R. Milton presented her with a solid gold chain and locket and voiced the sentiments of chain and locket and voiced the sentiments of the society as follows: "Mrs. President some time ago we elected you president of our society, and at that time we believed we acted wisely and well. Tonight we are pleased to state that in our selection for pres-ident we have not changed our minds, and we pleased to state that in our selection for pres-ident we have not changed our minds, and we wish to commend you for your interest in us and your work, which has far exceeded our most sanguine expectations, and, as a token of the high respect and esteem we held for you I have the honor of presenting you with this chain and locket, mitably inscribed and bearing your name and that of the so-ciety. As you place this chain around your neck our prayer as a speciety goes out to God and the angels that they may weave around you account of shift power. Accept this gift in the true spirit in which it is given and as you wear it and look upon it may you ever remember that in the Malden Progressive Spiritualist Society you have many warm-nearted and kees friends." Replying Mrs. Whall, who was taken much beautiful gift, I little dreamed, in coming here tonight, that I had so endeared myself to you as to be esteemed worthy of receiving such a costly recognition as this. I will, indeed, accept it in the trait in which it is given and, while I thank you one and all, I believe I have only done my duty as any president ought to who has the best interests of the society at heart. As y purpose has been to act the Golden Rule." The company them may chain and, full, atter beautiful, where they partook of a most bountiful report of lice revent, cake and fruit, atter

they partook of a most bon e eream, cake and fruit. Hancous program was gone at sole by Mr. Fred Baker of ity encored. Then our presi-or guide Prairie Flower gave, minifestions which were read-



[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 nake a line.]

GATHERINE CAMPBELL

On Friday, August 4. Catherine Campbell, aged 73 years, left the mortal frame at her long-time residence, 40 Russell street, Charles-town. By special request of the family and friends W. J. Colville conducted memorial town. By special request of the family and friends W. J. Colville conducted memorial services in her old home on Monday at 2 p. m. The parlors were belutifully decorated with a rich profusion of floral tributes as the arisen sister was widely honored and beloved. She was a cousin of Alice Spalding the well known teacher at Everett, and had been for many years an earnest and consistent Spir-itualist. Among the numerous company in at-tendance was her devoted brather and a dear friend who had been her constant companion for more than twenty years. In the course of the appropriate inspirational discourse, the speaker dwelt with feeling emphasis upon the most consolatory aspects of spiritual philoso-phy and drew, particular attention to the neediness of quiet lives, which, like modest flowers, exhale much sweatness, though their position before the worldly eye is incompie-nons. Though An unmarried woman, Miss Campbell had pinyed a mother's part to many a young person who needed help and guidance, and wherever she was known her quiet ex-cellence of character was highly prized. Fol-lowing the address, a poem was improvised cellence of character was highly prized. Fol-lowing the address, a poem was improvised founded upon the arrangement of the flowers and ferns and the inscriptions accompanying them. No black was employed in any way. The doorbell of the home was decorated with a wreath of ivy and violets and the coffin was of a soft grey tint with silver trimmings. Many neighbors who were present expressed themselves deeply impressed with the ele-vating and comforting character of the en-tire proceedings. A number of friends accom-panied the remains to interment.

B. FRANKLIN CLARK.

B. FRANKLIN CLARK. On the 15th inst., at. Belvidere, Dr. 'R. Frankin Clark passed to the higher life, aged s6 years and 11 months. His transition was peaceful. He had no rear of death: bis knowledge of Spiritualism had taught him that it is only the beginning of a new life, on a higher plane, a reunion of laved ones and a grunder work to do. His funeral took place on the 18th and was con-ducted in accordance with his well-known views, which the able editor of the "Light of Truth" kindly provided him in a leaflet en-titled "No Death."-B. B.

It would be infinitely more for human we if every dollar of wealth should be cleane from the earth; if we could have instead it industry, and honesty, and justice, and los and faith, then to be less much further by this devil's dance of explanion — Pest. Albe

Talking of Us.

We accept the flattering recognition given us by Col. Watterson in his remarks in a Manhattan Club Interview, when speaking of newspapers, he said that "The tone of a journal, like the character of a gentleman, is easier to feel than to explain. As the good words and deeds of a good man, are seldom paraded on the high roads, those of a newspaper are more palpable to the sense than to the eye, and a newspaper can remain robustly alive without being unclean."

first condition for an inner life is all have time for reflection.

same things are members of the same the order,' no matter where they were born or by what course they received their under-standing. If they know something which others do not know, then they are members of a secret order of humanity. 'Masonry, Odd Fellowship, etc., are only types of the secret orders which exist throughout all humanity by virtue of Divine law, which is typified to

by virtue of Diving law, which is a some con-astrologers by the planets. "I had an idea that Initiates had some con-nection with Rosecrucianism. Hindoo Ma-hatimas, Thibetian Lamas, or Indian adepts." said the doctor.

said the doctor. "So they may be," replied the professor, "or they may be initiates in Odd Fellow-ship, Masonry, or into the mysteries of painting, candy making or anything else. Because people are organized into social, secret, religions or political bodies, does not signify that they know any more about God than a Desert Arab. Organized bodies are usually led by some One Man idea, and the man that held the idea, in most cases has been dead and buried for centuries. The true Initiate 48 the one who shuts his ears to all thoughts which conflict with his mental tendencies, and opens his eyes to truths as they present themselves to his own mind, without fear or favor from the minds of without fear or favor from the minds of others who condemn his views. Few. people are able to pass through such an initiation into the Divine Order of Truth, over which are able to pass through such an initiation into the Divine Order of Truth, over which no Morial has any executive control what-ever. What is Truth to you may not be Truth to me, and for me to attempt to fol-low your line of truth, or you to follow mine, is, the general foolish method of Truth Seek-ers, and to their own injury. A funda-mental law runs through all things, in the balloon followed that law in the same man-ner has it is followed by the anchor, there would be no line of truth on which the bal-loonist could navigate the air." "How does this sply to the laws of Won-der Wheel Science, or to our relationships in life?" asked the doctor. "Some of us," replied the professor, "are appointed to go up. The fundamental haw is the same in both cases, but the line of truth is not the same to each. If I am appointed to go up. The fundamental haw is the same in both cases, but the line of truth is not the same to each. If I am appointed to move downward." "Are there people appointed to move np-ward who attempt to more downward." "Are there people appointed to move may ward who attempt to more downward." "Are there people appointed to move may ward who attempt to more downward." "Are there people appointed to move may ward who attempt to more downward." "Are there people appointed to move may ward who attempt to more downward." "Are there people appointed to move may ward who attempt to more downward." "Are there people appointed to move may ward who attempt to more downward." "Are there people appointed to move may ward who attempt to more downward." "Are there people appointed to move may ward who attempt and to move may are promered with the wars and folliae of the world. How ward and upward are merely traveling around a circle in different flore-tions. Uke going down town, or roing mp town, When duty calls us down town, if we neglect that duty hy poing up town, we alone are responsible for the after troubles there-trom. We call suck proceedings an exercise of the Will, 'It is a will power only also

We call such proceedings Will.' It is a will power or the True Will, which During Dury such desire

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. BY S. A. BRACKETT

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