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OUR HOPE IN DEATH.

Jessie Coates.

"There is no death, what seems so is transi-All loved ones gone, Christ keeps within the Feld

Where love transports the soul from earth's

To Higher Spheres, the soul-life to unfold.

Enraptured with Celestial Light around them, Their life-work they renew with hearts sincere;

Returning to their friends, they breathe upon them; And try to make them feel their presence

Did we but humbly give an ear unto them. Their messages of love, they'd freely give. Transcendant thoughts of Love, Light, Lifeeternal

To us, from souls that know now how to live.

Through this our life-work we would then accomplish,

And passing o'er unto the Golden Shore With spirit nourished, work out our salvation, Unfolding, and progressing evermore.

Living! enduring! doing unto others Only what we'd have others do to us. Bearing! forbearing! patiently with suff'ring. Inspiring all! with Heavenly love and trust.

Then nobly we will carry all our crosses. Sustained with Living Manna from on High. Trusting our Master: fear no earthly losses, Passing to Summer-land without a sigh-

The Life Radiant.

Lillian Whiting.

"No work begun shall ever pause for death."-Robert Browning.

"Be not discouraged; keep on; there are "Be not discouraged; keep of, there are divine things well enveloped; I swear to you there are divine things more beautiful than words can tell." Walt Whitman.

Does not the realization of the absolute unity of the life before and after that change we call death conduce more to the radiance and the joyful confidence with which we pursue our work than any other one fact in human knowledge? For there can be no discouragement for him who clearly understands and holds as conviction unquestionable the truth which Robert Browning so well expresses in the line:

If one acquires added knowledge today his life is the better for it tomorrow, and next year. It is transmuted into power. Thus, all knowledge, all development, all achievement that one acquires during the present +1 part of life invests him with richer power in the next phase of living. How this truth vitalizes our convictions into exaltation of

termines brogress, 'Ee sot discouraged; keep on; there are divine things well-enveloped.

energy and an ever-increasing force that de-

To hold these rational convictions of the continuity of life effectually banishes discouragement. Things may be hard-at the moment, but one lives the life radiant all the same, because he knows that life is an unbroken chain of "divine things, well enveloped."

It is a lack of spiritual perspective to talk "dead" dreams and "faded" hopes and all of that sort of mediaeval nonsense. That the glory and the freshness of a dream vanish into the light of common day need never be true. On the contrasy, this glory and freshness are self-perpetuating and may enter anew into each recurring series of experiences. The glory of a dream is the illumination on the pathway. It is the luminous cloud that leads us onward by day; it is the pillar of fire by night. It inspires patience because it enables one to see beyond the perplexity of the moment; it inspires screnity and dignity because it presents human life under the aspect of its sublime oneness with the life to come. It generates hope and ex-

hilaration and thus imparts an intense tide of energy to every endeavor. The test of all true greatness of soul is the power of sustained sacrifice, and the very condition that makes sacrifice possible is this spiritual perception of the ideal in which is comprehended the glory and the freshness of every

enchanting dream. Life is a series of tests to be met as well as a series of choices to be made. The pernetual problem recurs continually under new conditions. As the poet writes :-

He fixed thee midst this dance Of plastic circumstance.

This Present, thou, forsooth, wouldst fain nrrest;

Machinery just meant To give the soul its bent; Try thee, and turn thee forth, Sufficiently impressed."

As a man's life consisteth not in the, abundance of things which he possesseth, does it consist of the circumstant and events which surround him. These are the scenery through which he is passing; but he is, himself, an individual, a conscious personality, not necessarily reflecting the character of his successive environments. The flowing conditions of life," as Emerson so happily phrases them,-these flowing conditions, never fixed, never absolute, but susceptible to any form .- these conditions may be, at a given moment, very dark; but the man may still walk in radiance, even in the light of God. So far from the glory and the freshness of early dreams fading into the light of common day, they may, instead be carried on to still loftier fulfilment. It is carried on to still loftier fulfilment. simply a morbid idea that a dream must "fade." It is made to be realized. If "sorrow's crown of sorrow" lies "in remembering happier things," joy's crown of joy in the rision and the faith that sees-and creates-'happier things'' in the fair future. The habit of dwelling on the past is a pernicious one. All that is worthiest and best in it is distilled into the elixir of spiritual life and becomes the good that remains while the dross and conditions are cast away. The endeavors of life are not unlike the sowing the traditional mustard seed. Some of them fall on stony ground and are futile. Some of one's, endeavors germinate and 'come 'to fruition. Let these endeavors and plans and dreams that fall on the stony ground be ignored. They were merely experimental, tentative. But each one that had in it the germ of spiritual vitality comes, some time and somewhere, to fruition. It may not yield its fulfilment in the immediate present. The alos is long in blooming. But believe and trust, and rest in the Lord. Rest patiently in Him and He shall.-He certainly will-in His own good time, give them thy heart's desire. It is only a question of time and trust. Rest in the Lord, patiently and serenely, and, meantime, go about His business which is one with man's business; co-operate with the divine laws' in all that makes for the progress of humanity, whether it be the building of a railway over the continent, or the building of a cathedral. The glory and the freshness of the dream shall develop into a radiance of glory. Its foundations are as the holy hills, and He, who maketh His angels spirits and His ministers a flaming fire, shall bring every noble and beautiful dream to its sweet fulfilment. Let us believe-and go forward in the

terday." There comes to us all periods in life when these "beautiful yesterdays" seem to have hopelessly received into the past; periods when

Following fast and following faster," seems to have fairly taken possession of one's efforts, and every conceivable loss and sorefforts, and every conceivable loss and sor-row and misfortune practitate themselves. The natural-yet, happily, not the inevitable -tendency is toward discorragement, impa-tience, irritability, or even despair, and a general sense of being awar with the world. This attitude, if not pardenable, is yet con-ceivable, and it needs, but rebuke or re-proach, but tender and was comprehension and spiritual autophysicase. and spiritual enlightenme

The initial step toward the recovery of happier conditions is to absolutely and reso-lutely eliminate all antagonisms. Others may be to blame; one may have received quite unimerited injustice or wrong; one may truly have given of his best and received, in return, the worst; but never mind, let one not brood over it. "That way madness lies." Believe and go forward. Forget the beauti-ful yesterday and behold the radiant tomorrow. For in the radiance there lies that kingdom of God which is power, and in the entering into this power shall one recreate his vanished paradise. Out of this power shall be again evolve all prosperity, all gain and gladness, all beauty of serene achieve-Nor does he struggle alone. The ment. of witnesses gives him greeting and cloud cheer. The glory of the Lord shall encompass him round about and the beantiful yesterday shall reappear transtigured into the Perious tomorrow

A seeming failure or disaster is often merely the casting off of dead circumstance and surroundings. One "loses all he has," it is said. But that which he really possesses he cannot lose. No one has any absolute tenure of houses and bonds and stocks. These are part of "the duising conditions,"of the "plastic circumstance." A cartain combination of inner and outer forces holds them bere today and dissolves them tomorrow. So a man may lose his entire estate without in the least "losing all he has," or even in the least affecting his instienable and choicest possessions. For these lie in those "divine things, well enveloped," which the world cannot give, neither can it take away Some of the richest and most infinite opportunities open to one only in the apparent - had been anything like what he had pictured and so-called failure. The experimental structure suddenly lies in ruins. One looks on and sees the apparent results of his en deavors vanish like a smoke-wreath in the air: all the results of his carpest application ; all that good fortune of pleasant prosperity that is not consciously conquered, but which not unfrequently falls upon one; all the necumulations of his work and purpose, and all he has attracted to himself, vanish; and he stands in seeming disaster. He is do. pressed, paralyzed, even, kipwing not whither to turn. But this very hour of desolution may be the fortunate hour of a life time "When your hands are, left empty." said Emerson, "it is because God has better gifts with which to fill them." Shall we not remember, that he is dwelling, amid "plastic circumstances," that what he has done once he can do again and even better; that he who sings to the god a song of hope need never despair: -that in love itself lie undreamed-of possibilities for infinite going? "Be not discouraged, keep on." Life is one unbroken cont nuity of evolutionary development. The event of death is one -among a great many other events, that occur to us. It is all one world,-the physical and the ethereal, differing simply in degree That which is physical is on its way to be come ethereal and the ethereal is on its way to become the spiritual. The stimulus of hope, the exhibitantion of vision, the joyful confidences of faith shall keep us perpetually in that uplifting atmosphere of the Life Radiant.

Tom's Story.

Edward Kingsbury

(Continued from last week.)

"I was released by a railroad, casualty," Tom had said without conveying any fresh intelligence to the father. He had known as much. That he had not been particularly distressed when the message had come announcing the death of his supposedly reprobate som he vividly recalled. True he had gone about with a sad countenance and had for weeks tearfully taken Tom as a text as he had exhorted the unrepentant to forsake their old. ways and live such pious, Godly lives as ortitudox deacons were wont to live.

"I was traveling across the country on business and chanced to be a passenger on that car of our train which was completely demolished. How often have I reminded myself with gratitude that I had changed seats with a friend in another car whose family ties were such as to render his translation a thing undesired, while I had no ties to hold me."

Here was something for him who had failed to perform a father's part for his boy to marvel o'er.' He had long supposed that Tom had become a knight of the road and that he as a common tramp had been killed while stealing a ride or while wandering in a drunken, muddled state along the track in way of the ourushing train. With something akin to a wrench to his feelings he had sturdily refused the money which an agent of the great corporation had offered him in settlement of his son's death. Elastic as his conscience had often proved it had failed to stretch over and secure this "tainted money" when it had been placed within his reach He crimsoned as he recalled how with something akin to gusto he had declared "I regret to say that my boy was a druaken, worthless scamp who undoubtedly was tramping along the rond or stealing a ride at the time of the awful smashup." It had been no easy for him in those days to surmise the worst of one whom he regarded an unsaved, reprobate boy As all this came back to han he comforted himself in the thought that Tom could not perceive all that was passing through his mind, but with this feeling of relief there came welling up from the depth of a nature that was after all sound at its core emotions of thankininges, that Tom had not been all that he had supposed him to be, if indeed he him Not yet, however, was he prepared for all the revelations that his somer's to make.

make a little image of this God whom I abhorred and whip it and lecture it and tell it that it ought to be ashamed of itself. I was far from inventing theodicy" (the father wondered what a theodicy could be); "rather did I declare that God's ways could not be justified, and that if he could not be made to do right he should be driven from his throne. Better a godless universe than one in which such a being was regnant. But though I protested I did not see my way out of my difficulty. Had I lived a decade longer I might have done so; but when I died I was still in darkness, dense and impenetrable. I therefore expected to be taken to hell. Indeed I remember when the awful crash came, in that way they have in our old home of murdering men and women; and as I heard the shricking about me and realized that I could not live. I prayed for the first time I had prayed for years, prayed to be, taken to hell, for I could not endure the thought of going to a place where I must dwell in the immediate presence of the very Being my soul utterly detested."

Tom's words brought back a whole flood of ecollections on the part of the soul of the father. How vividly he recalled the little boy who used reluctantly to sit upon his knees and Lsten to his piously misleading talk about God and duty and redemption. He had often said to his soil wife after Tom had left home that he might feel to chide himself had he not painted in such true colors the awfulness of life that had not experienced religion and that in consequence could not read a clear title to a heavenly flat in some one of its many sky-scrapers. (The old deacon's belief in verbal inspiration had not been wont to keep im from modernizing Scripture.)

"I could never cry." Tom went cheerily on suggesting, "though I tried hard at times to do so, as I saw other children do when they were told they might die and go to hell. Even as a child I had wanted to go thither, because I felt if I did: I might get out of sight of God. It was therefore with a feeling of infinite relief that I found I was dying and as I sup-. posed going there. True, in my mind there as no very clear picture of hell. That I did ot look upon it as a possible place of physical torture I remember. To me it appeared to be negatively conceived. Life within it, wherver it might be, was to be restless and unsatisfying, destitute of both color and joy; hough it was happily for me to be a state of protest. What had became so necessary to my life was not to be denied me I had never been able to lie or steal or do any of the vicious things I saw so many doing, but I flad cherished this rebellious spirit and I was gladdened over, the thought that it was now to see its fruition. Once free from the trammels of the flesh I set out bravely and ex-. pertautly, but with a new tide of seasations which rose higher and higher which I could not understand. A bridegroom hastening to meet his bride could not have had a lighter heart Thus began my search for hell." The spirits of father and son had been moving about for some time among charming groups of children at play. Children too they had seen seated around their teachers in the open air, or gathered about their, parents in their homes. The joy which is inseparable from normal childhood was theirs; but there was something more than this. For some reason they appeared happier and more carefree than any they had ever known on earth. Tom surmised that it was because they had never had put before them any such thoughts of God as had disturbed the peace of his boy-hood, and the way in which they spoke of things above them confirmed him in his supposition. Meanwhile the soul of the deacon recalled with a twinge times when he had gone among such groups and distressed them by his solemn words. Especially did/there come vividly to mind a time when after he had done this an irate father whose tearrul little lambs had gone home to report his words of warning had appeared before him and had gratuitously offered to horsewhip him if he were caught doing the like again.

'No work begun shall ever

For in this conviction we gain a new reading, of Immortality. Formerly the faith of the Chastian believer has been one which if strong in feeling was vague in grasp of conditions and which holding to the persistence of life beyond death regarded it yet as the entering into some strange, new state, incomprehensible to the present. Thus, failing to realize the absolute, unbroken continuity of life, the event we call death was contamiplated as an inevitable gulf between one state of being and the next. Now if at the close of each day the night's sleep was to usher us into conditions entirely removed from those in which we had been working this break would be an obstacle to any form of greater and more important work. There are very few achievements that can be accomplished within one day and those that can be are of a trivial order. The great work requires many weeks, months, even years for its completion. Now, we know that no work begun shall pause for sleep. We take it up the next morning, rising "in newness of life," and proceed for the stage in which we left it the night before. Yet each morning nahers us into new conditions. No two days are ever exactly alike in even the most monotonous and commonplace existence. No one hour, even, ever duplicates its prede-cessor. Yet, practically, we take up our we take up our work in the morning under the existing conditions of the night before where we left it." May we not believe that this analogy holds. true between the pause of sleep and the. pause of death? The work on which we were engaged while in the physical body dealing with physical forces, we take up when in the ethereal body, dealing with ethereal forces. There is no chasm between the one and the other, but, instead, the simple evolutionary progress, as there is, from year to year, in this life. The complete realization of this truth seems to make every-thing more "worth while." If one's life is to be wholly changed at the end of seventy or eighty years, transferred to entirely new conditions in some vague and incomprehensible manner it might seem useless to learn a new language late in life, or enter on any form of new acquirement, or new undertaking. But if the language, or the larger sight into science, or the initiation of a new rtaking is to remain as a part of the richness of resources on which to draw, it is while to achieve any of these after worth lighty, even, if ohe can, because-

"No work begun shall ever pause for death?"

radiant life. Truly, indeed, is there always "a po today to rival and recreate the beautiful yes-

EVANGELINE. ' Mime Innest Romantic Grand-Pre: trazedy resides -In thy sad annals memories most dour. O'er all thy meresteads, darkly pressing, lower Black, hanging clouds and vainly rising bides,

tides, Wherein oppression its dark record hides, Fearing the coming of th' avenger's hour. And loi the singer of "Evangeline" Pours o'er thy story his enchanting charm; And all thy tragic history is seen A saintly halo, his th' avenging arm. Thus boastful night, when reckoning the cost, Learns here is mightiest, when it's love that's

There is time to talk, but for every time to talk there are three times to keep silence. In advertising it is the stayer that win If consistency is a jewel, whole jewelry store.

though rebellions at heart in the old days and unwilling to take any other stritude than that of protest as he faced the creed in which he was reated, had been nearer truth and reality. than he had been. .

Even more than at first the rural charm of the confinents over which they passed demauded rescouse from the soul of the old dearon who had unconsciously brought with him a gennine love of country life. He found moreover that the warmer regions were less wrid and the cooler less fright than he had known such regions to be. A strange sense of restfulness and peace came over the soul in which were mingled the influences of the world over which they were moving and the efforts of the revelations made in the few words the pea had spoken. The quiet villages pesting among the hills or planted beside verdurous streams, as though dropped like opals and rubies which in their coloring they resembled, seemed to possess all the advantages of great cities without any of the discomforts thereof. Nowhere were there vast aggregates of ment yet everywhere were there people enterprising and cultured. All that he had dreamed that the old earth die had left behind might become .he found beneath him, and more. He had yet to have explained the reason why so much with which he was familiar was lacking. For example he had not discovered the extent to which mental telegraphy was employed and how in consequence ife had been simplified.

"I never remember the time," the son suggested, going on with his story, "when my mind was not in a state of revolt against the ald thoughts of God and his relation to the world which was taught me in earliest childhood."

The father recalled with a pang of regret how he upon marriage had most solemnly stipulated with his innocent wife that if children were vouchsafed them their religious nature should be in his hands. The wife had been true to her yows; but the hideousness of his system and the revolting nature of his thought, together with the failure of it in the case of both their children had, as the husband himself knew, broken her heart and shortened her days. At the time he had been recouciled to it because in giving her up he had not lost the broad and fertile acres which had been her substantial dowry. But now he vings, especially as he feared to take him in hand and force had his mi Jane purposed to take him in hand him to uncover the secrets of a life over the secre d." Tom went

(Concluded next week.).

Write to the "Banner" and tell the people all that occurs of value to the cause Spiritualism. We must do all we can to sent to the world the bright side of our Cause. The defective, impure and have tinds many open months for their heralding We need, as Spiritualists, to tell the peop of the beauty, joy and truth that Spiritua comprises.

Let us encourage -let us construct! Do n let/some of the defilements that besmirch the lives of others come in contact with your gatments. Garnish and beautify your own se powers and stand before the people as a liv-ing exception of the good that truth has done for you. Seek assiduously for the true, beau tiral and good.

The plain to n page 5 is 7

BANNER OF LIGHT

THE AND STRENTY

dath M. Croular.

(Written for the "Banner of Light.") I have launched my bark on the stre

Whose current is swift and strong, know its portals are life and death And yet I must glide along.

I have no fear of the mighty stream By tempests and storm wave cast. My bark will ride o'er the raging wave, For Faith at the helm stands fast.

I feel no dread of the port called Death, Though bound for its cruel strands, I know it is only a stopping place And Faith at the rudder stands.

Tis there my bark of the stream of life Unseaworthy mast remain, But lo, another awaits my soul, sail the eternal main.

Unlike the stream of relentless time, Eternity's River flows. In peace it glides through, its verdant banks realms where light ever glows.

Upon its shores are departed ones Who have waited my coming long, I know some day I shall meet them there. As one of the happy throng.

"Rest." - -

Margaret Firginia McCabe.

0-To give up one's ceaseless striving after material bliss and to count all happenings as so many experiences necessary to meet, is to become sublimely conscious of the purpose of Life. To put one's shoulder to the wheel and vidual self-seeking is to try to stem Niagara with the faintest twig that grows. But to put your shoulder to the wheel and thus bravely push forward with all the obstacles and driftwood of mistakes surging boldly over your frail craft is to feel a guiding hand and see "no fear in the Pilot's face." The flowery beds of ease that mistakenly repre-sent the Elysian Belds, are buly endless days of monotony; but when the battle cry is ever "Onward" and we valiantly push through the thickest of the fight, the great and unspeakable joy of the conqueror comes and we near our home, bearing the laurels of the bravest; for out of weakness we have been made

strong. The little stings and arrows of convention-The little stings and arrows of convention-alities, the sharpness and bitterness of some reflection of a temperament not attuined to the Divine harmony, may raise Waterloos over which our courage shrinks; and the carping cares of despondent natures make us tired of contending with the "footmen," and the maxial of the maxial of the starts of the starts we) drop by the wayside, too weary to battle with the horses; and yet it is there, the same strength from which we sprung, the same and

only Power that is with us always. I grant you it is weary waiting; but the moment we stop trying to help God, and let Him have his own way, that moment our Pilot swings his craft into a clear, sweet channel and we drift gently along and enjoy all the encounters that impede our swifter progress; for, thus stopping, we see beauties all around us that our eyes had failed to recognize in the past. Eyery human being in the universe has just

Every human being in the universe has just the same realization, materialized in different forms. A man talking to me not long since from old points of view, finally begged my pardon and asked me not to censure or criti-cise. I laughed and said. "My friend, I en-joy all you have said. It is to me a new study of the human species." We have nothing to forgive when we reach this height; for we look within and all God's working see, and the old cant of "Forgive and forget" is useless, because we do not remember and conse-ments there is nothing to forgive. quently there is nothing to forgive.

Perhaps we really do not understand our own natures. We rely too closely on the outer material crust and think the physical manifestation of God the only reality that comes with life. We know no beginning and we now no and too conclusively. It may have roamed this vast universe in mortal form for countless centuries: but the knowledge has not consciously lingered and it is only with the wide spread of psychic vibrations that we with begin to patch together little memories and half forgotten emotions when some scene stirs within our breasts the dimly seated recollection of past ages. But we do look and long this well of thinnest tissue that hovers o'er the materiality of the world. The whisper of the spirits passed out, comes back whisper of the spirits passed out, comes back like sweetest echoes: but they are so fleeting and so uncertain that we doubt and wonder if it he only a phantasmagoria of human mind. if it be only a phantasmagoria of human mind. Mind is all there is; and Mind is God-God the creative principle, the Force that set in motion his ideal of some strange, wise plan. The cycle of the ages has not yet rolled its rhythmic evolution to the threshold of the secret that rests-yet Sphinx-like-in the glare of the sun and the burning sands of the desert waiting for the one achievement that marks the accomplishment of the idea that begat creation. But the day will come. Never morning wore to sunset but found us nearer the solving of the great problem of existence. Each life in mortal form fils out the propor-tion of the eternal whole. We move in steady purpose toward one great goal; and ofttimes tion of the eternal whole. We move in steady purpose toward one great goal; and ofttimes we deviate far from the way; but all roads lead to the Beginning. Just as soon as, we can control our selfash mortal tendencies, we may better aid the race in its onward rush. Just as soon as we rec-ognize the God within us, we can more quickly overcome our own weaknesses, put down our own miserable foibles of temper and disease and, so much quicker will the vibra-tions extend beyond our own circles, join other circles reaching out for a fellowman, and the storm-tossed soul, not set alive to its grand possibilities; will "be lifted up and strengthened." One by one we form the links that connect the Conception with the Birth. The purpose that has run through all the area will not only have increased but will rend the vell of Ignorance and set Mortal Superstition alive to the one natural law of life. So many minds, howed down by the creed of the ages past, claim as blasphemous the recognition of their own God-creative powars-thus being more blasphemous because setting themselves apart from the God they think they worship-ness but atanding separate and disting. The we say, "In the beginning was the Word, and the Word was, with God, and the Word was God," how-can we claim anything else in all the amore from any other entity? The purpose of creation must run through all creation from the prehistoric age to, the age of man and every stone, and leaf, and bud, and every particle of the universe must be and can only be a materialization of God, expressed through evolution and following Progression. "Out of weakness we are made strong." Amoply this and nothing more; to grow, we may this and containg more; the grow purpose toward one great goal; and ofttime ation and following Progress and nothing more: , to gr overcoming and computing

eagth to strength."

"First the blade, them the ear, after that the full corn in the ear." The Rible is the one chosen link of all chirches and all nations; and to no two indi-viduals does it bear the same interpretation. As for myself, I know but little of it, and I accept none of its teachings as literal. There are passages and thoughts that reach the soul, because the writers were men of inspi-ration and they drew. from their own com-prebension of the Finite and touched the Ideal that answers at times the yearing ery of man's better nature. Quotations from the Bible reach more tenderly the souls tending into the light of Individuals; and therefore I more freely quote from some chance writer, into the light of individuals; and therefore 1 more freely quote from some chance writer, knowing the seed thus dropped will fall ou prepared ground. All avenues lead at last to the goal—and the way that seemeth best is the way to take: One little thought from Mrs. Browning's pen has lifted me over more rugged places than all the pages of the Bible.

"And the little binds sang East, and the little And the liftle onas sang East, and the liftle birds sang West, And I smiled to see God's greatness flow round our incompleteness, Around our restlessness,—His Rest."

And I think that is more what we all are "a seeking" than to satisfy our curious minds by troubled questions of unauthentic Biblical thistory and romance, through geographical surroundings and astronomical misunder-standings, looking for surer proofs of the Man of Galilee, when we have no data of such life but through the allegorical writings of some leaders of religious fanaticism living many hundreds of years after the historical reminiscences they claim. If we drop this wild search for the unknown grave of Moses, and the location of the Garden of Eden, and dwell peacefully conscious of God's greatness, we will not feel our own incompleteness, because His Rest is wrapping our souls more closely around and smoothing out our unrest Solomon says: "If we sin, we are Thine, knowing Thy power: but we will not sin. knowing that we are counted Thine. For to know Thee is perfect righteousness: yea, to know Thee is perfect righteougness: yea, to know Thy power is the root of immortality." Does not this exactly express what meta-physics teaches today? There is no wrong, no evil, no sin. All happens for our unfoldment and, being God-like, can there be sin? A homely illustration came to me direct this very morning. A young girl, working all the week for a living, spent a rainy Sunday sew-ing on clothes that needed repairing. Had it been a clear, sunny day she would have been out dressed in her finery at church, perfectly oblivious of the God she was pretending to worship.

Instead, she was alone with Him, realizing Instead, she was alone with Him, realizing His purpose and thinking more intently upon Him, simply because she was breaking a nar-row, man-made creed of misunderstood and misinterpreted law of "six days shalt thou labor." I wish we could refer to God by any other word than that limited personal pronoun "Him"

When Mercy and Truth are met together. Righteonsness and Peace have kissed each other."

"Wisdom is the principal thing: therefore get wisdom; and with all thy getting get un-derstanding."

And yet the Truth grows and struggles for light and the rolin grows and struggles for not yet fulfilled, nor the cause made maninot yet fulfilled, nor the cause made mani-fest. A thousand years are nothing and the vibrations of purpose sweep backward and forward the stream of life that moves on its course, no matter what the obstructions, what the intermediate attraction. The ebb and flow of life may be stranded on the shore as sea foam, or dammed by the driftwood of evil in-tent. It is all God, working out the Salvation of the Race. of the Race. "If thou faint in the day of adversity, thy

trength is small."

The little things of the earth are the mountains that cause the suffering. The big tumultuous struggles are met with fortitude and nervous tension that carry us through without even a knowledge of the intense suffering. Man has passed from mortal consciousness into the God-power that carries him through the Red Sea of adversity as on dry land. Only by looking back over the ground does he realize the swiftness and sudlenness of the attack. But the life stings and pis pricks of everyday occurrence leave their marks on the soul by reason of the jar between mortality and God. Let the gates lift up their heads above the wound-prints and the piercing arrows; for the thorns may crown the head and the shadow of the cross may linger long over the road where the weary feet must waller, but the burdens slip away and the illumination shines forth stronger for the sorrows of earth, when we realize that God is all; and God is Mind; and Mind is Spirit; and these is nothing else in all the universe when we realize that in the King's countenance is Light and Peace, and his everlasting arms are Peace, and his everlasting arms are round about our restlessness; and there is Rest.

for k Meanage of Life.

The Dynamics of Mediumship. Salvarona. (Continued from last week.) IL

By the dynamics of medius mahip is a

By the dynamics of mediumship is meant the motions-of the special nerve centres of the special five Senses; and emotions of me-diums-as effected by forces. By the word forces is meant any system of things that is capable of changing the form, nature, rest or motion of the molecules of the Emotional or Sense nerve centres of a me-dium, and which change of the sense molecules of the five senses is ab-solutely necessary, as the primary condi-tion, whereby Mrs. Piper, or any other-me-dium, can express her own consciousness, or the passed-out consciousness of another. he passed-out consciousness of another. Cuange of the condition of the molecules of the passed-

the nerve centres (of the organs of the five senses and emotions of the medium) is abso-

senses and emotions of the medium) is abso-lutely necessary to the expression of all changes of consciousness in the medium. There can be no knowledge of those passed out without this. Therefore, Mrs. Piper can have or express no sense or emotional consciousness whatever of a passed-out spirit, or of her own, save on the sole and absolute condition that a mol-ecule change takes place in the nerve centres of the organs of her own senses and emotions. Now the powers or energies (which produce these changes in the organs of the senses and Now the powers or energies (which produce these changes in the organs of the senses and cuctions, of Mrs. Tiper, or any other medium, so that they can express the proofs of the ex-isting consciousness of a passed-out spirit, or of their own complex consciousness) are called by the simple synonymous word—forces. These forces therefore act on the organs of the even cars and emotions of the medium.

the eyes, cars and emotions of the medium. The expressions of the eyes, voice and ges-tures of the medium (after the organs have been acted upon by these forces) we call the expressions of the senses and emotions of the nedium, i.e., expressions of sensation and emotion.

The expressions of things seen or heard by

Mrs. Piper we call her sensations. The expressions of things liked or disliked by Mrs. Piper we call her emotions. And, beretofore, we have assumed that there are only two classes of forces capable of causing Mrs. a per (or any other medium) to see and hear, and to like and dislike. And these two classes of forces we have called physical forces, and spiritual or psychological forces. But there is obviously an intermediate class of forces, through which spirit and mind

can act on nervous matter. A passed out person (in this sense) is there fore to be classed as a force; because the person-by ether-vibrations, or in other ways-is capable of changing the form, nature, rest, or motion, of the nerve centres of a medium's senses and emotions, and thereby of express-ing conditions of some important, or unim-portant form of knowledge. The relation of ether-vibrations to the organs of the senses, and emotions, of mediums, has never been scientifically investigated. In fact, the relation of the nerve-centres of the organs of our emotions and senses, to that class of forces, which we call by the name of transcendental physics, is unknown. I hinted to Doctor Weir Mitchell (when at

h.s house) that a relation (unknown to exist-ing science) may exist between the organs of the senses and emotions of mediums, and the motions of the forces of transcendental physics

But Dr. Weir Mitchell's undisguised scorn for mediums, as based on his belief in their universal immorality, fraud, and disbonesty, on the one hand, and their ignorance of the simple principles of the laws of their sensations and cmotions on the other; with a very possible misapprehension of the import of my reference to transcendental physics (as forces capable of acting on mediums), all of these conditions caused Dr. Weir Mitchell to,

IT of d The gene ne Utopia, nt self-desc

The science of the dynam lics of m m experiments of whom are ats with mediu ity of whom are such heroic lovers of truth, such disinterested advocates of science, such willing martyrs for the good of the cause of Spiritualism, such cager enthusiasts for clear, decided, scientific knowledge, such broad thinkers, such brave and magnificently cour-ageous experimentalists, that they would be willing to sacrifice anything, for the sake of discourse heave through a more rigorous willing to sacrifice anything, for the sake of discovering laws through a more rigorous method of scientific examination, search, in-quiry, scrubiny, and a re-investigation of the laws of the nervous and other physiological motions, of mediums; and as caused by those which have passed out acting as forces on the medium's nerve centres, and thereby pro-ducing nervous and muscular motions (with deea) as expressions of the consciousness of ideas) as expressions of the consciousness of

hose passed out. So far the attention of Spiritualists has been wholly devoted to the nature of the thoughts and ideas which constitute the messages given. But the science of the dynamics of me But the science of the dynamics of medium-ship recognizes that the messages of the past half century—and there have been millions— have not thrown light on the elementary, scientific laws; showing to the outside world (through explanations of the deeper laws of the medium's own nature) the modus operandi employed.

The general laws must tore-analyzed and the forces acting on the medium shown to be equivalent to a connected order and method of forces.

Tet us take, for example, instances where the medium hears a voice from the other side, or a voice of mere hallucination, or both, the

wheat being inseparable from the chaff. Now, this hearing of a voice from the other side by the medium could not have been possible except through the operation of i mediary laws of motion and force, and in this instance, where the medium hears, the voice, we have scientific evidence that the 3,000 small cortical arches in the car of the medium have cortical arches in the ear of the medium have been thrown into degrees of motion varying with the nature of the voice. We are also aware that this motion in the ear of the me-dium was caused by a force. In an ordinary way of hearing, of course, these motions in the ear of the medium, we know, were chused by the motions of the force of the outside air. But in this applications are accurate and and But in this spiritual instance we assume that the intermediary force used was not the air, but the vibratory acts of a force more subtle than air. The action of the forces of ether waves hypothetically being the forces used to produce the motion in the ear of the medinm

Now, the business of the science of the dynamics of mediumship may be to ascertain in what ways ether waves exert pressure-as distinct from air waves-on the internal ear of the medium: in order to produce motion in the molecules of the medium's car nerves, and: secondly, in what ways those who have passed out can and do come, into relation with ether, pressures, so as to bring them to bear on the internal ears of mediums?, We can then show that there has existed

an unnoticed force, i. e., ether pressure, which has a special direction, and that its tendency at certain rates is to cause the internal ear of the medium to move in its special directions.

This, of course, would be a brilliant dis-covery achieved by the Spiritualists for the people.

It would prove that greater ether pressure-as an intermediary force-was exerted on that part of the medium's sense nerve centres de-voted to hearing tuan was exerted on the centres devoted to seeing, taste, touch or smell, is inequality of pressure of ethe on one of the meaium's senses, rather than an-other, and the motion of the fluid in the internal ear of the medium, as the result of the pressure upon it, of the ether waves, is ex-plained as the action of one fluid upon an-other. This also—in its nervous relation—con-stitutes an element in the knowledge comprising the science of the dynamics of mediumship in the last place—in order to account for the medium hearing the voice of may be shown, that ether waves consist of molecules in vio-lent motion, and that when acting in one di-rection they exert a specially regulated force And that, on the other hand, the 3,000 cortical arches, with the fluid in the internal ear of the n.edium, also consist of molecules in violent motion.

If -I of my

ty of the ualism, if it would ctive paths of H Test every "message vere and more rigorous laws. Follow such methods as these and so Tollow such methods as these and so

"From the lips of Truth one mighty breath Shall, like a whiriwind scatter to the breeze The whole dark pile of unjust mockeries! Then shall the reign of Spirit commence on

earth. earth, And, starting fresh, as from a second birth, Man in the sunshing of the world's new spring Shall walk transparent like some hely thing; And gladdened Earth throughout her wide ex-

Shall bask triumpliant in his countenance!"

Shall bask triumphant in his countenance!" The bitter need of money to support physi-cal existence is the dark, cruel cause which urges an occasional medium to fraud. This, and the desire to be appreciated and sympa-thized with, at any cost; these are the princi-pal causes of the bursts of Utopianism and immortality among Spiritualists. To remove the first of these evils, i. e., the money evil, there should be a most perfect equality of re-muneration. I, as an author, journalist and lecturer, should not receive one cent more than the humblest typesetter. My day's labor. Service should be the equivalent of service. Spiritualists, should practically attempt to realize a science of spiritual aociety as based on the most perfect justice, progress, liberty and equality. Of course, to suppose that soand equality. Of course, to suppose that so-ciety can be changed off-hand, by some ready-made and complete scheme of reform, would be madness. Spiritualists would have to create gradual transitional conditions, before the perfect ideal of a universal spiritual so ciety could be reached.

(To be continued.)

Alchemy-The Mystery of the Ages Explained.

Dr George W. Carey.

The Bible and New Testament are Symboli-cal Writings, According to the Views of the Students of Modern Alchemy.

the Students of Modern Alchemy. The word Alchemy really means Flesh-ology. It is derived from Chem, an ancient Egyptian word, meaning flesh, The word Egypt also means flesh or anatomy. Al-Egypt also means flesh or anatomy. Al-cheny, however, in its broader scope means the science of solar rays. Gold may be traced to the sun's rays. The word gold means solar essence. The transmutation of gold does not mean the 'process of making gold, but does mean the process of making gold, but does mean the process of making gold, solar rays, into all manner of material-ized forms, vegetable, mineral, etc. The an-cient alchemist studied the process of nature in her operations from the volatile to the in her operations from the volatile to the fixed, the fluid to the solid, the essence to the nxea, the hild to the solid, the estate to the substance or the abstract to the concrete, all of which may be summed up in the changing of spirit into matter. In reality, the al-chemist did not try to do anything, he simply tried to search out nature's process in order that he might comprehend her opera-tion

order that he might compare that seems fin. Of course, language was used that seems symbolical and contradictory, but it was not so intended. We speak in symbols. It a man is in delirium caused by alcohol in his traditionality we say he has "snakes in his brain-cells, we say he has "snakes in his boots." Of course we do not mean that our words shall be taken literally. Yet, if our civilization should be wiped out and our lit-erature translated after four or five thousand years, those who read our history might be puzzled to know what was meant by "snakes in his boots." Again, it has been believed by most people Again, it has been believed by most people that the words, "transmutation of base met-als into gold." used by alchemists, referred to making gold. But a careful study of the Hebrew Cosmogony, and the Cabala, will reveal the fact that the alchemist always referred to solar rays when they used the word gold. By "base metals," they simply meant matter or basic. The dissolving or disinte-gration of matter, the combastion of wood or gration of matter, the combustion of wood or coal, seemed as wonderful to these philoso-phers as the growth of wood or the fortna-tion of coal or-stone. So, the transmutation of base metals into gold simply meant the process of changing the fixed into the vola-tile or the dematerialization of matter, either by heat or chemical process. It is believed by modern students of alchemy that the books of the Oid and New Thatsmearts are a collection of alchemical alciemy that the books of the Old and New Testaments are a collection of alchemical and astrological writings, dealing entirely with the wonderful operation af aerial ele-ment⁻ (Spirit) in the human body, so fear-fully and wonderfully made. The same au-thority is given for the statements, "Know ye not that your bodies are the temple of the living God" and "Come unto Me all ye who are weary and heavy laden and I will give you rest." According to the method of prading the numerical value of letters by the Cabaia, M and E figure B when united. Our B is from the Hebrew Beth, a house or tem-ple-temple of the soul-the body. Thus by coming into the realization that the body is really the Father's House, temple of God, the soul secures peace and contained to the soul secures peace and contentment or rest. Those who realize the body is the temple referred to by Jeans will never defile the temple where the Holy Spirit (all spirit) dwells, with tobacco, alcohol or other poisons. "Thou shalt have no other gods before M. E. Sepecate B and we have I and 3 or 13. Hence, the idea that 13 is unleaky. Those who believe in two principles in nature, good and evil, are separated from the I (maaning one in Hebrew) or the Futher, therefore lost or unhappy, I. e., unlocky. This fund con-cept is represented in the allegory of the Prodigal Son who wandered away from his Father's House and was sinkely until he returned. Alchemy teaches the mathematics of man. Mathematics is the truth. The truth shall set you free." Religious the to read and any finite the truth shall set you free."

AUGUST 26. 1905.

Japanese All Spiritualists.

<text>

momentarily overlook the significance of my remark.

Passed out persons must unconsciously, however-in their actions on mediums-act wholly through the action of these unknown laws of the hotions, of the forces of tran-And a series of long and very patient ex-periments will alone reveal what these laws of motion and transcendental force really are No trumped up explanation, by some vair passed out spirit, eager for notoriety; and, assuming some profound scientist's name (as of Faraday or Socrates) is of any value. Bet-

ter a million times be the imitative echo of the ideas of some really great living scientist and philosopher than to be the imitative echo (of the ideas, thoughts and concepts) of a passed out fraud, whose insatiable vanity urges him to adopt the name of a great man. You can believe the great scientists on this side, whilst the vast malority of the name of a state of the sole, whilst ter a million times be the imitative echo of the believe the great scientists on this side, whilst the vast, majority of the 'passed out, on the other side, are, unavoidably, scientifically un-developed. Hence, the great majority-of the passed out are scientifically-more ignorant than those on this side. Evolution-as a universal law-could not operate on any other

The start is we could not operate on any other principle. The the passed out spirit of the medium's mother, son or daughter—say of Mrs. Piper-could alone affect Mrs. Piper, through the mean of the motion, of some intermediate force of transcendental physics, i. e., ether waves, etc? Because Mrs. Piper could not ex-press either the conditions of her own con-sciousness or the consciousness of one passed out, unless some force was brought to bear on the motion of the nerve centres of her five senses, or the motions of the organs- of her emotions by another in order to excite the senses into activity; and as the sole condition for the expression of any form of conscious-ness whatsoever, whether of those passed out, or of those on flin side. So that a study of the dynamics of the mediamahip of Mrs. Piper, Charles Dawbarn, Andrew Jackson Davis or Mrs. Richmond, must—to be at all scientific—involve a study of the laws of the motions of their special nerve sense-centres-as caused by various complex forces. "Or, of all those various invisible agencies that are capable of changing the motion, rest, insture, or form of the molecules of the or-mans of the synamics of molecules of the or-mans of the synamics of molecules of the or-mans of the synamics of mediumahip, as it implies (not so much the study of the me-mans of non passed out) as it does a most profound knowledge of those on this alde and through whom much mesages may come. In this way Spiritual-is masses of dometal speculation to then of scientifically demonstrated truth. Our series Thus the passed out spirit of the medium's

ism passes in the optimise securition to the a condition of donketul speculation to the scientifically domonstrated truth. Our ser of experiments in this direction would at on prove a turning points at which spiritus sweet (sugar-and-water, Summerland as sweet (sugar-and-water, Summerland as sweet (sugar-and-water, Summerland as Son to that of

And that, moreover, by reason of these two sets of forces striking against each other, a condition is produced whereby the medium hears the voice.

hears the voice. Now the fact that abnormal pressures, as of internal fractures, all have a tendency to produce voices—of an hallucination sort— proves, beyond all question, the general cor-rectness of the above law. By the science of the dynamics of medium-

rectness of the above law: By the science of the dynamics of medium-sinp is therefore meant a discovery and ex-planation of the molecular motions of the sense and emotional organs of mediums, as af-fected by forces. The point is, of course, im-pled, that there exists some intermediate sub-stance-between spirit and matter-on, and through which spirit, or mind, can, and does, produce effects. And that the demonstration of this fact is the triumph of the science of the dynamics of mediumship. This science implies an investigation of all the kinds of motion-therefore of all the kinds of expression of consciousness-of which, the systems of the sense and emotional nerve entres of mediums are capable. And, first, without reference to the spiritual physical or intermediate causes of these motions. The re-lations between the medium's nerve centres, comes next, with the intermediate forces ca-pable of acting on thes: Baree the science of the dynamics of me-diumship insists on the idea that the finer exolved nervous organ of the medium is some-thing that is capable of being set in mo-tion by a more complex and refined set of the by a more complex and refined set of axisting. And that such a set of forces act as inter-

xisting. And that such a set of forces act as inter-adiates between spirit and nerrous matter. Therefore, it also insists upon a rigid in-estigation into the nature of all forces whatration into the nature of all forces r, that are expable of operating the intermediate forces, explaining he at way, spiritual energy is trans-one to the other through nervous

Thus, the Spiritualist constructs his own spiritual sciences, and thereby becomes wholly independent of the university psychological professor and his opinions, simply furnish-ing the professor with the facts and isws by which he can continue to eath his 52000 per year, and pensioned by Mr. Ournegie when he is the motion

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The Bebietver.

e Elements of Ethics; by E. J. Schellhous, M. D.; paper, 5 1/2 by 7, 148 pp.; Crane & Co., Topeka, Kansas.

M. D. paper, 5 17 by 7, 185 pp.: Create & Co., Topeka, Kansas. This book is not scientific, although as the author states in the preface, "its pages con-tain matter nowhere else to be found in the range of acientific literature." It is evident that the author has thought much and that he is an original thinker. By this is meant one whose ideas are not at all according to precedent. All the established ideas of ethics are forgotten and this book is an attempt to establish an entirely new sys-tem by an entirely new method of reasoning. When one veers away from an old anchor-age, and throws away the compase, there is no way of determining just where he is going or where he is at any moment. So with Dr. Schellhous. His theory may be right, but we cannot say it is. Mis nomenclature, too, seems very loose and when one's terms are loosely used, his thinking is certain to be loose, too. We cannot feel that this new system is the correct one.-Mime Inness.

Laurels, by Laura B. Payne. Paper, 40 pp. A little buschure of verses. They are not noticeably good, neither are they as bad as, many that are published, as is this, by their authors.

authors. The trouble with them is patent. They are all too long. Several of them. notably "The Wayfarer's Query," "Love," have single verses that are well put. The most noticeable in the whole book is: "To know that you're saved without waking

or dying." It is something for the authoress to know that her verses will please many and that no one will be made worse for her work while some will be made better. Mime Inness.

Letters of a Self-Made President, by James J. Neville. 5 1/2 by 6 1/2, pp. 181. J. S. Ogilvie Publishing Company, New York. Sarcasm at the expense of the President of the United States can justify itself only by being strong. It is fair game in a political controverse to parady your component. The controversy to parody your opponent. The President's strong individual characteristics readily lend themselves to this sort of attack. readily lend themselves to this sort of attack. It is amusing and sometimes convincing when well done. When weak and innae like the attempt Mr. Neville makes in this book, its only effect is produced by the recoil upon its author. Mime Inness.

The Result.

Dr. Richard Hodgson, secretary of the American branch of the Society for Psychical Research, says: "At the present time I can-not profess to have any doubt that certain persons have survived the change we call death and have directly communicated with us, whom we call Hving." The summing up of the Society for Psychical Research, after its twenty-two years of labor is as follows: (1) That proof is afforded that there are other means than "the five senses" by which knowledge can be acquired by the human mind; in other words that telepathy is a fact. (2) That one human mind has the power of influencing other human minds in ways not of problems yet to be solved by material sci-ence. Fear, skepticism, ignorance, and super-stition cannot avail' against the trend of fluman progress as designed by the Great Architect. The soul of man will be the battleground of light and darkness, and as light is the positive element in nature, the result may be easily foreseen. And it would bot be surprising at all if the United States Government should lead in the mightiest struggle of the ages—the freedom of the soul —because the virgin soil of the young giant of nations is well adapted to the growth and cultivation of human liberty in its grandest form. (2) That one human mind has the power of influencing other human minds in ways not heretofore recognized by science: in other words, that the effects of suggestion, hypno-tism and psychic healing represent groups of actual phenomena. (3) That there is a realm-of undeveloped and unrecognized faculty in our undeveloped and unrecognized faculty in the second sec man provisionally termed the subliminal, or sub-conscious self. (4) That there is a basis of fact in many stories of hauntings, and apparitions of many kinds. (5) That in psychical research the enquirer does meet with intelligences other than human beings in the flesh, and that there is evidence, small though it be in amount, which is sufficient to prove the continuity of individual continuity after death, and that communication does take place between those in this and those in another condition of life.

That is the summing up of the society's twenty-two years of careful and scientific examination of the phenomena referred to, according to London Light.

BANNER OF LIGHT DEAR MADAM: My Free Offe

ANOTHER SPRINGTIME.

Grand Ledge Camp.

retary; Wm. Devine, treasurer and manager; Topias Foreman, C. C. Shearer and J. S. Modge, trustees.

The Investigation of Ghosts.

We see our friend Henry Scharfetter is tickling the readers of the Baltimore Sun.

We beg to reproduce: Messrs. Editors: Referring to your recent, editorial, the subject of ghosts is indeed a most fascinating one, because a veil of mys-tery seems to shroud these subtle, fleeting

shadows of another world from the scrutiniz-

ing gaze of material man. - It is true, how-

ever, that prominent investigators, such as Revs. Minot J. Savage, Heber Newton, Prof. Sir William Crookes and many others have collected a vast amount of evidence establish-

ing the fact of so-called apparitions to be in-disputable. But, notwithstanding the fact that all history abounds with numerous in-stances of visitors from the world of spirits,

the skepticism of the age has been an effec-tive barrier to prevent a thorough and gen-

eral investigation of the subject. The ghost stories of the nursery room have

The ghost stories of the nursery room have to be reckoned with as another great ob-stacle in the investigation of ghosts or dis-embodied spirits, because they leave a tre-mendous psychological impress of fear and awe upon the young and plastic mind that clings to it with viselike tenacity. Despite these mighty factors of opposition, the in-vestigation of ghosts is forging to the front of problems yet to be solved by material sci-

of problems yet to be solved by material sci-

To Cure a Cold on the Lungs, and to preent pneumonia, take Piso's Cure for Con-

Shakers Work for Peace.

The invitation to a peace conference on August 31 issued by the Shakers of New Lebanon directs attention to the consistent life of the sect which dates back to the Revo-

lution in this country. Peace among nations and among men has been its watchword from

the beginning and many who have ignored

form.

sumption.

lief

Marry McDonald M

The air is rich with scent of rose, A fragrance from the southland blows, And wafts the robins' song: In emerald cape, fair Earth is dressed, Faint stars are gleaming in the west-But oh! the years are long!

Along the garden paths, I go Where fuchsias bloom and grow, But oh! my heart, is sad! The pansies seem of duller hue, The stars seem dimmer in the bh Though all the world. is glad.

blue

Grand Ledge Camp. Our Western brothren are "boomers" in-ded. We are in receipt of a leaflet entitled Vol. 1, No. 1, of "Grand Ledge Camp." It rives a historical sketch of the Michigan Campmeeting grounds with the officers old and new and the program from July 23 to Aug. 20. The speakers are all good and among them our old friend, Dr. B. F. Austin, appears from Aug. 4th to 9th inclusive. Our Michigan friends have had a rousing good week if the doctor has given them his best, as he no doubt has. The doctor has earned his spurs as a Spiritualist, and when he strikes blows for the Cause they always hit and the "other fellow" has no doubt about the blow either. The site of the camp must be beautiful in-dition owns the whole of the twenty-seven stress of camp ground. We hope they will al-ways own it and will see to it that it always are fashionable watering place. The present board of officers are J. W.-Kwing, president; Mrs. N. M. Russell, vice president; Miss Laura Matlock, financial sec-retry, Wm. Devine, treasurer and manager; Topias Foreman, C. C. Shearer and J. S. Beneath my mother's window sill The lilies grow at random will, Sweet flowers of purest white: But she who loved those blossoms so, Has gone where scarlet poppies grow, And bluebells seek the light.

And oh! the hands that plucked each flower. From emerald stock at sumset hour, Have crumbled back to clay: Clasping roses to her breast: Sweet flowers, her fancy loved the best; Forever-and a day.

But, though offtimes her spirit sweet, Comes back, my weary heart to greet, When I am sad or wrong. Still thro' the mist, I dimly see A sculptured cross upheld for me, And oh! the years are long!

The High Calling of Fatherhood.

Ella Wheeler Wilcoz

An essay on the "Divine Path, from the Source of Life to Earth," has called forth an appeal from many women for further discuson of the subject: Physicians also add their commendation of

this discussion, and one woman suggests that copies of the essays be addressed to presidents of colleges, so that prospective hus bands be trained to the high calling of fathers

of the race. "Many and many a poor, wife does not have the considerate treatment accorded her which is given the female horse or dog," says the letter beneath my eye, and no man dare deny the truth of this reproach upon all mankind.

Then it adds: "Of all the animals in the world there is no male that treats his mate as inconsiderately as does man, especially at the time in her life when she most needs his, care. I sometimes think that the State should, for its own protection, look after poor women in that condition; for criminals, idi-ots, etc., are produced by ill-treatment of the mother before she hears the child." nother before she bears the child." /That would, indeed, be a great and noble

conterprise for our Government. Our present Chief Executive has urged the women of the United States to become mothers. This is a simple and easy request to make of a woman. But since no man has ever known the ex-perience which motherhood entails, and only the most sympathetic and sensitive of physi-cians cap'even grasp a part of the mental and physical process, it behooves the most authoritative of mankind to look into the

authoritative of mankind to look into the conditions surrounding the rank and file of women in the land before asking them to assume the responsibilities of motherhood. There could be no more important work for a nation than the establishing of institu-tions and the training of men and women for the proper knowledge of the right generation of human beings. New York City provides a fund for a large

New York City provides a fund for a large aquarium. The Zoo is another city, institution where young animals are protected be-fore birth and after; and should the maje animal indicate dangerous tendencies toward his mate before the birth of the young or afterward toward his offspring he is at once placed where he cannot do damage. No stock breeder would permit his brood

animal to suffer injury at such a period; she is protected in every way in order that her offspring may be strong and well.



Words of Wiedom to Sufference from a

dy of Botro Dame, h

d frie of charge to every ruthers' this gree Remedy, with full instructions, descr my past sufferings and how I permanent to of my past a

or Can ture Yourself at Seine Without the

id of a Physicia

othing to try this remady once, and continue its use, it will cost you on a sweet. It does not interfere will supation. I have not inter-ers of it; that is all I ask ork or on If you feel be

If you feel bearing down pains ing danger, pain in the back an fashes and faintness, or if you are to Mrs. M. Summers, Noire Dans seling in the spine, a desire to cry, hot i o-called female complaint, then write i restment and full instructions. Like n

estiment and fail instructions. Link a simple family remedy, which quickly and the plain envelope. Mothers and Daughters will learn of a simple family remedy, which quickly and the area female complaints of every nature. It saves werry and expense and the unplase aving to reveal your condition to others. Vico health and happiness result from its r aving to reveal your condition to others. Vico health and happiness result from its r

MRS. M. SUMMERS, BOX 337, NOTRE DAME, IND., U.S. A.

WE DO NOT PASS THIS WAY AGAIN.

Mrs. S. V V. Booth.

Our earthly days they come and go, To some bring joy, to many, woe, Far out at sea we swiftly glide. We'll reach the shore at eventide. Our weaker brother at our side In vain he strives his boat to guide With broken rudder, tattered sail, Tis but the sport of every gale. Reach out, reach out, the helping hand, And safely guide his boat to land, O give out help, instead of pain, We do not pass this way again.

There are feeble ones, with wrinkled brow, They're nearing the end of the journey, now: Life's bright, glad morning and noon are

passed,-The dark, still evening has come at las. They are sad and weary, and so alone, O give them the sunshine; the cheerful tor Of hope and courage, and hearty good will, With joy and comfort their lives to fill, And smoother then will seem the way As they're nearing the gates of eternal day, O give out comfort, instead of pain, We do not pass this way again.

There are others beside the feeble and old We can help and comfort, with love enfold, They are young in years, but old in sin, And no door is open to take them in,-O the saddest sight the Angels see, Is a woman robbed of her purity. Once she was sweet, and good, and fair, As the tender child of your love and care, Shall we, like others, with foolish pride Unfeeling pass on the other side' 'o the bitter dregs she has drained the cup O lovingly, tenderly, lift her up From wretchedness and sin and shame We do not pass this way again.

The dear little children with laughter and song We'll ne'er forget them, as we pass along.

We gaze in their clear and innocent eyes. That smile back at us with a glad surprise. And we see the sweetness and purity given, For surely, of such, is the Kingdom

Heaven, Rut the dear little ones are not always glad, For some are feeble and sick and sad. The children of poverty, shame and sin With loving sympathy take them in. The dear little lambs left out in the cold. O help to gather them into the fold. And partakers then, ofttimes we'll be With Angels of love in their ministry. And gladly we'll give out love not pain, We do not pass this way again.

And when the journey all is over And our weary feet shall press the shore

August Centry Sales. Although the August edition of The Cen-tury was largely increased, to meet the anticipated demand for the magazine con-taining Rudyard Kipling's "An Habitation Enforced," the edition was virtually ex-hausted in less than a formight from the date of issue. Within a week the main office of the American News Co. had not a copy left; and the publishers have not sufficient reserve supply to meet the demands coming from the news companies throughout the country



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- mathematics; also a table of the approximated places of superior plan-ets, for nearly 100 years. 0 I dozen Horoscope or Nativity Blanks for tabulating. I dozen Wonder Wheel Blanks, for quickly tabulating the places of the planets.

Mr. Stead and Professor Richet.

Professor Richet, of Paris, President of British Society for Psychical Research, when in London called to see Mr. Stead at Mow-bray House, and in the March number of tha Review of Reviews Mr. Stead gives a report of the interview, from which the following passages will be of interest to our readers. Mr. Stead said to the Professor. "Believe me, you will find the worst enemies of metapsychical research are the so-called research-ers, whose idea of research is that of hunting ers, whose idea of research is that of handing glow-worms with bull's-eye lanterns.... How can science demand that a departed spirit shall always present itself to be photo-graphed whenever the researcher chooses to use his camera If the same demand for se his camera If the same demand for emonstration by repetition were to be in, dem sisted upon in relation to you and me, we should find it practically impossible to prove our existence. You will never get your facts if every painstaking collector is treated as a fool or a knave for his pains by the non-psychic sciolists who have made the Psy-chical Research Society a byword and a re-proach throughout the metaphysical world."

JUST IN TIME.

The editor sat in his lair, Upon the seventh floor; He ran his fingers through his hair, And sighed for human gore.

An awkward "devil" just had pied' A "form" or two of type; That's why for blood he sat and sighed And was for murder ripe.

A timid knock upon the door, A halting step outside; Londly the editor did roar-"Come in! Come in!" he cried.

The visitor was long of hair, A manuscript he bore: The editor did scorch the air, Such awful oaths he swore.

He thought it was a poet, for He knew the breed at sight. He kicked him till his foot was sore, And chortled with delight.

He threw the victim through the door. And then his heart grew and— That blasted "pome" upon the floor Was a two-column "ad."

Thomas O. Clark, in Baltimore "Sun."

A Fiction Number.

eptember Century will be a fiction "Miss Gladwin's Choice," a long supplete) by Anthony Hope, leading at. There will be other stories by Herrick, Lawrence Mott, Edwin L Decor King Davis, Seumas Mac Harvey J. O'Higgina, Gouverneu Elisabeth Cherry Walts, and Elisa

the Shakers are accepting their general be-Mother Ann Lee and a few converts established a place of worship near Watervliet 130 years ago. Their methods were peculiar, but they were patient workers and their infinence upon the community has been help-

Henry Scharfetter.

"The highest good wherever it may be " was the basis of the Shakers' belief, ful. found" and the proposed conference is strictly within their original contention. Coming as it does when there is a general demand for universal peace, it will attract considerable attention. In their circular the Shakers declare they have been showing for 130 years that it is possible for men and women to approach the highest ideals of human brotherhood, living at peace with the world and among them-selves. From the beginning they have held selves. From the beginning they have held that the interests of mankind are in common. They hope to secure general support in the proposed conference, asking aid "in favor of international peace and arbitration, and to prove to the world the inhumanity and stu-pidity of war, the suffering it entails and its economic waste ". conomic waste."

Many now see the great advantages of peace and the disastrous effects of war upon nations, and to this extent there is a turn is public opinion toward the goal upon which the Shakers first fixed their gaze. As the Boston "Transcript" says: "However long delayed fulfilment has been, or still may be, allarge share of the credit of a strong and

"There share of the credit of a strong and tenacious initiative belongs to them. And we who now believe as they have so long be-lieved, should not be so ungracious as to deny them that meed of acknowledgment and honor which is their due."—Albany Evening Journal, August 9, 1965. Of this Convention, Dr. Lyman Abbott-says: "I recognize the fact that the Shakers were pioneers in the movement for interna-tional arbitration, and I am heartily inter-ested in this movement, the success of which I believe depends upon the creation of a heathful public opinion by just such meas-ture as the Shakers are proposing to take at this Convention."—Amanda Deys, for the Shakers.

Fer Over Sixty Years

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

When we go forward, believing that what was true once is true forever, willing to try-whether unselfishness does really brace the sonl, whether love to God does really make the heart tender and strong, whether prayer meets an answering Spirit and faith finds a door of hope, only then do we bring into our life the power which God meant it should have.--Henry Wilder Foote.

A Bellable Beart Ours.

Yet all over the United States expectant mothers (of the children our President is so anxious should be multiplied indefinitely) are left to the careless and ignorant treatment of nen who know no more about the responsibilisies of fatherhood, or of pre-natal influ-ences, than they know of the social conditions influof Mars

In the lower walks of life, where peopl are crowded in small rooms and obliged to live in close quarters, expectant mothers are forced to endure the odors of cheap drink and tobacco and to hear taunts and insults from intoxicated husbands, who have never been told that a woman is sensitive to an abnormal degree at this period of her life; and in the higher waks thousands of mothers are suf-fering from neglect and indifference or from refined abuse from husbands who are college graduates and who occupy important positions socially. It would be an admirable undertaking for

the Government to establish in each large city a free institution where such women could pass two or three hours each day, when conveniently located with cheerful surround where the original expense of such an undertaking might necessitate, it would be saved in a generation by the lessening of dis-ease and crime and poverty among the nassei

Added to this, every college should be obleved to this, every college should be employed as instructors. In this department through which a department through which are menloyed as instructors in this department, it is quite as important to the world be employed as instructors. In this department, it is quite as important to the world be expect at hietes that Vale conqueres. Harvard - Princeton, at football, dany cases might be found. If the annals of world with brilliant honors from famous of provide with all kinds of knowledge on the courts were studied, where men who reduce the which gave him an understanding of fatherhood and motherhood. However, were expectant mothers. The man's bring of fatherhood and motherhood. However, were expected with all kinds of knowledge of fatherhood and motherhood. However, we has chosen as his wife, there is no understand these matters, and nothers are beginning to the fact that daughters must be denated along these lines if they ever contents the indices in a million the conterts were with which gave and same indices the which is on a mother to give the indices the and englater must be been alle in they ever contents there and so the mother's mind beact in the indices of the present. Not the land make no provision for the mother's of the land make no provision for the mother's of the land make no provision for the mother's of the land make no provision for the mother's of the land make and call science to ald in the denative dimension of the mother's of the land make and call science to ald in the denative dimension of the mother's of the mother's of the land make and call science to ald in the denative dimension of the mother's mathed in the denative dimension of the mother's of the land make and call science to ald in the denative dimension of the mother's of the mother Added to this, every college should be obliged to add a department through which

Of that bright, beautiful sun O fhen we'll know our Angel-hand Has gently led us all the To the shores of never-ending day, And looking bacs at the things of earth, We learn the things of smallest worth. Even the cup of cold water given. Could help another on toward Heaven Help lift the soul from the comp Nearer, nearer still to its God And joyfully back to earth we'll come To bear her weary children hone, Beyond, far beyond all sorrow and pain, They need not pass that way again.

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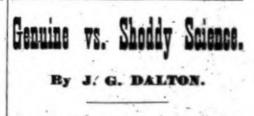
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The N. S. A. Declaration of Principles. .

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

1. We believe in Infinite Intelligence. 2. We believe that the phenomena of nature physical and spiritual, are the expres-

sion of Infinite Intelligence. 3. We affirm that a correct understanding

of such expressions, and living in accordance therewith, constitutes the true religion.

4. We affirm that the existence and personal identity of the individual continues after the change called death. 5. We affirm that communication, with the

so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

6. We believe that the highest morality is contained in the Golden Rule, "Whatsoever. ligious teaching has nothing whatever to do ye would that others should do unto you, do ye even so unto them."

we date blabbering, noisy every the brained harder at that counts poverty and biame and death as mere incidents, if only he may be true to the task countients it only he may be true to the Actual the bis leadership.

Across the continent from stranger's hands comes the word of warning, the exposure of base treachery and greeting of good cheer. But these true spirits would do their work the same in some way of noble service, and what a pity their efforts have to be discounted by the needless opposition of lawless slander.

If, in place of the nagging criticism of ignorance, there had been sympathy and proffered aid from love, it is far from improbable that today we might have useful in the field, Luther Colby, the intrepid, and John W. Day, with his rhythmic message.

"What of our future as we pass into a new volume?" Well, let us remind you, that if all those who have named the date for burial of the "Banner of Light" had fasted until after the services, starvation would have done a glorious work for ms. And if all who have gossiped of our demise had put aside, for our publication purposes, a penny for each time they repeated the tale, they would have to tramp to their resorts and we would have a surplus, killing to our enterprise.

"What of our future?" With this new volume Lilian Whiting commences regular work. with us and the first two columns of the "Banner" each week will be given to her richest message under "The Life Radiant." This we believe to be the most significant annonn@ment for spiritualistic literature made in a quarter of a century. Her "World Beautiful" (in the Boston Budget) for so many years the redeeming fragrance of Boston's newspaper garden will, we predict, he eclipsed by her own pen in-"The Life Radiant" of the "Banner of Light

"What of the future?" Mrs. Soule will continue her splendid work as editor of the Home Circle Department and her work of love as medium in the Message Department "What of the future?" Why pless your souls we expect to be here when the last croaker has had his say, and the millennium of victory is ours, when every man will change his words of bitterness and gall to honeyed rhymes, telling how "we did it." But where will you stand while we are working out our problems? Will you strike in with us, helping with your thought, your pen, your money (if that is all you have to give)? Wouldn't you enjoy this union, when we will go forth, like merry hav-makers with glistening blades, the lark singing -in

joyous' beauty, the sparkling brook murmuring in the morning shade, and the harvest song on every lip?

A Plea for Patience.

In a recent interview, Prof. William James of Harvard University, who, among psychic investigators, feels no alarm because his'investigations lead him beyond the ground which materialists claim alone to be solid, says of his recent book and the criticisms upon it made by the "medical materialists"; They regard all visionaries, from St. Paul to George Fox, and from St. Francis d' Assisi to Thomas Carlyle, as mere sufferers from perverted nervous or glandular func-These dogmatic materialists are far tions." behind the times. They apply criticism destructively instead of affirmatively. Their method is scientific aberration rather than science. The truth of a doctrine or of re-

that the light is being spread over new fields from the mountain tops of our faith. It is the scientist that is to be convinced, not we who have already "arrived."

And when the scientific current has grown a little stronger, then the light, old to us but new to so many, will be so much stronger and will shine in so many new fields that we shall feel our reward if we have endured with patience the foolish methods that the ignorant wisemen have taken to reach the solid ground of our truth.

Spiritualism and Longevity.

We often hear it charged by doctors, by frightened folk of all kinds and sometimes even by Spiritualists themselves, that too close investigation of psychical matters, too great an interest shown in them, almost always shortens life; at least that mediumship is a disease which brings as a certain result an early release from the body.

Instead of shortening life, the calm happiness it engenders, the sweeter views of life here and hereafter which it' inculcates, bring on our physical bodies the longevity which it is said to destroy.

Here are the facts taken from an article in "Light":

Dr. Chambers was nearly 70 years of age when he died; Miss Andrews (afterwards Mrs. Ackworth), the medium, was 70; Major-General Drayson, 75; Miss Howitt, (afterwards Mrs.' A. A. Watts), 60; Mr. William Howitt, 844 Mrs. Howitt (who died nine years after her husband) was probably as old or older than Mr. Howitt when she passed over: Mr. S. C. Hall was \$8; Mrs. S. C. Hall; 81; Mr. W. M. Wilkinson, 84; Mrs. De. Morgan, 84; Dr. Hugh Doherty, 82; Mr. Newton Crosland, 80; Mrs. Crosland, 83; Mr. R. Westmacott, 73 Dr. J. J. Garth Wilkinson, 88; and Mrs. Makdougall Gregory, 80.

We may add to the above list the following names and ages of other prominent Spiritualists of the early days, who took an active part in public work for many years, and the figures are equally striking and significant: Mr. J. J. Tissot (the artist), 65; Mr. Charles Blackburn, 79; Mr. Hensleigh Wedgwood, 87; Dr. Jacob Dixon. 84: Mr. William-White, 59: Mr. A. A. Watts . Dr. T. L. Nichols, 85; Mr. Thomas Shorter! 76; Mr. G. Sadler, 80; Rev. W. R. Tomlinson, 88; Mr. J. Clapham, 85; Mrs. A. Cooper. 83; Mrs. H. K. Rudd, 88; Mrs. C. Sainsbury, '84; Mr. P. W. Clayden, 74: Miss F. J. Theobald 71: Captain James, 90; Joseph Skipsey, 71; Mr. T. H. Edmands, se: Mr. Hamilton Dixon, 75; Mr. Desmond, FitzGerald, 71; Mr. Francis Clarke, 73; Mrs. Stanhope Speer. 77. Mr. John Lamont, 76: Sir Charles Isham, 83; Sir Charles Nicholson, 95; Mrs. Hennings, 102; the Honorable Alexander Aksakof, "1 Rev. Adin Ballou, 88: Dr. Rodes Buchanan, 85: Dr. Eugene Crowell, 78: Mr. Lather Colby (Editor of the "Banner of Light"), 80: Mrs. Emma Hardinge Britten, 77. Dr. William Britten, 73; Mr. W. Wallace, 85; Mr. W. J. Champernowne, \$4; Mr. D. D. Home (who was always delicate), 53; Mrs. E. Bullock, 70; Mr. E. H. Banta'l. S4: Miss E. D. Ponder. 71; Mr. Lies Lewis, 87.

Among those who have passed to spirit life this year are Mr. C. C. Massey, 67: Dr. J. Bowie, 73; Mr. A. C. Swinton, 75; Mr. Alfred Smedley, 75 Mr. R. Fitton, 77; Mr. D. Younger, 79: Mrs. A. Roberts, 82: Mr. W. Oxley, \$2; Mrs. Wilson, \$5; Dr. E. D. Bab-Litt. 77.

There are, happily, many honored veterans still in our midst, among whom we may mention the Honorable Percy Windham, 70; the cause, or has it been more misrepresented. pertaining to the spiritual nature of man, and Rev. J. Page Hopps, 71; Sir William Crookes, 73; Mr. William Tebb, 75; Andrew Jackson Davis, 79; while Dr. A. R. Wallace, Mr. E. Dawson Rogers (Editor of Light), Mr. and Mrs. T. Everitt, Dr. George Wyld, Mr. Robert Cooper, and Dr. J. M. Peebles are octogenarians who are still in active possession of their faculties and doing good work for truth and humanity. Mr. Hudson Tuttle, we should imagine, must be over 70, Mrs. Cora L. V. Richmond 'is 65. That this should be so accords thus with the facts. It also accords with the teachings of our spiritual philosophy of healing. All is spirit; there is no matter. What we call so is but an expression of spirit. Matters being thus built up of and from spirit can be rebuilt and refreshed from its fountain head any time,-if we but understand how to open the faucets and the spiritual supply. The soul and the spirit control this physical organism and can control it to its own regeneration whenever that regeneration become necessary. The Spiritualist then not only does live longest, but he should live longest.

Review of Passing Events.

Hudson Tuttle, Editor at.Large, N.S. A. WHO ARE THE INFIDELST.

According to a writer in the Daily Mail idon); the greatest infidels are within the Lot churches. Thomas Paine, Hume and Ingersoll are tame in their criticisms compared with canons, doctors, bishops and high dignitaries who are leaders of the established church. The following passage has great significance

"Canon Henson declares the gospel evidence of Christ's physical desurrection to be worthless. Dr. Stanley-a great scholar and divine-has stated that . the incident of Christ's temptation 'are on the face of them not historical facts.' The Bishop of Birmingham, Dr. Gove, has admitted that the historical evidence of the Lord's birth from a virgin .'does not compel belief.' As to the ascension, and the physical going up of a material body, Archdeacon Wilberforce has pointed out that 'what is up at Galileé is down at the Antipodes.' The Bishop of Winchester has demolished the accepted version of the gift of tongues at Pentecost, and the whole position of belief in the Bible was given away by the Bishop of Birminglam when he said that 'prophetic inspiration is consistent with erroneous prediction.' . Of what profit is all this criticism? . These great divines only agree-to differ. Some reject what others accept, and vice versa. On the field of criticism Canon Henson and Dr. Gove are at daggers drawn. Where doctors differ who shall decide? If in practice, then the results of such criticism are clearly not resettlement, but unsettlement, are the Christian people of this country justified in revolting against a clergy who pick their faith to pieces bit by bit? Are they entitled to demand, that their ministers of religion shall have their biblical gerry-mandering alone, and get to their Christian business."

The key to the situation is the fact that all these men are educated, and thereby know that the whole mass of church doctrines is a sham, and not being held in fear by superstition, or a dominant power, freely express their opinions.

This writer in the Mail appears to think the laity ought to revolt against their gospelministers, who "pick the faith to pieces bit by bit," and compel them "to get to Christian, business.

. This means that they are to continue on in the old rut and never allow a new idea to enter their minds. But the laity have pe thought of persecuting the leaders for heresy The leaders would not come out were they not fully aware. that the members would welcome their bravers.

Evidently the Bible is not a clean and perfect revelation of God to man, or it would not arouse such heated controversy over its meaning or be in constant danger from attacks of unbelievers. Paine has been held in execration by the pious for a century, yet he was not more infidel than Canon Henson, or Dr. Gove.

PUBLIC OPINION VS. SPIRITUALISM

This publication is supposed to give the news of most direct interest to the public, but to represent the consensus of opinion of that public. How wide of the mark it comes. is shown in its issue for July 29th, in an article on the "Wealth of New Religions," by an author whose name does not appear in any list of accredited writers.

Among the other "New Religions," Spiritunlism is introduced, and never before has a more than its phenomena. As understood by more virulent attack been made on that its supporters it is a knowledge of everything

the other cuits, and the impression car that its "meditions" are all raiscals gain great wealth from their dupis. The author says :--

"Most of these (mediums) are merely idle rascals who make a profession of playing upon the heartstrings of lonely old men and women who yearn for messages from those who have entered the shadowy beyond and who in senile engenness are ready to believe any materialization, however clumsy and stupid in execution." He states the number of believers at 1,500,000, which probably should be doubled to be correct. Of societies he says there are 660; 19 state organizations and 52 campmeetings. He fails to mention the central organization, which unites them all, the National Spiritual Association. This is located at Washington, where it owns a splendid home, a valuable library, a publishing and educational bureau, sends, out missionaries and has a charity fund for needy mediums and workers in its Cause. It grants endersements to worthy mediums, and ordains speakers, giving them all the privileges of gospel ministers.

This entire work is carried forward by voluntary contributions. Not a dollar is exacted of anyone.

So far as."rolling in wealth." the speakers and mediums on an average receive less than the clergy of other denominations. As for mediums, there are rascals and francis passing under that name, as there are black sheep among gospel ministers. Spiritualists are among the first to expose these and herald their deception. "Materialization" is by no means the only or most important phase of the manifestations and if eliminated would not weaken the other evidences.

Of these frands there may be examples of perfidious deception: They are not mediums more than a counterfeit bill is money. In all my long and intimate connection with Spiritunlism, dating almost from its beginning. I have never known a medium who acquired great wealth by, his profession. I have known a' great number, who have sacrificed wealth and position for their faith. 'Of allthe mediums in this country, it may be safely stated that not one in a score are known to be thus gifted beyond the circle of his or her own family or friends., They hold seances for their own instruction, or at request of friends, and would regard it as almost sacrilege to accept pay for entertaining angel visitants.

Among the advocates of Spiritualism are many of the leaders in science, art, literature and statesmanship. Sir William Crookes, after twenty-five years' investigation, states that he has become more and nore confirmed in his belief. A. R. Wallace. co-discoverer with Darwin of Evolution, and Varley, who was electrician to the Atlantic Telegraph, are other examples. Prof. Varley was convinced through the 'wonderful mediumship of his wife. Sardou, the . French author, according to his own words, is one of the most astonishing mediums, Flammarion, the great astronomer, Elizabeth Barrett Browning, Queen Victoria, Profs. Hare, Hyslop of Columbia and James of Harvard, Mrs. Underwood, author of "Automatic Writings," are a few names from a list which might be extended to pages.

Are these "Senile?" Are they "dupes?" The opinion of Crookes, or Wallace, Hyslop or James would be received by the scientifi world with deference on any other subject. Why not on spiritual phenomena to which they have gives years of careful study?

Spiritualism has come to stand for vastly as spirit is the moving force of the universe in its widest scope, it grasps the domain of nature. It embraces all that is known and all that can be known. It is a cosmopolitan eclecticism receiving all that is good and rejecting all that is had. It is a philosophy, a religion, a science of life here and hereafter. In the name of the large and increasing body of Spiritualists, I protect against this unmerited and vicious attack, and the misrepresentation of a cause which is dear to -

Volume Ninety-eight.

Whole number 2,525. Do you realize what these-figures at the head of our first page mean? They mean that for nearly a half century, in some form, under some management, with some motive, 'the "Banner of Light.' through fire and bail, in storm and sunstine without a break, has, week by week, given its message to the English reading world.

Through these long years how often has the prophet of evil "predicted" its suspension!

And how often has the idle prophecy been taken up by the idle gossip, and, not always viciously, but never with lofty intent, scattered to the four winds, until many a fertile valley and sun-kissed hillside teeming with nourishing timothy and, clover, catching the tares of corrupting slander, has "run out to weeds." . Oh the pity of it!

The individual worker plodding along with his task of management could bear it, and perhaps grow more self-reliant in the overcoming. But the Cause-who can say that the things the thoughtful deplore in our garnerings of the years may not justly be laid at the doors of needless gossip, not to name it in barsher tones?

It is a strange thing this gossip.

Business men, who would not trust the person bringing it to purchase them a drawing room seat for a hundred mile run, will pass along his irresponsible statement as they "relax" at the club and feel no responsibility for so doing.

The judge, whose business in life has been to weigh evidence, will take up the goosip of a camp and expend much effort to pass the careless statement along without a single inquiry of the persons involved.

The careful mother (God bless her for the care), who expects the world to leave her, darling free from a familiar reference, over her afternoon tea or evening sweets, without computction, will pass on the last word of slander affecting a Great Cause, without so much as a question of authority, when, per-haps, the motive of the author is as apparent as the "recommendation" of an advertised

weith food. "Is there no other view of the picture?" we hear you ask. Praise is to the Great Spiritus) Currents of Life, there is. Out from the retirement of affliction co an. estimate that throws all slanderous

mental condition of the teacher. Whether St. Theresa was hysterical and unbalanced or not makes no difference to her theology which must be judged on its own merits.

Against this unscientific science there is a strong reaction, "Mr. Frederick, Myers," says the professor, "has had a great counter influence on contemporary thought." He continues:

"His hypothesis of the subliminal conscionsness throws light on the problem of life, and on the sources of the ideal life. It lends itself to a wider generalization, and 1 have used it to explain the phenomena of religious experience, and to reduce them to some degree of systematic unity. Myers used it to establish survival of personality, but my own studies have not yet led me to pronounce definitely upon this question. This, however, does not affect my conception of human personality, which is deeply rooted in the spiritual world-a region more profoundly spiritual than the subliminal consciousness, and from which come the most powerful moral impulses, the highest aspirations-if world which is a law to our outward one, and exerts a practical and decisive influence on our ordinary life."

The importance of this interview is the light it throws upon the changed ,method of work and changed point of view with which and from which scientific specialists are now working toward the demonstration, in their own way, of the truth of the doctrines this paper has advocated for half a century.

A day has dawned, differing in most essen-tial particulars, from the time when Prof. Agassiz of Harvard, appointed upon a committee to investigate the then new phenomena refused to attend even one sitting and said that his mind was made up that it was a

As this page has so often stated all roads lead to Bome, all investigators reach the and to Spiritualists the most interesting study of the present scientific ournsh of in vestigation, is the study of their methods. Most old Spiritualists sniff in dischain to see e long drawn out seances with the parapher nalls of masks and assumed voices, and all that; but as what satisfies one spiritualistic investigator in the older days failed to co ee another, so the scientist must be allowed patiently to go about this work in his own blundering (as it seems, to us) way; he-cause, you see, it is for his good, not ours,

-Spiritualism, is the earthly representative of angelie love for mortals. Shall we defile it by abasing it to only selfish purposes, o broaden its sphere of action into the mental moral and physical welfare of the sorrowing, suffering, poor and needy?

Bibliomancy.

The extent to which bibliomancy is prac ticed nowadays can hardly be appreciated, and not alone do the ignorant forecast future events by means of the sacred volume. You will find some very highly educated set superstitious folk who open the book at random put the finger on a passage without first looking at it, and use the text thus pointed out as a guide. I have seen people make use of Shakespeare in the same way. The ancients used the Aeneid of Virgil. The passage uched was regarded as the 'oracular reponse to some inquiry.-Selected.

Daniel Webster once said of a certain oditical proposition that there were many even things in it and many true things; the rouble was the true things were not new were not t true. To and the new thi goi were not true ew things and true things at alm in advertising.

That a public journal which pretends to being truthful and fair to all should allow such slanderous charges against a great number of the public it claims to represent, is an astonishing policy which would be expected only in the lowest of yellow newspapers. To quote:-

"Spiritualism, which has been twisted into kind of religion, cloaks the operations of base and rapacious swindlers, who feed on the credulity of mankind. The operations of these 'mediums' is thoroughly selfish. There are 10,000 persons in the United States who believe, or pretend to believe, that they possess the power to communicate with the dead. Most of these are idle rascals who have made a profession. of playing on the heartstrings of lonely old men and women who yearn for some message from those who have entered the shadowy beyond, and who in their senile engerness are ready to believe any 'materialization' real, however clumsy and stupid its execution."

As proof, he produces Mrs. Pepper, who on the contributions of those who attend her meetings, is enabled "to lead a life of almost oriental splendor." He also cites Luther Marsh, deluded to "Miss, Dis de Barr," and adds that "Abraham H. Daily, a lawyer of standing and a man who once occupied the bench, made an astonishing defense of Spiritualism and the Fox Sisters, in which he said that the enemies of Spiritualism had tricked Maggie into the confession when she was drunk, and that it was not true."

What did Judge Dailey deny according to this writer-that Margaret was not drunk, or that she made a confession? I have not consulted him, but venture opinion that he never made such a "defense," He, too, well knows the circumstances which enabled the enemy to extort the so-called confession to give such explanation.

But the management of "Public Opinion stand for a square deal,' and grant a hearing to both sides. The current number con tained the following reply, as an antidote to the preceding venor

It is slways delightful to find a publijournal edited along the lines of justice, and housest expression, and "Public 'Opinion" should be commended for this freedom of ex-

tor of Public Opini

I request a brief space in your "Readers Letters" to correct a very erropeous stategreet a very erropeous sta

From reports received, the Spiritualists' campmeetings have been more than usually successful this season.

We have heard earnest pleas made at camps for a pronounced advocacy of Spiritualism all the year at home, instead of being only a Spiritualist when at camp or away. from home.

Fanaticism is always sure to react disgustingly, whether the over-zealons person is a Spiritualist or an Orthodox. But a positive assertion of truth by any one who has received the same, no matter what system may be thereby attacked is always sure to bring. respect to the advocate.

People who are hypocrites will sooner or later be despised. A sincere esponsal of Spiritualism has never caused loss of reputation when the advocate has shown respect for an-other's opinion and seconded sincerity.

To call another person a fool, or an ig-toramus is not becoming of a Spiritualist. The latter does not know all of truth, and the other may have some alight glimmerings that will be of mutual benefit.

Let us reason together. He who will not reason, nor investigate, is surely to be pitied. To condemn is but to strengthen his prejudice. To lovingly express an interest in his welfare is to awaken sympathy and fellowship;

Those people who find the mystery in wh life is enveloped an obstacle to peace of mi and faith in the ultimate good do not und stand that a world bare of mystery a world devoid of meaning to the and ever it might justify itself to the n

AUGUST 26, 1905.

BANNER OF LIGHT.

Campmeeting Hews.

Onset (Mass.) notes.

Onset (Res., retern Andar sonference day. After Mr. A. J. Markam sans Mr. Grieve of Boston told one of the benefits received through Spir-trainiem. Mrs. Curtis read a poem. Mrs. briefly and gave messages. Meeting closed with binging. Tuesday. Miss Florence Morse briefly and gave messages. Meeting closed with binging. Tuesday. Miss Florence Morse briefly and gave messages. Meeting closed with binging. Tuesday. Miss Florence Morse briefly and gave messages. Meeting closed with binging. Tuesday. Miss Florence Morse briefly and gave messages. Meeting closed with binging. Tuesday. Miss Florence Morse briefly and gave messages. Meeting closed with binging. Tuesday. G. A. R. day. many of the "Boys in Blue" present, representing to Posts and 16 Bellet Corps. Also repre-bies G. A. R. The children of the Ly-hyn, gave a lesson in particitism and sone. No, A. Fuller extended the greeting of bie delivered at Comp Douglass near Chi-opos at Washington. D. C., when General Sea A. Bryon of Worcester read a poem. Miss of A. First of Worcester read a poem. Miss bis A. Bryon of Worcester read a poem. Miss and the Last Salute. Mrs. C. Fannie Alby bis bis a pine tree flag, showing to be "The Last Salute." Mrs. C. Fannie Allym displayed a pine tree flag, showing to the younger generation one of the flags used be-fore our flag was adopted. Comrade Young read a poem. Gomrade Warren La Goss of New York, author and journslist, told stories of the war. Comrade Maxham sang two war songs. Miss Alice Holbrook sang. After singing "America," the organizations marched to The Spiritual Church, where a collation was served.

to The Spiritual Church, where a collation was served. Thursday, Mr. J. J. Morse of England was the speaker. His subject was "Death, a Catastrophe or a Consummation." After the meeting he received congratulations and many wished him bon voyage. Mr. Maxham was the singer throughout the day. Friday. Conference day. Mr. Maxham sang several selections. Dr. Huot said that people should try to aid the Cause we love. Song by Mrs. Hall of Waltham. Remarks by Mrs. Delia Smith on the power of the spirit. Mrs. Annie Knowlton Himman felt that she would like to go into the silence to digest some of the experiences of the past few weeks. weeks.

Apropos of Onset. The -mosquito is no The sand is never over the shoe in more.

more. The sand is never over the shoe in the farthest points of Onset, the streets are many of them macadamized. The water from Sandy Lale could not be purer. H. Aug. 19th N. S. A. day. 'nne platform was decorated with flags, yellow and white-bunting and bougnets. The secretary of the N. S. A., Mrs. M. T. Longley, represented that association. Dr. G. A. Fuller acted as chairman. C. Fannie Allyn said she was glad to speak a word for the N. S. A. and for organization. Mrs. Longley told of the objects of the organization. Spiritualism as a religion can stand shoulder to shoulder a religion can stand shoulder to shoulder with every religion in the world. She spoke of the missionary work. Our veteran workers are being pensioned by the organization. We are being pensionary work. You permit work we consider this our holiest work. Miss Susie C. Clark then spoke a word for organization. Mrs. Mason of New York said we are all in unison. We will all put our shoulder to the wheel. Mr. J. B. Hatch spoke of the finances of the association. Mrs. Hinman said we must indeed realize that concerted effort is necessary. Dr. G. A. Fuller was inferested in the work of the N. S. A: We never-needed a national association more than at the pres-ent time. Our state association needs its direction. Mrs. Alice M. Whall spoke. Mrs. Dr. Sellen of New York spoke briefly. The meeting closed with singing. The secre-tary wishes to thank through the columns of the "Banner of Light" the Onset Bay Grove Association for the use of the grounds and Association for the use of the grounds and for all courtesies of the camp.-C. L. Hatch, reporter.

reporter. Sunday, Aug. 20. The meeting was held in the auditorium. Mrs. Mary T. Longley was the speaker for the morning. Prof. C. T. Longley presided at the organ. Mrs. Long-ley's subject was "Individual Spiritualism, or What Constitutes a Spiritualist." Subject given by Miss Susie C. Clark.

given by Miss Susie C. Clark. At 2 p. m. another large audience was in attendance in the auditorium, the speaker being Mr. Thos, Cross of Fall River. Mr. Cross read a poem and took for his subject,

J. Clegg Wright will be with us Aug. 23,

IS and 27." The fair held by the Ladies' Improvement Society brought a goodly sum into the treas-mry and the concert was very enjoyable. Miss Stockwell, Mrs. Hart and Miss Hug-nrity were particularly good and the duets by the Norton sisters were nicely rendered. Every number was well received.-Albert P. Bling, clerk.

City of Light Assembly, Lily Dale.

City of Light Assembly, Lily Bale. On Saturday morning, Aug. 12, W. J. Col-ville lectured on the Philosophic Ideal of Im-mortality and dealt with pre-existence and the nature of the soul. What we call our identity is often only a very poor substitute for abiding individuality, and it would cer-tainly be a meagre prospect for even the most advanced among us to look forward to un-ending retention of our present psychic state. Every condition of life's expression is good so long as there is need for it, but, pur-pose being served, necessity is outgrown. The limited view of life taken by most peo-ple closes all vision of a truly spiritual

The limited view of life taken by most peo-ple closes all vision of a truly spiritual plane of consciousness. All the facts of me-diumship may be accepted and yet one may anticipate arriving at stages in development far beyond thosee immediately post-motiem conditions which are described by average clairvoyants. As long as we have the will to perpetuate a state it will be perpetuated, but when all desire for it is outgrown it will then be superseded by a state beyond. It is far more difficult for the Western than for the Oriental mind to contemplate immortality because the externals of person-ality are much more real to the Western than to the Eastern intellect.

o the Eastern intellect. The Occident excels in psychical achievement, the Orient excels in contemplative phil-osophy. Ideas are immortal, not physical contrivances. We can never be satisfied so long as we place reliance upon anything that is destructible, consequently we need a spir-itian philosophy profound, exalted and broad itigal philosophy profound, exaited and broad enough to awaken within us aspirations to-ward the ever-enduring which is the divine element in humanity. The lecturer closed with a fable concerning two camels, one of which was delicate and only able to carry a petty load, therefore only a light burden was placed upon it; the other was powerful enough to sustain a tremendous burden, therefore a heavy load was given it to carry. Not realizing that the first camel was weak while the second was strong, the latter began to murmur at the weight he was made to carry, whereupon the former re-monstrated, saying, "Brother, if you become weak like me, and I become s(rong like you, we can exchange burdens."

we can exchange burdens." Whenever life's burden presses heavily ap on us, let us console ourselves with the bliss-

ful assurance that, it is because of great ca-pacity we are chosen for onerous tasks. Dr. John F. Geddes of London, England, during the week gave a masterful lecture on the subject of, Spiritualism.

He sold in part: Spiritualism is founded on facts which can-not be denied are facts. What is truth-asked over and over through the ages. Truth is eternal. Facts are things we meet and believe in today. Newton's the ory 'of gravitation was believed in hundreds of years, but Lord Kelvin has completely overthrown that theory, demonstrating the extraordinary vibratory energy of the Universe.

verse. Progress is the Keynote of the Universe. What we consider Truth yestarday is not such today. Science is based on facts which change, but Spiritualism is the embodiment of Progression. Spiritualism is a Philosophy. Phenomena are necessary to awaken men's minds to make them investigate.

minds to make them investigate. There are minds content with phenomen

Do not stop there, seek out the cause learn the methods, and understand the phenomena; nothing but the philosophy will make a Spir-itualist, will reveal the truth.

Itualist, will reveal the truth. As a Symbol we use the circle or sphere. Truth is at the centre of all things. The centre of the universe. We are living on the surface,—out from the centre radiate the various expressions of Truth which are the facts of today. These must be traced back in the centre is contact and the truth. to the centre in order to get the truth. This centre is the God thought or creative element. Each man is his own centre from which his thoughts radiate by vibrations.

"I am here to say that the trend of human thought and human events is toward the fruth of Bhis claim. The tankency not only of the phenomena of Spiritualism, but the phenomena of the universe is to prove this

a truth. "The entire country has its eyes upon the movement: Sotièties of Paychical Research are investigating, are asking: What is it? Spiritualism is doing more to uphold the hu-man race, more to cheer and comfort man-kind than any other known religion, or philosophy. ohr.

philosophy. "I say to the Spiritualists of the United States, organize, move up to the colors you bear, and With malice toward none, with charity for all,' your Cause shall go forward triumphant."

Triumphant." Mrs. Jeanette Pettingill and Mrs. Gladys Cooley are still the message bearers, and are endearing themselves to both management and visitors by their earnest, sympathetic and

And visitors by their earnest, sympathetic and conscientious work. . Many special attractions aside from the regular program are being placed by Presi-dent Pettingill, and no dull day or night ever clouds the City of Light Assembly. It is one continuous round of enjoyment, -spiritual and material.-Matilda Orr Hays, C. L. A.,

Unity Camp, Lynn, Mass.

The Lynn Spiritualists' Association. Alex. Caird, M. D., president, hold meetings in Unity Camp. Saugus Centre, every Sunday from June 1st to October 1st. Harry C. Chase, musical director and plantist. W. H. Atherly, cornetist. Refreshments can be pro-cured in the grove. Concerts are held each -cured in the grove. Concerts are held each Sunday at which many well-known soloists, musicians and elocutionists are presented. Program, Aug. 6, Mr. and Mrs. G. W. Kates; Aug. 13, Mr. and Mrs. G. W. Kates; Aug. 20, Mrs. Cora L. V. Richmond; Aug. 27, Mrs. Cora L. V. Richmond; Sept. 3, Mrs. Dr. Caird, Mrs. Hattie E. Lewis; Sept. 10, Mrs. Caird, Mrs. Hattie E. Lewis; Sept. 10, Mrs. Kate M. Ham; Sept. 17, Mrs. S. C. Cunning-ham; Sept. 24, Mrs. Maude Litch, Mrs. Mamie A. Helyett. The Ladles' Social Union, Mrs. Dr. Caird, president, hold meet-ings in the grove every Wednesday afternoon at 3 o'clock. Good mediums present to give' communications, or private readings if decommunications, or private readings if de-sired. The whiter season will open in Cadet Hall, 28 Market Street, on October 1st, with communications, or private readings if

Hall, 23 Murket Street, on October 1st, with Dr. G. A. Fuller, speaker. Lynn Spiritualists' Association. Unity Camp, Saugus Centre, Association, Unity Camp, Saugus Centre, Camp, Camp, Saugus Centre, Association, Unity Camp, Saugus Centre, Sa listed and and service for the clanse, the large audiences that gathered each day prov-ing that they have many friends in this vicinity. The meetings at this camp are being more fully attended than at any previous season. The morning conference is becoming season. The norming conference is becoming one of the most interesting features, so many good speakers and mediums taking part in the exercises. The concert at a is also prov-ing quite an attraction, some of the best talent in the state having been engaged of late, among which has been Miss Florence Max Theorem Miss Florence May Thurston, Mr. James Singer and other noted soloists, Miss Mona Belle Welch, Prof. May Trutzson, Mr. James concer and other noted soloists, Miss Mona Belle Welch, Prof. A. E. Meader and other well known elecu-tionists. Great interest is taken just at pres-ent in the matter of raising funds with which to erect a new auditorium. Certificates of five dollars' each have been issued and the friends of the society are being solicited to loan money to carry on this work and to help erect an auditorium that shall be commodious. omfortable, and a protection both from the extreme heat and from storias and showers It is earnestly desired that all friends of the Cause that can do so will secure one or more of these certificates, we do not ask you to give us, but to hoan us on good security. Full particulars will be furnished by the secre-

particulars will be furnished by the secre-tary, Mrs. A. A. Averiël, Lynn, Mass. Unity Camp. Sangak Centre, Alex. Caird, M. D., pres. Sunday, August 27, Mrs. Cars L. V. Richmond of Chicago, Last appar-tunity to hear this distinguished speaker the senson. Conference, with good mediums, at 11. Regular service at 2 and 6. Concert with first class singers and readers at 5. Lunch and the proceed in the grave. Cars can be produced in the gove, Cars have Scallay Square 19 minutes bast and 11 minutes of the hour, threat for amp gate - Mrs. A. A. Averill, see.

Camp Progress. Upper Swampscott.

More than two thousan' people at the rove Sunday, Aug 13. Mailel Reed Witham

Wednesday by a party of friends from Wa-

Many transients have left, but others will come, and to all appearances. Queen City Park is one of the most popular resorts on this shore.

[It was not the writer's fault that this mat-

this shore. It was not the writer's fault that this mat-ter did not appear last week. Neither was it ours. While it seems a little late we print it as a good form for Camp News and to let Queen City Park be heard from. We long to visit this beautiful spat, but fear increased duties here will prevent, but we greet you most, cordially.-Man. Ed.] Queen City Park. -Saturday, evening, Ang. 12, saw the greatest number of newcomers in camp that have appeared this season. Every room in the hotel was occupied and many cot-tages were full. Sunday afternoon Mrs. H. L. P. Russegue, of Hartford, delivered the first of her series of lectures to a large and appreciative audience. It was noticeable that she held' the close interest of the num-bers of young people present as well as that of their elders. The discourse was followed by tests given by Dr. W. B. Mills, which were satisfactory apparently in every case. Excellent music interspersed the astrono, to the satisfaction of those fortunate enough to hear her. Ang. 16 was the day for patriotic Vermonters to winces exercises dedigating. hear her. Aug. 16 was the day for patriotic Vermonters to witness exercises dedicating a monument on Ethan Allen's farm, which drew away so many people that no services were held at the pavilion until evening. Mrs. Russegue then gave psychometric readings. Aug. 17, the afternoon lecture was delivered by Mrs. Russegue. In the evening Mrs. Fannie A. Spaulding of Norwich, Conn., held rannie A. Spaulding or Norwich, Conn., held a service in the bavilion, giving tests. Fri-day afternoon, the lecture was by Mrs. Russegue, the evening entertainment being "An Evening with Longfellow," which was "An Evening with Longfellow," which was an enjoyable occasion for poetry-foving souls. Saturday afternoon Mrs. Russegue again oc-cupied the platform, as she will do Aug. 20, and 22. Monday and Saturday evenings were enlivened by whist parties at (the hotel par-lors. Aug. 24, the Ladies' Aid Society will hold their annual fair in the pavilion dur-ing the afternoon and evening. Besides the ing the afternoon and evening. Besides the sale of fancy articles, refreshments will be served, and the occasion should be enjoyable as well as profitable. Any good people, who have found other camps an "old story" have found other camps an "old stor should visit Queen City Park. It has charm-a restfulness-that grows on one quickly, while those who delight in aquatic pastimes find beautiful Lake Champlain all they could ask for. The compnecting will probably close Sept. 3, until which time some of our best speakers are expected to be pres-ont, among them Rev B. I. Austin, Mrs. Kate Ham will give messages,

Sunapee Lake Camp, N. H.

Aug. 8.—Conference at 2.30 p. m. Lesture and tests by Mr. Wellman C. Whitney Aug. 9. at 2.30 p. m., becture to Mr. Whitney 11ts messages were all recognized. This was his last day ap this camp this year. Aug. to of 2.30 p. m., becture by Dr. Emerson. Aug. 11 at 2.30 lecture by Dr. Emerson. Aug. 12, Pomong Grange field day. About seven hum-dred neurlich here at 7.45 p. m. Summer in half. Pointing Grange field day. About seven hund-dred people here at 7.45 p. m. Senarce in half, by Dr. Emerson. Aug 12 at 10.45 a.m. fec-ture by Mrs. Nettie, H. Harding, 1.15 p. m. senarce in the half by Dr. Emerson. At 2.15 a.m., betture by Dr. Emerson with success Dr. Emerson thus closed his latter today. Success to hum in his latters elsewhere $-1_{\rm els}$ Warthen

14 · · · Verona Park, Me.

The opening session of Verona Park campneeting occurred on Sunday, Aug. 12, 1965 President A. F. Smith of Baugor gave the Presenting occurrent on sommary Aug. 12, 1905. Presenting address of weicome, followed by F. W. Smith of Rockland, secretary Mrs. Katte-Ham of Haverfell, Mass., who is a general taivorite of the campers, made the closing rea-marks in the forencoid, and an address in the atternion with buildt delineations which were all verified. Mrs. Ham will remain through the present week and speak again next Similar. She will be followed by Mrs. B. W. Beicher of Mass., and F.dgar W. Emer-son of Main-hester, N. H. The sension opens implicionsly and bids fair to be very suc-cessful. Heautiful singing was furmaled by Mr. Asa Morton of Bangar leader of the Glue Club. He will-gree an entertainment Satupfict evening and sing in the meetings on Sunday – F. W. Smith, sec.

have . seers ever taught th the . Vicarious ato tors of that Drace great hereafter, re falsehood or unrigh must be suffered."

The Outlook.

Great diversity of interest seems to person-ally exist amongst the Spiritualists. Organ-ization is desired by some and opposed by others. Those who are associated with or-sanized bodies, from the remote local society up to the larger associations, all seem to be seeking personal preference for either their own self or some favorite medium. And the local mediums compelled to develop a personal patronage and coming in contact with a com-mercial society are forced to protect their in-texests and thus often autagonising-each other. It is not jealousy, as is often claimed, but the need forced upon them for self protection. Local societies are organized to make their meetings pay running expenses by employing

Local societies are organized to make their meetings pay running expenses by employing persons who will attract a crowd by sensa-tional methods. The employed speaker or medium is judged by his capacity to attract a large audience, rather than by his ability to serve the society members with helpful pabu-lum, through his sterling mintal and spiritual quality. To care for the interests of mem-hers of Spiritualist societies is more import-ant now than to only seek to posselyte new converts. Offer not only the means of con-viction of our fundamental fact to the public. but also feed the members with such mental but also feed the members with such mental and spiritual food as shall cement and bind their allegiance—for they, too, must have their interests served. Then these members will not be like the general public, with an inby only a gasnal attendance at meetings and ontribusing the customary 10 cents at the oot. They will be enthused by a greater estimate of the personal value of the society-and will gladly assist the public efforts by voluntary contributions. The society will then become self-supporting and the allegiance thereto be attractive to all by its manifest atility and general esprit. The outlook is in this direction- Out of

haos comes order-and the experiences of our erectofore experimental stages are leading us to goals of promise and efforts of mutual good and protection. We need to unfold the hu-manitarian spirit we have prated about and by a general concentration of desire and ef-fort place Spiritualism before the world upon its greater merits, utilizing its powers for general human good. May this ontlook find co-operation is our sincere hope and expecta-

Form of Marriage Service.

RECOMMENDED BY THE NATIONAL SPIRIT. 1 ALISTS ASSOCIATION

Note of advice to ministers All persons ordained or authorized by the National or State Associations of Spiritualists to perform State Associations of Spiritualists to perform the marriage service should always inform themselves regarding state and municipal laws where they are called upon to officiate, and comply therewith, thereby assuring the le-gality of the marriage.^p

Inasmuch as it is not meet in the infinite order of things that man should live alone, neither is it intended that woman should be companionless as she is to be a belomate unto man, so is man to supplement and fill her life as her companion and protector. She is not to be given to him in ownership, not is he to be subservient unto her. Each not is he to be subservient unto her. Each is to be the equal of the other and in all things share atike. Therefole is unariage unde blessed, for it adds joy and strength • to all who seek its holy estate. We are here assorbled to witness the union of this man find this woman in the sacred bonds of wed-

These antone here present knew any reason why this man and this woman may not be lawfully joined in matrimony"

Am 1

In the evening Miss Morse held a seance in the arcade with a good sized audience. The Bridgewater Band gave their concerts during the day.

Sunday, Aug. 27th, will be the closing Sun-Sunday, Ang. 27th, will be the closing Sun-day of the senson. Mrs. Sarah A. Byrnes and the Rev. Mr. Fritch will be the speakers, and Miss Annie Foley the medium. Miss Alice Holbrook will be the vocalist in place of Mr. Masham. Although the Boston Herald states this is

the last season of campmeetings, it is not a fact. There will be a campmeeting held at Onset next season and many seasons fo Already spieakers and mediums - are come.

eugaged for next season. Don't forget to subscribe for the "Banner of Light" and have it sent to your homes. It will be your last chance at Onset this season.

Lake Pleasant, Mass.

Lake Pleasant, Mass .- Third week : of camp and everything is booming. The Lake Pleasant Hotel is full, the stores are doing good business, nearly every cottage on the grounds is occupied, and the dancing pavilion, is well patronized every night. We are certhinly experiencing a successful season. The Children's Lyceum is a matter of pride

to us all. The leaders are energetic and en-terprising and the children are interested and interesting. Although last Wednesday was decidedly stormy outside, inside the Temple was a scene of cheerfulness and beauty. Forty-two children in the march, the music being furnished by an orchestra of Lyceum children, the Rising children, assisted by Mr. and Mrs. Rising and Frank C. Bryant. Recitations were given by Carolyn Norton,

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These vibrations act upon his surrounding aura.

Two-thirds of the phenomena are due to vibration. Our vibrations not only affect the aura of everybody about us, but every object with which we are surrounded and in this manner most of the phenomena of Spiritual-

ism can be accounted for. Rev. M. H., Houghton, a Universalist min-ister from Bradford, Pa., interested and in-structed a large audience at the Auditorium,

Aug. 11. He said in part: "I am to speak to you on a subject which I conceive to be the greatest question in the world today.

"That person or organization considering any question or subject of great moment is very apt to think his or their subject is the most important topic on earth-the only one worth consideration. If anyone be interested in anything it is generally at the expense of me other thing. "All up and down this broad land of ours

Capital says labor is very selfish; labor says capital is ruling with tyrannical hand; the love of gain has so fastened itself on to the great corporations and trusts that greed swal-lows up all other considerations, labor writhes, and the outcome is strikes, loss of wages loss of labor, confusion and strife. Capital versus Labor. A great question to be solved.

"A great Socialist comes to the fore, and suggests treatment, and if his premises were correct as given by him, and we all became Socialists, we would all be speedily saved.

Socialists, we would all be speedily saved. "I heard not long since, a woman discuss-ing the equal rights question. I sympa-thized with her in her declaration that never would affairs of state, be properly directed until woman has an equal right with man to say how things political should be adjusted. "Leaders of these reformatory movements believe that only along their lines will Sai-vation for the race come. And now to con-sider for a time our subject, the greatest question on earth. 'If a Man Die, 'Shall He Live Again?'

question on earth. 'If a Man Die, 'Shall He Live Again?' "It is not long since the belief prevailed that when a man was dead, he was dead for good and all. When we come to consider that forces of gature have been at work for ages to produce just such as we, and if God Al-mighty was fairly satisfied with what he made when he made man,—if that was the vary best he could do,—then allow ns to live aixty or seventy years and just as our forces are beginhing to show what we might do, let us die. Kill us off, keeping this up-creating and killing through all time, and that is to be the end of us, then, I say 'twas a poor plan of creation. Or if not the end, then the other alternative of being Cast into the lake that burneth, etc.,' if you were had, or get a harp and crown if you were pad-and have nothing to do through an endless eternity but sing and praise—or burnt- and that friendil are the only ones who come out and declare they have proof that dead people live.

medium, spoke. The morning conference was held as usual. The 2 o'closs meeting opened

with a praise service A solb was sung by Miss Annie Call of Salem, followed by remarks and readings by Mr. Nutter of Re-vere, Mr. McCurdie of Boston, Mr. M. A. Graham of Roston. Selection by the quartet, "Beautiful Land." Mr. Basstram of Boston gave interesting remarks on the Indians. W Everett rendered two solos Boonhover of Gardiner, sec.

Queen City Park. -

There has been fine weather for camp ble during the week ending Auz. 12, which was fully appreciated by everyone. The meetings have had the usual attendance, showing that interest is maintained; a gr ater number appearing Sunday than might have been ex-pected to face the showers which seemed to have been reserved for meeting time. Sunday forenoon the lectures and messages were given by Mrs. Ida Lewis; afternoon, the lecture by Mr. A. F. Hubbard and messages by Mrs by Mr. A. F. Hubbard and messages by Mrs. Chapman. Conference meetings are held every morning at 10 except Sunday, and Mon-day. For the remainder of the season nusic for the meetings will be furnished by Miss Burnham, Miss Lula Burnham, and Miss Au-

Rumhan, Auss Luis Burnau, and Auss Au-roris Farnham of Montpelier. Aug. 8, the lecture and messages were de-livered by Mrs. Effle Chapman. Aug. 9, a second conference was held in the afternoon, in which A. F. Hubbard, Mrs. Ida Lewis, Newman Weeks and others took part. Mrs. Lewis gave messages afterward. Mrs. Effic Chappian left Ang. 9 for Temple Heights camp in Maine, where she will remain two weeks.

weeks. Aug. 10, the lecture was by Dr. S. N. Gould, Mrs. Lewis giving messages. Aug. 11, lecture by Mrs. Emma L. Paul, followed by Mrs. Lewis with tests. Aug. 12, Mrs. Abbje W. Crossett gave the lecture, Mrs. Lewis following with tests.

lecture, Mrs. Lewis following with tests.
 Amnsements are hot overlooked; an enjoyable whist party took place at the hotel Aug.
 at which there were six tables. The ladies prize was won by Mrs. E. L. Brooks, and the gentlemen's prize by M. A. Pelton.
 Priday evening an entertainment similar to that of last week was given under the management of the Burnham sisters.
 Among those striving in ching this week were Mrs. B. A allbe of Springfield, who visits her brother, A. F. Hubbard; Mrs. Hester Poole of Boston, who stazz with Mrs. Emma Nichols at the Kelley cottare; Mrs. Kate Stafford and grandson, Stafford Boardman, who occupy Stafford cottage for the sensor.

Mr. and Mrs. James Crossett were visited

Onelda Lake.

There, will be a grove meeting of two weeks, three Sundays included, commencing August 27th inst. on the grounds of the Tem shore of Oneida Lake. On the program are the names of Mrs. Mary C Von Kanzler one of our oldest and ablest workers. Mrs Sarah A. Walters, well known in several states. Mrs. Rose Tremain, test meshum and others are expected. During this gathering a society will be formed to carry on a yearly at this famous resort -Sarah Walters.

There Is no Room for Miracle in a Universe Crammed and Dominated by Law.

The distinguished lecturer and author. Juo. Stoddard, wrote of Buddhism 31 clains of India was fought out the great conflict between selfishness and i-v- and the old doon-rooted despotism proved the stronger. Buddhism, the doctrine of the brothergood of nean was driven, into other lands."

Judasm has had a somewhat similar hisory. Not only duas the "chosen people" been scattered, but an immense amount of rub-bish has been imported, which has debauched the lofty ethical doctrines of Judaism and the character of the Eternal has also been "The New Dispensation," put forth as the

faith of Jesus, is subversive of the dictums of the Judean prophets whose teachings Jesus reverently taught. Among the great thinker-scholars who repudiated the malign cult was Thomas Jefferson, who denounced the reckless tinkers who had imported the demoralizing "rot." A most deserving thrashing to the Draconian cult was admindemoralizing "rot," A most deserving thrashing to the Draconian cult was admin-istered by Rev. Jenkin Lloyd Jones, editor of "Unity," a Liberni. Magazine, of Chicago, He said: "There is no room for miracle in a universe crammed with law; there is no damgation more deplorable than the imbedie of the parasite, who is willing to eat un-earned bread, to shelter in another's strength and profit by the purity of another's soul; the whole scheme of vicarious atonement be-dence of damnation of one who syts conven-tion and tradition against accence and the ver-expanding vision of the wise. An able writer, Nathan Krasnowetz in an avcellent article in American Israelite, is noting Ethert Hubbard's new book, "Journey to the Home of Jesus," highly commends the book and writer: "Mr. Hubbard caught what may have escaped the more barned and carefully trained scholars. He disagives with Remarks estimate who assigns Jesus to the front rank, but Hubbard rates him much in-ferior to Spinnes; Jesus was not thinker. Greatly superior to Jesus was 'Moses, Duniel, Isaiah-even John the Baptist was a better exemplar. In working miracles, he would

exemplar. In

You will now join your right hands. Do each of you solemnly promise before these witnesses here assembled and the angel world to take the other to be your lawfully wedded companion". Both answer, "I will," As the ring, like the circle, is without be-

ginning and without end, so is it a fitting symilal of the affection of the soul.

With this ring (handing same to man and he playing it upon the third finger of her left hand) as a symbol you pledge your faith and alight your troth.

And pow in the presence of these witnesses in accordance with the laws of the state of and by virtue of the authority vested in me as a minister of the gospel of Spiritin me as a minister of the gesper of spirit-nation. I, pronounce you husband and wife, one in spirit, one in purpose, one in fidelity to the right. May the angels of peace, plenty and barmony shed their benign influence over

Follow, with introduction and congratula-

Inspiration is sometimes spelled perspira-

More than he could stand-How, did you ure your husband of the club habit?

Qb. I made a practice "the moroing after" of giving him ham and greasy fried potatoes. with a liberal sprinkling of rancid butter for breakfast. It seemed to make him very regretful about something of other:



BANNER OF LIGHT.

Our Some Circle. DITED BT

MINNIE MESERVE SOULE.

A Good Thought. William Brunton.

(Written expressly for the Banner of Light.)

A good thought grows as sweet as any flower: The mind that holds it gives it to a friend, And he to other, and abroad they send Its beauty, and reveal to men its dower Of grace, and these by living show its power: Thus every thought of good to good doth

tend, It spreads and spreads unto the world's

wide end, And all eternity is but its hour! We are the friends of God to bring the bliss

Of heaven to earth and paradise restore; If any good below we dream and miss, It may be here the same as we implore; God gives the vision of the pure and right, And it grows up as fair as lily white!

A LINK IN OUR GOLDEN CHAIN.

TRUST CREATES TRUSTWORTHI-

He sat in a crowded street car. His big, brown eyes had a hunted look and every now and then they wandered from one face to another in a half appealing, half defiand fashion, as if he were searching for a friend and found none. He was an Italian. There was no doubt about that. The soft skies of sunny Italy had coaxed him into the open and the warm sun had burned his check to a rich umber hue, and heavy black curls clung caressingly to the small gold rings in his ears.

He was indeed foreign to his surroundings, and one could almost feel his home-hunger and his heart-ache.

Reside him sat a strong, stern-faced man, almost twice his size, whose heavy, rugged frame and satisfied composure contrasted strangely with the alert and uncertain move-

ments of the little man from Italy. They were apparently unknown to each other, and there was never a sign or motion made by either that an acquaintance would be agreeable.

Up and down the car, from face to face the brown eyes restlessly roamed, and with stolid indifference and supreme unconcern the blue eyes gazed out of the car window, while the two men rode side by side through the busy streets

No one seemed to pay any particular attention to the pair. Then the car stopped and a woman with a

child in her arms walked through it and took a seat beside the brown-skinned traveler. The baby tossed its little arms about for a moment or two, then suddenly lurched toward the Italian and caught his coat sleeve in its wee baby fists, and, looking up in his face, began to coo and talk as only a baby

can. The Italian turned and a smile of rare sweetness rippled over his swarthy face; but the movement was fatal to his peace, for there, glistening in the afternoon sunshine, was a chain fastened to his wrist, while the other end hung loosely from the wrist of the stern-faced man beside him. Still the baby clutcaed the sleeve and en-

deavored to stuff a handful of it down its little throat, but the smile died away, and in its stead a look of pain and horror settled down on the face of the man who had sinned,

down on the face of the man who had similed, who was caught and who was on the way to pay, the price of his crime. With fixed eyes lie watched the child, and with dread waited for it to discover that telltale chain, the evidence of his guilt. Never once did he look at his fellow pas-

sengers now; he knew what they would do; he could endure their scorn or their semblance of pity and piety, but the baby, the baby who touched his coat sleeve with the same trust and fearlessness as it would reach for its father's hand, must not see that he was bound to the strong arm of the law. For the first time since the iron clasped his

wrist his better self was speaking to him, and all through the touch of a baby's hand. All the definance and the restlessness had gone out of him; he would not run or fight;

to strungthen that desire. No moment of distruct must ever find its way into our con-scionances to dim the bright star of longe in the basent of our friends. So may we become trustworthy friends and never have the pain of hearing a plaintive voice crying in the dark, "Since you have lost confidence in me, I have no courage to go forward." The sweetest music that can be borne to our waiting souls will always be the song triumphant over sin, and the strongest note in all that mighty chorus will be the note of Trust, which made it possible for one to look up in confidence and feel the strong hand of faith close locked in his.

English Mayor Tells About Baby Care.

English Rayor Tells About Baby Care. Mindful of the many sufferings of bables in the summer months, too often due to ig-norance on the part of the mothers, the may-or of Huddersfield, England, has issued some rules for the guidance of young mothers. These rules are very sensible and may be useful to mothers hereabouts as well as across the sea. One cannot imagine a mayor hereabouts delving into such problems, but the interest evinced is surely indicative of the better workings of a paternal government. Now for the rules: Now for the rules: Always feed the baby at regular intervals,

Always leed the baby very clean. Always keep the baby very clean. Always bathe (or sponge all over) the baby once a day in warm water. Always let the baby sleep in a cradle or.

cot; a wicker basket makes a good cot (or Always use fuller's earth to powder the

baby, not starch or flour. -Always attend to the baby when it cries. The baby cries for one of three reasons: (1) The baby is hungry, or (2) the baby is un-comfortable or something hurts, or (3) the baby is ill.

Never give the baby soothing syrups, fever powders or anything of that sort. Never give the baby bread or soups

Never give the only bread or soups of is more than seven months old. Never give the baby skimmed milk or milk that is not perfectly fresh and good. Never use a feeding bottle with a long tube. Nobody can keep the inside of a tube clean

clean.

Never carry the baby "sitting up" until it is five months old.

Never neglect to send for a doctor if the baby is ill. Babies are soon overcome and easily die.

Magic Keys.

In a rude voice screamed little Tom-"Open, the door for me!" "Yes," was the answer from within,

"If you'll bring the proper key." "If you please, mamma," said little Tom, Putting down his pride: At mention of the gentle words

The door flew open wide.

Hearts, like doors, are often locked: "Thank you," and "If you please," Spoken with a pleasant smile, Are the magic keys.

Mary F. Butts.

Hate is the winter of the heart! Thy pity, yet thy courage keep: Smile on! for thon the victor art: Rainbow! forth from the tempest leap.

Preserve thy love, which cannot die Winter dims not the stars that roll; God withdraws nothing from the sky:

Withdraw thou nothing from thy soul. Victor Hugo.

"From My Tower."

Our dear old friend, Mr. Phillips, of Clack amas, Oregon, has been passing through a cloud, and this time it was a literal cloud of fire.

In a letter he writes: "Could you In a letter he writes: "Could you see me today you would observe an aged and feeble person, like the patriarch Abraham, sitting in the door of his tent; but, unlike Abra-ham, not from choice nor yet from habit or custom, but from sheer necessity. "And although it is summer time, with cool breezes blowing from the coast, a clear once sky overhead with a bright mellow sunshine, yet I would prefer to live in the house, but at midnight, July the third, our dwelling was burned to the ground, and now we must

burned to the ground, and now we must camp in the open until we can build anew. "How unsightly our premises appear! The fruit trees that were near the house are cor-ered with seared leaves and half-ripe cooked fruit. Four or five rose bushes, one syringa asfew daisies and lilies, are about all the lowers we have left. How I shall miss the flowers! But all this does not film the hope of the beyond, My guides tell me that there are large areas of flowers there exactly suitare inrige areas of nowers there exactly suit-ed or in harmony with our highest aspira-tions. It has been my habit to feed the birds that come about the house, scattering crumbs on the walks and in the paths through the dooryard, but since the fire the feathered songsters do not return, and I miss their daily resence. In spite of the pain it mes us to know of the loss to our friend, we are proud and happy that in the midst of the scene of desolation and discomfort he can still listen for the voices of the loved spirit friends and catch glimpses of their light forms as they move in and out among the lifeless trees. Fire is such a relentless foe and with unquenchable thirst licks up the treasures of a lifetime, that one stands helpless before its fury and finds it hard indeed to be pa-tient when left with naught but askes and tient when left with naught but ashes memory. We send our message of comfort across that in the the hills and valleys, and know that in the dark hours of the night, when the stillness shuts out the sounds of the day, he may hear our spirits whispering our joy in his brave courage and sweet patience

dr. C.

timony to his skill as an artist in this par-ticular line of work. For many a long day the sweet faces of those little children will smile at us and be a reminder of our happy day, for they peep out from a corner of the desk as we write. Mr. Yeaton will furnish the pictures of any one or all of the groups, and they are sure to make a pleasing sift for some special day or as a souvenir. The Brockton people have already availed themselves of the op-portunity, and some of the Lynn children have them. If you want one, just send wird to Mr. Yeaton, 66 Franklin street, Revere, Mass. He did not name, the price, but we are sure that will be within the limitations of the average purse.

The Dog's Compass.

The Deg's Compass. A friend writes us an interesting account of a dog brought from Plymouth, Mass, to Cambridge, Mass, some forty miles. He was kept tied up two days, then untied and started for his home in Plymouth, where he arrived safely. This is one of thousands of similar cases, in some of which the dog has traveled hundreds of miles. We remember one in, which the dog trav-cled up the Mississippi river from New Or-leans to a Northwestern State. What sort of a compass dogs carry has nev-er been ascertained.—Our Dumb Animals.

A Rabbit Story.

A kappit Stery. A very proud boy was one recently when he asked his teacher in one of the East Side public schools to spend the hours after after-noon closing time at his home and take dinner with him. He was a bright student and a prepossessing little chap, and the teacher, who had a strong liking for him, accepted the invitation alike for his pleasure and her own. She found, however, when she reached his abode that her pupil had taken the duties of, a host on his shoulders without informing his parents of the intention, and while the greet-ing of the mother was most cordial, it was ing of the mother was most cordial, it was plainly perturbed. Tommy was telling his teacher about the tricks of his pet rabbit when his mother called him. He was absent some time, and when he retarned there were tears in his eyes. The teacher retrained from questions that would have started a fresh flood, and maintained a one-sided conversa-tion with him until the mother announced that "supper" was ready. There were tears in her eyes, too, and mother and son, when they seated, themselves at table, looked at each other and burst out crying. The mother begged pardon, telling the teacher something had happened, not of serious import, but enough to upset them for the time being. The teacher wouldered how the family could afford to provide the dish of which she par--N. Y. Tribune

Mother and Son.

Among the truly remarkable feats performed by the post-office employees, in the way of deciphering addresses and and dis-covering the persons to whom letters are ad-dressed, the following incident which took place in New York not long ago, is one of the most interesting. A letter was received at the general office addressed simply, "My Mother, New York, America." The chirog-raphy was somewhat difficult, but even with this finally mastered and the deciphering of its Irish postmark, the fact that there was more than one mother in Manhattan with a son in Ireland made the post-office people despair of ever discovering the rightful owner.

A day or two after the receipt of this mys-terious missive a cheery looking Irishwoman elbowed her way to the general inquiry window. "Ye haven't a litter from me b'y, window. "Ye haven't a litter from me b'y, have ye?" she queried, eagerly. As most of the employees on that floor had had a laugh over the address of the letter to "my mother." the thought of it returned to

the mind of the inquiry clerk at mention of "me b'y." It was quite possible that such a questioner might be the mother of such a

SPIRIT Message Department.

MAGES OIVEN THROUGH THE MEDIUM.

MRS. MINNIE M. SOULE.

ort of Seance held Asigust 12, 1905, S. E. ST.

In Explanation.

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

To Our Beaders.

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

INTOCATION.

Out from the dark and the mystery would send our spirits, seeking the light and the joy and the glory of the everlasting truth. the joy and the glory of the everiasting truth: Away from the mistakes and the misunder-standings of a purely mechanical and ma-terial life we would turn our hearts to gather something of the beauty and the joy of the spiritual possibilities. Away from all the sadness, the mistakes, the remorse we would turn our eyes to that perfect life which comes only to a realization of truth and walking in the light of it. At this particular time we would feel our way to those who suffer with the misunderstanding of death. Something of the knowledge that has been given us would we gladly pour into their lives; some-thing of this truth that has so glorified and exaited our lives we would give to them, wipe exalted our lives we would give to them, wipe all their tears away, bring smiles of joy to their weary faces, and make their footsteps light with hope. May the dear ones who come here speak the message so plainly and definitely that there shall be no doubt in the heart of anyone. Amen.

MESSAGES.

Jeanle Chamberlain, Ossiper, N. H.

The first spirit that comes to me this morn-ing is a young woman about 17. She has blue eyes, brown hair, and she is about the medium height: She says that her name is Jennie Chamberlain and that she lived in Ossipee, N. H. She says: "I have not Ossipee, N. H. She says: "I have not known much about this coming back, but "I have been able to see my friends, and I thought if I could send a message it would help them to know where I was. I am not at all unhappy; it is beautiful here and I have a good many friends and I um slways making more, just the same as you people do, but at the same time I cannot forget my, old friends, and I don't want to. My grandmother keeps house for me, that is, she keeps house and I live with her, and it is just as house and I live with ber, and it is just as real ag if we were living in your country. I go out and see people, and I am beginning to teach some little children, just as I would if I had stayed, so that gives me something to do, and grandma says that she is doing her part to teach the children when she keeps the home conditions for me, making me strong to give to them. I wish I could send a message to my father. He is so very much opposed to anything of this kind that I suppose he would not care to have the message go, but just the same I am going to say that I send my love to them all and would give anything to have them understand how near am to them. Thank you."

Without & doubt our camp ground, and its Without a doubt our camp ground, and its surroundings of lake, valley and hill, was never more beautiful than at the present time, and in keeping with the beauty of the place there is a degree of harmony, never sensed so strongly before. It seems as though the most delightful peo-ple from all points of the compass had been drawn, as by a magnet to this place this year, and it seems a continuous subject for conver-sation among the people staving here for their

sation among the people, staying here for their first season, as well as those who have been coming here for years, for rest, recreation

coming here for years, for rest, recreation and the deeply interesting lectures and seences on the rostrum of the camp. Mrs. Sadie L. Hand, of Greenwich Vil-lage, Mass, is here, filling her third consecu-tive engagement for the Association for

AUGUST 26, 1905.

the the mak for the now that I sam as that the could see com-ever I can give her of helptin wing her each day. I want my that I cannot all in pear that I cannot all in pear that I cannot all in pear that I cannot all he pear that I can not all he pear the pear that I can not all he pear that I can not all he p I have seen and it would be helpful to the but my chief object in coming is to give th the assurance of my devotion and my inst ity to forget their needs. I don't want to fo get and I am not able to. I thank you ve

Arthur Johnson, Bellows Falls, Vt.

Arthur Johnson, Bellews Falls, Yt. There is a spirit now of a man pretty nearly six feet tall, broad shoulders, strong face, and iron-gray hair; he has a gray mus-and free in his manner, and he says that his nearly six feet tall, broad shoulders, strong and free in his manner, and he says that his from Bellows Falls, Yt. I was a traveling man. I went up and down this country a good many times, and I used to think that I ever could settle down in one place/and be ontent. I was taken sick and after a short lines died. I had no idea of the after fife-no idea of what came after death. I had of the that made for larger life and giving io heed to anything else. Well, you can imagine the state I was in when I arrowd it was like a man being set down in a great its where there was a great deal to be dome it a great many people to do it, but wither is a great many people to do it, but wither is a great many people to do it, but wither is a great many people to do it. So its of this a great many beon for him. My mother is the provide to make the had none of that is the provide to make the had none of the is the might be made better for me. To one wife might be made better for me. To be this day is because of her influence and her I owe everything, and that I am able to come this day is because of her influence and help. I would like to send a message to Alice and tell her that I will help her to Alice and tell her that I will help her to understand something of the life that I am in now she will make an effort to connect with me. I cannot talk into empty space and I cannot take her and teach her unless she is willing to make the effort, but tell her for me that she will be happier and it will be better for her. I don't know that I care about taking up the material problem, it is almost too intricate for me to trace my way clearly, but anything about the spirit I shall be glad to do for her. I send my love and

be glad to do for her. I send my love and my coming is evidence of my devotion. Thank you."

Gladys Peterson, Oakland, Cal.

The next spirit that comes is a little girl about six years old. She is dark; dark hair and eyes, and a little round, brown face, and the daintiest little manners, and she runs up to me as glad as can be and she says that her name is Gladys Peterson and she says she lived in Oakhand, Cal. She wants to get she lived in Oakland, Cal. She while to get to her mother and her father and her little brother and tell them that her grandmother is taking care of her and doing all that it is possible for her to do to help her see her With this child is an Indian. He seems to be protecting her, and I think that the mother is a medium and that that Indian belongs to the mother's band. His name is Red Feath-er, and he smiles when I say it, and he says, "Tell Medie I take care of papoose and pa-"Tell Medie I take care of papoose and pa-pose is not afraid of me."

Notes from Sunapee Camp.

a big sorrow was in his heart, and a reaching after sinlessness that was quite new and strange; that little baby trusted him and treated him just as it would a friend, and a longing for trustworthiness took possession of his soul; then the car stopped again and the big man on the other end of his stood up without a word and yanked the lit-tle man to his feet, and the penitence from the man to his feet, and the penitence from his heart, and they continued their journey, silent and sullen, unheeded and unheeding. So the trustworthiness which had momen-tarily been established in the heart of the unfortunate Italian by the trust of a little child was crushed out by the mistrust of an

flicer of the law. It is not the simple thing it seems to have

trust, especially when one has stepped aside from the path of honor and right living, and yet there is nothing that will induce purity and truth like perfect trust. Many a woman familiar with the ways of sin grows into strong and beautiful womanhood through the confidence and trust of some earnest friend, and not infrequently a man turns from an

and not infrequently a man turns from an irregular life and never once looks back when the saving grace of a trusting woman shines across his darkened pathway. The progress of the soul is ever upward, and if through a weakened will or a mistaken ambition some days are spent in the dark ambition some days are spent in the dark subternanean passages of existence, it only becomes a question of when the desire is strong enough to lift the life up into the sunshine where growth is promoted and-strength is acquired by the inbreathing of light and life and love. Our particular business is to create a de-sire for all that is best; God takes care of the rest

Anything that makes a man or woma

the rest. Anything that makes a main or woman yearn to be good is helping them to take the first istep jubt as our yearnings for knowl-alge and wisdom lead us to the fountains of knowledge and wisdom at last. We may tarry by the way, we may lose our desire for a day, we may grow weary and try in forgetfuiness to find joy, but the desire that first prompted us will return again and yet again, until at last we arrive. If our trust will help to make a man de-sire to be trustworthy until his desire grown into action, and his action becomes wholly pure, how can we dare withhold that trust! If trust does create trustworthiness, what are we about that we are not trusting more fully and completely those whose liver are so closely intertwined with ours! Is it because we want an immediate re-sponse to our worthy action! Is it because we have no patience to walk hand is hand with our trust? If this be so, out own short-comings, our own failures to live up to the de-aires of ow framan, our own smothered sobs at our failures to live the kleal life ought to come to our reacte and ave us from dia-to come to our when the one we have trusted and save one we of the

"I had a letter from Mrs. J. R. Newton

"I had a letter from Mrs. J. R. Newton this morning," writes a friend from New Jer-sey, "and her letters are so uplifting that after rending them one feels as if they want-ed to be perfect." Could there be a higher tribute paid to one woman from another? To impire a woman with a desire to live the perfect life is the first step toward mak-ing the perfect life possible. It is a won-derful gift to be able to create ideals in the lives of others, just as it is wonderful and helpful and conducive to pure and lofty living to keep sweet thoughts and high ideals in our own hearts always. One really cannot keep the lofty thought suppressed, and the moment it has found ex-pression lib.a. letter or a conversation or an

or a conversation or has been helped by whole world takes a t

remain in a lefter of a conversion by the spiration of it, the whole world takes a step seward and Godward. Dear Mrs. Newton, bravely, taking up the rork which her beloved was called from, and co-operating with him in his effort to sail the sick through spirit power, is a fine cannicle of derotion which finds joy in ser-rice and proves devotion in a more sacred than if the wrapped herself about and daily May

The home of the "b'y" was found to be the same as the postmark on the letter, and after a few more precautionary inquiries, the mis-sive was handed over to "my mother," on condition that she open it on the spot and verify her claim. This was done, and "my mother" was actually identified among the three million and a half recipients of mail matter in the great city.—Our Paper.

Asong of Life.

Don't spend the days a-wishin' You was gettin' rich or great; 4 It'll soon be time fer fishin'; Jerk your coat and dig fer bait!

Don't spend the days in weepin' Wifen yer stock is runnin' low: It'll soon be time fer reapin'; Jerk yer coat an' fling a hoe!

Don't spend the days in sighin' 'Cos some day you'll have to die: Jes' git ready for the dyin' Then shake hands an' smile goodby!

Frank L. Stanton.

A Trip to a Star.

"Let us suppose a railway to have been built between the earth and the fixed star Centauri," said a lecturer. "By a considera-tion of this railway's workings we can get some idea of the enormous distance that in-tervenes between Centauri and us. "Suppose that I should decide to take a trip on this new berial line to the fixed star. I ask the ticket agent what the fare is, and he answers:

he answers:

The fare is very low, sir. It is only cent each hundred miles." "And what, at that rate, will the through

ticket one way cost?' I ask. "'It will cost just \$2,750,000,000,' he an-

swers.

"I pay for my ticket and board the train. We 'e set off at a tremendous rate. "'How, fast?' I ask the brakeman, 'are w

going?" "Sixty miles an hour, sir,' says he, 'and it's a through train. There are no stop-

"We'll soon be there, then, won't we?" 125

"We'll make good time, sir," says the

"'And when will we arrive?' "'In just 44,663,000 years.'"-Philadelphia

Working Up to It: Tom-I called on Mini Dick - Goodness: 'I shouldn't this would be any pleasure; to call on her,

adephia Ladar

Thomas Walter, Lowell, Mass

The next spirit that comes to me this morning is a man about 45. He has very dark has very dark hair and eyes, strong looking face, heavy fea-tures, and thickset, heavy body: He says that his name is Thomas. Walker. "They always called me Tom Walker and I lived in Lowell, Mass. It may seem an easy thing in Lowell, Mass. It may seem an easy thing to you people for us to some, back, but if it were easy we would be back oftener and to the very people we want to reach. The fact of the matter is that there is something to learn and some effort to be made in coming here. I have never thought much about taking this particular method to make myself known until a few days ago when I saw my friends in great need, and I just said then that it was about the that I used what that it was about time that I used what energy I had to impress my personality into this centre. I want to go to Emima. She is nervous and strained and bearing a burden that she never ought to. I wish I could do more than talk about it, but sometimes just talking about things to people who under-stand helps the bearer of a burden. Nellie is with me and she is just as full of hope and joy as she ever was; never looks on the dark side of things, but always has a little promise of something better. She sends her love, as does mother and Will. We will do what we can. We don't dare to make any prom-ises of any definite work, but we will do what we can, and in the meantime may God bless her and bring homething of peace into her life. Thank you."

Addie-Wilson, Albany, N. Y.

Addie Wilson, Albany, N. Y. There is a spirit of a woman now who comes up to me. She is rather tall and alim; her hair is dark and partiel; her face is long and her eyes are dark brown. She walks very slowly as if it was somebling of an effort for her to overcome a physical weak-ness and present horself here. As she comes closer she says, "My name is Addie Wilson". I lived in Albany, N. Y. I have three chil-dren living there and a husband. They have moved about so much since I came over that I am bothered sometimes in trying to place them in my mind. T can always find them through the law of attraction, but I cannot always tell other people just how to find them. That's the way with you people; you can often go to a place and find a house even when all the houses look alke, but you could not tell anybody else how to get there. I am itrying to do some work for the people in your iffe. I have been to a medium, a Mrs. Ram-ser, many times and she has felt my influ-ance and has responded to it, but she has farer been able to find my people, and my people never make the least effort my influ-and my tell could do what'I want I would take a medium. If I could do what'I want I would take a medium to the house and they have her tell

the entire month of August. Mrs. Hand's lectures and test work have . been an attraction to many people. Beau-tiful thoughts clothed in beautiful language. and tests that are recognized as tests, fill a goodly part of her time while here. She is ready at any time to fill dates others are

obliged to cancel through any cause. It is almost impossible to find her with a leisure moment, for when not speaking for the Association, her time is given to private seances and her work in this line is truly wonderful. We believe this society has done well to secure her for a number of years in succession, as the people have a deep re-spect for her as a woman, as well as a me-

She has entered into the lives of all classes and beliefs, and we all love her for what she is "true blue" as a friend, woman and mediúm.

The other workers who are serving the society are Wellman C. Whitney of Spring-field, Mass. Mr. Whitney is one of the younger workers, but commands the atten-tion of intelligent audiences by his discourses and wonderful test work.

and wonderful test work. Edgar W. Emerson is here also, and many of the people are saying that his lec-tures were even better than the best heard

turies were even better than the best heard from his lips, and his tests are too well known to need comment. Landlord Huntoon and the Forest House, what a combination? The house is in the right spot, and so is Mr. Huntoon. The cuisine is just what it should be, and dever better than this year. To lovers of the beautiful in nature, to the fired workers who want / to rest, and these

To lovers of the beautiful in nature, to the tired workers who want/to rest, and those who are interested in beauties of our Har-monial Philosophy I would say come to Sunapee. See the beautiful. Rest the tired, and receive the love of "yours" from the land "Behind the Sun." If was our privilege to spend a few days in Landlord Huntoon's hostely last season, and we heartily endorse the writer's words, and her appeal for this most charming in-land resort.-Managing Ed.]

IN GLAD CONTENT.

De po' man sleep contented-Leave doors en winders wide. De midnight robber shake his Cross to de yuther side!

De risin' en de fallin' Of stocks dat screech en acream, Don't ever make a ripple In de sweet dream what he dree

po' man alsep contentéder: De way it la you see, le treasure le la heaven. En de good Lawd got de hey

AUGUST 26, 1905.

LARR PLEASANT.

MIL. M.C. Chiese.

Ye placid waters of this beauteous lake, Where soft reflections on thy bosom lie Like starry orbs that gem the asure sky, What are the tales thy silence might unv

Speak of the days when red men trod thy

shore, That sturdy race which dwelt within these vales, Which climbed these hills, and hunted thro' these dales, Whose dust lies scattered o'er the fertile pisin.

Or yet, perchance, it lies within these woods, Whose leafy screens protect the encircling shore. In human form to dwell here never more, O waters fair, this wondrous silence break.

Where once the deer ran fleet from red man's shaft,

, shaft, And savage wolf sped hungry to his lair, Comes shriek of engine, thro' resounding air, And wild, no more,—all Nature smiles on

Just as of yore, the bird sings to his mate, The feathered songstars build their nests on

high. And squirrels gather nuts from chestnuts

Unwary fish leap forth to snatch the line.

There once the Indian maid her lover won. Today, fond maids walk o'er the sacred

ground, And they, too, have the priceless jewel found, And to each other, sacred vows have made.

Here in the Grove the white man's wigwams

swarm, And here his temple to his God he rears, That God of love, whom he no longer fears, Who dwells in every creature whom he loves.

The dusky chief hath gone to his long home. And white men rule the border of his land With new device, fresh from artistic hand: And from the old, new systems come to light.

Thus on thy bosom beauteous lake we glide, And read thy secrets in the glowing air. For Nature speaks to those who read her fair The story old, the progress of the world.

In future time may these fair waters speak Of how the dwellers of Lake Pleasant fame, In noble efforts won illustrious name, And made their records in the book of time.

from Our Exchanges.

Survival of Bodily Death,

The Rev. Emil A. Meury of Jersey City, N. J., a clergyman of the Reformed church, who is something of an expert on executions, having witnessed seven men hang, and who has been chosen to serve on a sheriff's jury at has been chosen to serve on a sheriff's jury at another execution tomorrow, tells a grew-some story of an experience which matchea the statements recently made by French sur-geons as to consciousness after the neck has been broken. The minister's tale relates to the case of Paul Genz, hanged for killing a girl in Hoboken. The minister and the criminal had discussed the question of con-sciousness after hanging, and Genz declared that he would prove it. "After my body is jerked up and my neck broken, I will wait about a minute. Then I will twitteh. my hands twice, then once, and again twice. I have arranged this signal so that none of the skeptics who may be watching me may say have arranged this signal so that none of the skeptics who may be watching me may say the movements are involuntary twitchings." When the execution took place and Gens was pulled up his body stifferied. About three-quarters of a minute passed. Then the minister and six others to whosh he had con-fided the secret "saw the pinioned hands make the signal. The horror was too much." Mr. Meury proposes to make a fight on this "testimony" for the abolition of capital pun-ishment.-Boston Herald.

LAKE COLBY. O! Colby Lake, O! scene of beauty, rare, I love your brilliant sky, your fragrant air your waving mean, your woods of pines, Where summer san in winter shines. What beauty in your starfit night. What silver sheen from Luna's light! What silver sheen from Luna's light! What brilliant track the Lake reflects. When full-orbed moon the sky bedecks! The hours flit by 'mild charming scenes, As witching as a fairy's dreams. At morning dawn, at evening hour, The Mocking bird from jasmine bower: From Water oak-Magnolia tree, Fills vibrant air with melody.



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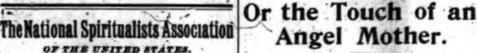
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MARY T. LONGLEY. Secretary.



For Public Meetings and the Home.

CONTENTS. I m thinking dear Mother of you We miss our Boys at Home." The Land of the bye and bye

You We miss our Boys at Home, The Land of the bye and bye The good Times yet to be The Jand beyoud the Stars They are Walting at the Por-

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The

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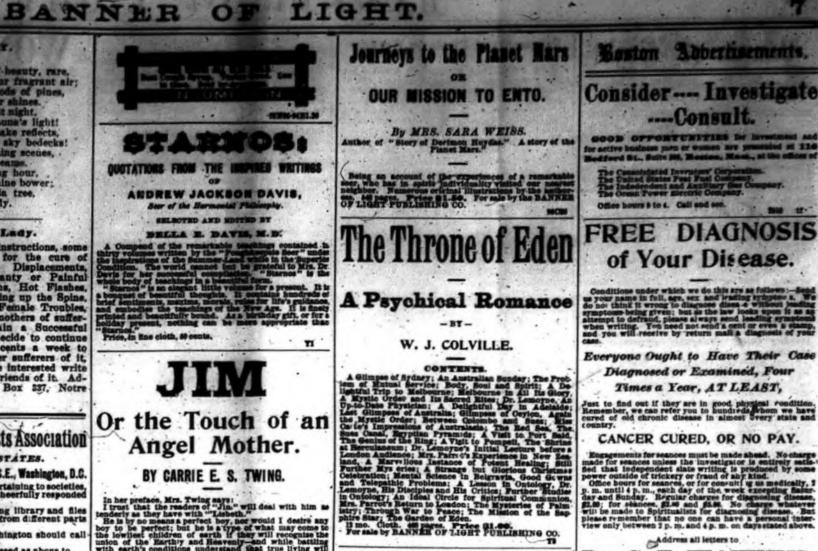
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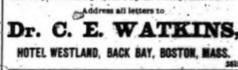
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Mass. Advertisements.

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Mrs. Curran, Healer, of Lowell, will spend the monthy August at Orset, and will be located at the Union Yell where she will be pleased to receive her friends and parton Permanent address, 197 Appleton St., Lowell, Mass. 41

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Rome ting under the Dalsies Grand Jublice r Beart come Home is in some Beautiful sam there our dariing Nannie The poor Man's giad release I'm never growing old Only a gim pse of the face 1 am steking We are journeying home to day Sweet, volces at twilight Kiss me dood-night Ehe's waiting there for me Aspiration Heaven we'll know our Own Own My Mother's tender eyes I sing my sweetest Bong All hall the dawning Light The Home that's walting you If you love me, tell me so Beautiful Home of the Angols Home of my Childhood days if you should die to night Only a sweet and faded Flower The songs I same for you These Angel volors Just as the San went down When there's love at home Something sweet to sing Aspiration Rest is coming bye and bye Oh when shall we ever get there Hopes of the long ago Just a little Farther on My baby waits for me Was I only dreaming, dear Romsthing sweet to sing Pathful unto death Preedom's grand triumph Across the Stream Dear wandering Boy con e est Wwiting near the golden stair Beams of love light The Golden Gates are left

Ajar Love that never dies Looking beyond Will come back to më The Angel Klasch Me Hivocation Those happy golden days I threw a Resebud at thy feet home. Serene I fold my hands The fing my Mother wore Sweet beautiful Flowers Sing to me Darling, to-night Oh, let me rest The Stars and Stripes un-

furied Bright land of the Blest Open those Pearly gates light We shall know our own feet Gathering Flowers in Hes of Bright Star of Hope -

coming. Open wide the golden Portal One by one the old Priends fall I know that they miss me at Home ETIOPATHY. The soul goes marching on A thousand years in Spirit life Mother dear, oh! meet me there

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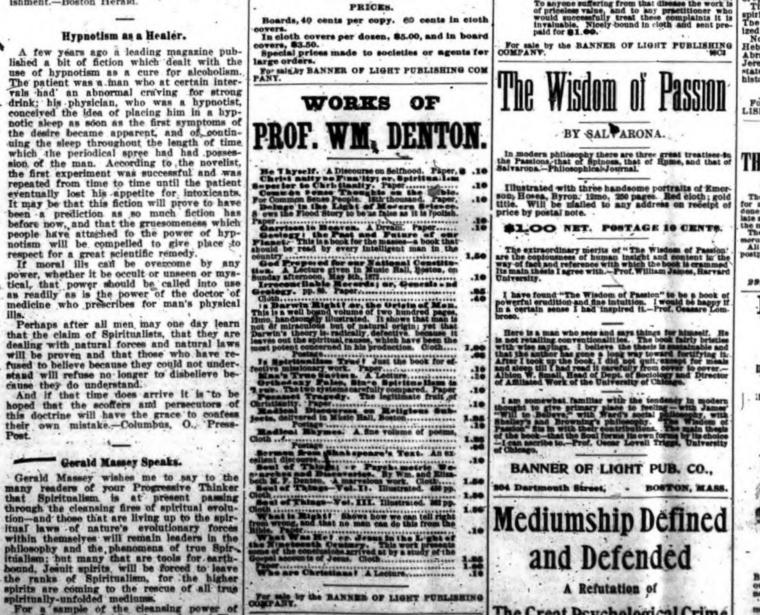
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SPIRITUALIST

LY PAPER PRICE

HT AND

BANNER OF LIGHT.

Movements of Platform Workers.

Banner of Fight.

BOSTON, SATURDAY, AUGUST 26, 1905.

Societary Rews.

Correspondence for this department should be ad. ressed to the Editor, and must reach this affice by the

Arst mail delivery on Monday morning, to ensure inser-tion the same week. We wish to assist all, but our space is limited. Use ink and write plainly.

Boston : City and District.

First Spiritual Science Church, Mrs. M. A. Wilkinson, pastor. Mediums of the day and evening, opening speaker, Captain Baily; Mr. Privoc, Mrs. Bianchard, Mrs. Cutter, Mrs. Kemp, Mr. Jackson, Mr. Roberts, Dr. Brown, Mrs. Wilkinson, Mrs. Branch, Mr. Macurda, Mrs. Reed. Solos by Miss Baily and Prof. Peak. Tuesday afternoon, Indian Healing Circle. Thursday afternoon, psy-chometry.

chometry. First Spiritual Chunch of Boston, Inc., Rev. Clara E. Strong. "Jealousy" was the subject of the morning, "George" speaking

Mith much interest. Messages were given by Mrs. Chapman, after which remarks were made by Mesgrs. Newhall, Drury and Wins-low. Messages were given by Mr. Newhall

and Miss Strong. "Charity of Judgmen!" was the subject of "George" for the after-noon. Mrs. Fogg acting as chairman. Mrs.

Gutteriz spoke and gave messages. Mr. Cowan also gave messages. Mrs. Moore then spoke, after which Mrs. Rod gave many

communications. Circles were then formed and all enjoyed messages from loved ones.

"Over Theres' was "George's" theme for the evening, Mrs. Richardson acting as chair-man, after which messages werg given by

clerk. First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, holds its services every Sunday at America Hall, 724 Washing-ton Street, up 2 flights, Service at 11. After-

ton street, up 2 minute. Service at 11. After-noon service at 2.30, followed by test circles under the care of different mediums. 7.30, evening service. We desire to announce that, with the fall season, we shall make a change in our Sunshine Club, having an ad-change lags. This will have recompose in

vanced class. This will leave vacancies in

vanced class. This will leave vacancies in our Tuesday and Thursday classes. Appli-cations for membership should be made to gur president, Rev. Clara E. Strong. Portland, Me., Aug. 20.—The First Spir-itnal Society. Last week y fine harmondous social meeting occurred. Mr. Lynch not only favored the audience with vocal selections

but with many fine messages from spirit. Mme. Kincaide also responded in like man-

Mme. Kincaide also responded in like man-ner, as did also Mr. John M. Todd and Mrs. Raymond of Boston in short nddresses. This evening Mrs. F. W. Vaughan, well known in the city, give a short talk and messages which were recognized. The speakers were Mr. Eldridge and Mr. Todd. Solo by Mr. Lynch. The meeting was very pleasant. Thesday next, afternoon and evening, we meet at Mr. B. F. Knight's home for a lawn party. We have no doubt of a pleasant time.

party. We have no doub? of a pleasant time.

-Francis Vaughan, clerk. Waverley V. S: U. Home, Ang. 13, 1905.-"It may truly be said.", said a speaker today.

truths in Spiritualism, but it is all of no avail. The verities of our spiritual phil-osophies have been proven time and time again. The ablest minds have sought to over-

throw the tenets in Spiritualism, but them-selves have been converted. And one of the

proofs that spiritual phenomena come from

Mr.

clerk.

Tuttle and others present .- A. M. S.

Mr.

W. J. Cotvile has arringed to spend a per-tion of September in New York and his ad-dress will be, while there, 125 West Fifty-sixth Street. On Sundays Sept. 3, 10, 17 and 24 he is to lecture at 3 p. m. in Genealogical Hall, West Fifty-eighth Street (near Sixth

Hall, West Fifty-eighth Street (near Sixth Avenue). G. W. Kates and wife report that their camp work at Lake Pleasant and Saugus, Mass., Vicksburg and Haslett Park, Mich., have been successful and that these camps are prosposus. They are to serve at Con-neaut, Ohio, Sept. 17 and 24, and at Pittsburg, Pa., during October. E. W. Sprague and wife, the N. S. A. missionaries, will serve the Spiritualist So-ciety of Watertown, N. Y., during the month of September next. They would like some engagements for mld-week meetings in town within reach of Watertown. Address them at 618 Newland Ave., Jamestown, N. Y., until within reach of Watertown. Address them at 618 Newland Ave., Jamestown, N. Y., until September 1st. After that date address Waitertown, N. Y., care General Delivery. Wellman C. Whitney would like to fill a few open dates with societies wishing a lec-turer and test medium for season 1905-05. Address 358 Main St., Suite 5, Springfield, March 2010, 201

Mass. Aug. 21 1905 .- Izetta B. Sears of Boston is

Aug. 21 1905.—Izetta B. Sears of Boston is engaged on Friday evenings beginning Sept. 1. at Boston Psychic Conference, 605 Massa-chusetts Ave., Boston. Sunday, Sept. 3, she begins a series of meetings, one each month, at Worcester. Sunday, Oct. 8, her meetings begin again with the Salem society for 1905 and 1906, one Sunday each month. Two Sun-days each month she is open for other engagements : / ...

A Correction.

We are in receipt of a copy of the Official Register recently compiled by sister Laura G. Fixen. It is very nicely gotten up, and will no doubt prove very useful. On page 48 (occurring twice in the book) devoted to Missouri, we find under heading of Spring-field the following erroneous statement: "Spritual Science Church. Own their temple Lecturer, Maggie Garrett Shaw. President, D. C. Ashman. Secretary, Maggie

It should read: It should read: Lecturers, James Madison Allen, Mrs. M. Theresa Allen, President, Geo, W. Lang-don, Secretary, H. G. Hanneman, J. Mad-ison Allen, M. Theresa Allen, inspirational speakers and mental mediums, in charge of the Spiritual Science Church-formerly known as the "Southside Spiritualist Society"-since 1896. J. Madison Allen.

M. Thereas Allen. Springfield, Mo., Aug. 14, 1905.

The Allens are such old workers we are giving them space for their statement. Frankly we know nothing of the matters to which they refer, but assume that they do and that Mrs. Fixen will be glad of their correction.—Man. Ed.]

Letters from Our Readers.

The editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not ago with for the ury se of presenting views that may elicit discussion.

Query.

Will Salvarona kindly elaborate his idea of God-position', size, attributes and strenu-

osities of his force in creation. Salvarona's God "creates," for I note in that ingenious bit of word painting: "Dy-namics of Mediumship"—this postulate—The ether is a substance created by God. True blue orthodoxy that blue orthodoxy that.

"It may truly be said," said a speaker today, "that spiritual phenomena make the solid rock upon which the philosophy of Spiritual-ism has been builded. It has withstood the assaults of foes without, and also of the ene-mics within its ranks. Great 'idal waves of bigotry, ignorant prejudice, and obloquy have been hurled against the solid rock of fact, concerning spiritual phenomena. Or-ganized Christianity has been for over fifty years engaged in refined bruelty towards the truths in Spiritualism, but it is all of no God then, according to Salvarona and churchly lore, has, place, since he must cre-ate from a somewhere. If God has position then surely not omnipresence, only in a cir-cumscribed way and dwindles to a simple kingly manufacturer sending his wares into

-what, how, whether? The Old Testament says God created man a divine (source is that no human entity, or organization of human beings, soever can ean in his own image. If in his own image God control nor direct spirit manifestations; like reated man (the woman "is another story") But by then this God was created too. whom "God created the 'ether." said Salvarona and he seems to know whereof he speaks-absolutely to know "God created the ether." But how does he know "God created the ether?". Creation supposes a beginning Now if ether was created then my conception of the universe as uncreate, eternal. reverend, infinitive being, expressing in inherent formulae sexed life in the amplitude of unendingness-is a fallacy.

rry, 1964, I had a violent attack is. A regular physician with a re said to a friend of mine: "Mer-WONDER WHEEL SCIENCE.

In Provide A remain physician with a brown with the bar process and to a friend of mass: "Meritit will be live a second."
Brown and the live a second."
Brown and the live a second. "In the other, 374 Cannel, street, and, taking an hour s risk to reach my residence in sid street, advised just what to do the same as can be found in his inestide to reach my residence in sid street, advised just what to do the same as can be found in his inestide to the same as can be found in his inestide to reach my residence in sid street, advised just what to do the same as can be found in his inestide to the same as can be found in his inestide to books. "Physician" and "Harbinger of Health," which are now sold for fit each, and by obeying his instructions I stally recovered. Soon after I procured the two books. I was at that time 37 years of age. I am now 78-escaped rheumatism, neuralgia, and, in short, no use for physician since. His acts of kindness to myself and others are too numerous to mention.
Again, when he had a bookstore in East the street, he allowed me desk room. This a long interview with Brother. Davis. She had the habit of smoking. As he did not allow such pernicious habits in his office, she was obliged to promenade in the hall and smoke, and then resume conversation. Fratemally.

New Thought Convention

NEVADA. MO., SEPT. 2, 27, 28, 29.

NEVADA. MO., SEPT. 2, 27, 28, 29. The New Thought Federation holds its fifth annual convention at Nevada, Mo., this year in the building of the Weltmer School of Healing. There are two open sessions each day. The program consists of lectures and addresses by the best New Thought speakers, representing every shade of belief that comes under that title; and musical numbers. The programs will be ceady for free distribution by the first of September. No one interested in any branch of the New Thought movement can afford to miss this convention. It is the only opportunity presented to hear in one series of meetings, speakers of all the differ-ent cults. To the thoughtful student this con-vention will be a liberal education in New Thought, will broaden one's point of view as no amount of reading can, to come into conno amount of reading can, to come into con-tact with and hear from their own lips the teachings of the leaders in this movement. You can get a new insight into truth by hearing those who see most clearly its different phases, present their views. It is the oppor-tunity of a life-time, for perhaps never again-shall we be able to get, together all of these speakers.

Another pleasant feature of the convention Another pleasant feature of the convention is its social side. One of the characteristic qualities of the true "New Thoughter" is his unfailing good humor and courtesy which make it a pleasure to meet him. Come and get acquainted with your brother workers. We have secured a low rate on many of the railroads and hope to include the rest soon. The secretary will gladly send you full in-formation regarding railroad rates, board, etc. A word now about Nevada-it's a town of

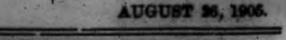
formation regarding railroad rates, board, etc. A word now about Nevada-It is a town of 10,000, built on one of the northern spurs of the Ozark Mountains. It has mineral wells and a beautiful park, which with its sur-rounding scenery and fine climate, make it one of the favorite resort towns of this sec-tion. Board is both good and cheap at hotels and, private boarding bonses. We are bending every effort to make this convention a land mark in the history of the

convention a land mark in the history of the New Thought and we want every one who can and-who will bring an earnest heart and true interest, to come. Ernest Weltmer, sec.

Nevada, Mo.

PAPA'S HAND.

- I ain't afwaid o' horses nor stweet cars not anyfing:
- Nor aut-tomobiles, nor th' cabs; an' onet. away las' spring. grea' big hook-an'-ladder fing went slapty
- bangin' by I was purt-near in th' way an' didn't An'
- even cry!. 'Cause when I'm downtown I go round wif
- papa, understan', I'm not 'fwaid o' nuffin' when my papa An' holds m' hand.
- 'Cause stweet cars wouldn't hurt him, an' th horses wouldn't dare;
- Ant if a nut-tomobile run agin 'im-he won't care!
- He'll al'ays keep between me an' th' fings wif



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Daily Guidance for All. by Birth Numbers.

By Professor Ben

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

- March 21 to April 20. 4.-June 21 to July 22. 7.-Sept. 25 to Oct. 23. 0.-Dec. 22 to Jun. 21. - April 29 to May 20. 5.-July 23 to Aug. 23. 5.-Oct. 25 to Nov. 11.-Jun. 21 to Feb. 20. - May 20 to June 21. 6.-Aug. 25 to Sept. 23. 5.-Nov. 23 to Dec. 12.-Feb. 20 to Mar. 21.

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

then find that of Figures ma owing Table. rour Birth Nu other, unless y junns. Look de Letters are Mo	or the above dates of Birth, rth Number in the Top line. d "Burth Nos." in the F he Column of letters under r is YOUR Column, and no have a Key for other Col- a your Column and see what ied in it. The letter means 2 3 4 5 6 7 5 9 10 11 15 Good. If F, the influences about you a Friendly. If M, they are Mutual or Equa- ised. These are Spirit Forces in the Unse World about you, and if you do not eppo- them, but act with them, they help you mod about you, but they are not so favorable your highest interests in the long Fun of yo
	on these favorable days and in the long r
Aug. 24-25	-B-F-G-M-E- K-B-F-G-M-E, as the rising of the Sun.
26-27 25-29	K - B - F - G - N - E, as the rising of the Sun. During the dates in this Table, Birth No.
80-31	E - K - B - F - G - H has an Especial Ruling over the whole wor
Sept. 1-2	F . F . F . C . This makes Birth Numbers 8, 10, 2 and
8-4	more favored than others during these dat
5-6	in the Tably and Birth Numbers 9, 12 and
7-8-9	G - M - E - K - B - F less favored than others even on the E. G.
10-11	A AND AL
3-18-14	F - 6 - H - E - K - B Real Estate, Literary, Occult, Law, etc.,
15-16	-F-G-H-E-K- Key will be sent for 10, cts., by which sp
17-18-19	B - F - U - M - L - K matters may be guided by the same Tabl
20-21	- B - F - G - M - E - These Tables will continue indefinitely; as
22-23	K - B - F - G - M - E the key holds good for life. State whi
	Matter you desire the Key for. Send fu

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

Chats with the Professor-No. 18.

"What do you mean by our hypnotized opinions?" asked the doctor.

opinions?" asked the doctor. "I mean church lore," replied the pro-fessor. "Everybody in the churches tries to act, or to be like somebody else. This makes them all move around and around like a dog trying to catch his tail. It is thumbs up or thumbs down, just as Simon happens to say, and this Simon usually is someone who has made a slip in trying to follow someone else, and the rest of them think it is all right for them to follow, and so from one to another the hypnotic opinions are forced upon the world, and held until some other slip is made. If it were not for the slips, a hypnotized opinion would hold forever, in spite of the "Do these hypnotized men reinain the same

"Do these hypnotized men reinain the same from hour to hour, day to day, month to month, etc., etc.?" asked the doctor. "No," replied the professor, "only so far as the organized power of their association goes. Individually their opinions change under the planetary forces, the same as with other people. The hypnotized epinions are expressed only in connection with, or relative to, the upholding of their organization. The organized power is governed by a law of its own and it holds the individuals in subjec-tion to it by the law of the Moon, which forms a square each week to the point in the heavens under which the organization was heavens a source which the organization was first born. Individuals have six distinct cycles, between each cycle of the organiza-tion. In those six cycles, the individual, in his home or elsewhere has filled the part, of all the Planetary men, from Saturn to the Moon man.

THE ECLIPSE.

"Did you see the eclipse of the moon on the

K and M. For other matters such as Finance, Love, Real Estate, Literary, Occult, Law, etc., a Key will be sent for 10, cts., by which such matters may be guided by the same Table. These Tables will continue indefinitely; and the Key holds good for life. State which Matter you desire the Key for. Send full date of Birth with request, to Prof. Henry, Boylston Centre, Mass. Subscribers to the "Banner" receive the Key free. Nativities, or other Astrologic work, promptly attended to. Lessons by correspondence, or any infor-mation furnished. For list of Prof. Henry's books on Astrology see advertisement on other page. For sale by "Banner." This Dragon is the old serpent of which the Genesis speak, but we only get the True Cross of religion's note when the sun and, moon arrive at those two shifting points known as the Dragon's Head and Tall. At the former the sun is collinged by the moon known as the Dragon's Head and Lan. At the former, the sun is eclipsed by the moon standing between sun and earth. At the latter, the moon is eclipsed by the earth standing between moon and sun. If all standing between moon and sun. If all religions are not based on these eclipses, doctor, would it not be well for some one to inform us what they are based on, and

"Do you include the Christian religion?"

"Do you include the Christian religion: asked the doctor. "Of all others," replied the professor. "In the year 07, B. C., the Messianic expecta-tions were based upon 'signs in the beavens.' In the following year, 06, B. C., there were 'more signs in the skies.' On July 17, 02, B. C., Josephus speaks of the cellose. 'It is marked in the science is the there's personation marked in the gospels by Herod's persecution of the childgen, and the flight of Joseph with Jesus and Mary, info Egypt, which were fol-lowed by the death of Herod. Paul was Paul was born a few months after, and the year 01, A. D., marks the 400th year of the Adamic race, from which a great change came over the world known as the Christian era."

"Did the eclipse do all of these things?" "Of course not," replied the professor.

The eclipse had no more to do with them than my watch has to do with ordering my dinner, but the eclipse is a marker in the annals of time, and it always marks some sort of a change, just as the sun marks a change when it rises in the morning or sets at night, or when it crosses the equinoxes. The moon at an eclipse is crossing the ecliptic, either from north to south, or south to north: Why should there not be a change when such a movement is going on between sun and moon and earth. The birth Christ is fixed at the Winter Solstice, 03. 'al 03 B The resurrection on March 20, A. D., 29. Was not this a very important change in the religious world, and was it not preceded by a remarkable eclipse in which the world was darkened when the wards were uttered from the cross, 'It is finished.' What was finished? The record is supposed to have finished the first 29 years of the Christian Era, which corresponds to the lunar and the Saturn cycles. By others it is supposed to have finished a 30 or a 31 year cycle, corresponding to the movement of the earth. In its 12 divisions. The record of the beginning of the era, or the dates of these his eclipses, are very much mixed by the historical early authorities, so that the Christian world does not dare to confess its astrologic foundation until it is able to rectify the data. Pope Gregory did the best that he could in the leap year formula, and a strict watch is being kept at every Easter to get ou the right coa Meanwhile, the people with no light again. at all upon these matters are going every which year for Sunday, and impositions of every kind are practiced upon them because they, have no Sabbath day of rest, and no guide but the guidance of sentimental faith, which breaks out every now and then into ensational fads or enthusiastic isms." "Then you do not believe that the mere lipse portends anything?" said the doctor. "Of course not." replied the professor. to true astrologer ever believed such a such, a, thing, but we cannot make the people under-stand just what we do believe antil we are first able to overcome their own misconcep-tion of the language which we have to use. The papels only catch a word here and there. and put their own construction upon the little which, they interest themselves in. They measure most everything by dollars and cents, or bread and butter. It is the relative planetary positions at the moment of ecliptic conjunction or opposition of the sun and moon that are the indices of coming events. Some eclipses are good, others are evil, but, good or evil, the present eclipse is but a 29 er cent. affair."

wind cometh and goeth listeth." Their expressions are manifold. They began when the first form of life passed into the spirit and will continue so long as remains upon the earth. Spiritual manifestations are the means through which our arisen friends inform the friends of earth life of their renewed life in the world of spirit. how grandly beautiful our ideals of Heavenly Father grow and expand each day, when we realize His bounteous goodness in showing us the light and the way to the bet-ter land, and for us who know, there is no victory in the grave, and there is no sting in death, but a joyous, glorious reunion of our loved ones in the world beautiful. The meeting was conducted by Mr. Geo. Clark; invo-cation and address by Mrs. S. E. Hall; re-marks and messages by Mrs. Bemis, Mrs. Hall, Mrs. Fuller, Mr. Hicks; poem by Mr. Webster; duet br; Mr. Leetts and Mr. Taylor; cong. by Mrs. Ender, Mrs. Mr. A. Paris song by Mrs. Fuller Mrs. M. A. Bemis, pianist.-J. H. Lewis.

Malden Progressive Spiritual Society, Thursday evening, Circle opened at 7.45, with a large number. Many strangers were present; showing an increased inferest in our splendid religion. We had with us Mrs. nie Conant Henderson, an old worker. We had with us Mrs. Jen-We were pleased to see her and her guide, Sunhower; gave some very interesting communications. Golden Hair and Lauching Water also volced messages. Mrs. Whall followed with her guide, Prairie Flower, and many were the happy faces seen when our circle closed at 10 o'clock.

Sunday afternoon, August 20. Circle, opened at 3.30, with invocation by Mrs. Morton; solo by Mr. Murry, accompanied on the piano by Mrs. Chapman, followed by beantiful remarks by Mr. Huggins. Morning Dew gave communications in her childish way, which were well received. Mrs. Chapman gave a few messages. Then our president took the balance of the afternoon in her own sweet way. Benediction by Ma Milton.

Sunday evening found us with a well filled hall, many new faces being in the audence. Our services are increasing in interest every week. After song service and the invoca-tion by Mrs. R. P. Morton and the reading of an inspired writing by her on "Spiritual-ism a Test of Christianity," which was very interesting a vocal solo was, well rendered by Mr. Murry of Chelses. Mrs. Alice M. Whall, Mr. Murry of Chelses. Mrs. Alice M. Whall, our president, through her guide. Prairie Flower, gave a very interesting address on her visit to the Spiritual camp at Onset, fol-lowed by communications to many, who were delighted to hear from their loved ones from the spirit side of life. Next Sunday, Mr. James S. Scarlett of Cambridge will be our speaker and test medium.—Mrs. H. J. Eaton, accessive

cretary. At the request of the secretary we are glad t the name given by us last week as Leary of Boston," and make it read as "George W. Seavey of Boston." vey is one of the trustees of this as a trustee of a Spiritualist society, ter furnishing his quota for his so-

Julia Augusta Bunker.

[We are glad to have our readers question our writers as respectfully as Miss Bunker in done. Writers are allowed latitude in the "Banner" with this understanding. It is embarrassing for us editorially to malyze specific points in different articles. And, while we would not allow bur readers to be imposed upon, yet we feel a certain latitude should be allowed the teacher to work out his argument, we only holding ourselves re-sponsible for the editorial utterances. The column devoted to "Letters from Our Readis intended for respectful and intelligent ers" questioning from our readers.-Man. Ed.]

Andrew Jackson Davis.

A REMINISCENCE.

To the Editor of the Banner of Light:

The "Birthday Greeting" to our mutual friend, Andrew Jackson Davis, in "Banner of Light" of August 12, is truly commendable and reminds me of the kindness I received and reminds me of the kindness I received from him when I first arrived in this city, June, 1862. My wife and two children ar-rived in Octobes. The kind advice and as-sistance reindered by him I shall long re-member. Brother Davis was at that time publishing a weekly paper called "The Her-ald of Progress," and about December 1 he called attention through his paper and ver-bally to all liberals he came in contact with, to this important fact: "On the lat day of January, 1863, the Emancipation Proclamation of President Lincoln became effective, and it would mark an epoch and that the liberals of President Lincoln became effective, and it would mark an epoch and that the liberals and thinkers in our city should commence a series of progressive meetings. Hon, John W. Edmonds, S. B. Brittan, Charles Partridge, Dr. Robert T. Hallock, Dr. John F. Gray, Dr. Ralph Glover, Parker C. Farasworth, Warren Summer Barlow, Henry J. Newton and myself accepted the proposition, and Dodsworth Hall, Broadway, opposite 11th street, adjoining Grace Church, was procured, and Sunday, January 4, 1863, meetings com-menced, and the 25th of the same month the Children's Progressive Lyceum was also com-menced. The meetings and Lyceum were a success: at one time there were twenty-four groups with ten to twelve members in each, nutil some basybodies began to call it a "Dato a second seco for the good of fur the good of al effort to sustain profit, but ow it was an and a peloss and no prof

danger in-I know so, 'cause he al'ays has, ist ev'rywhere

- we been; nen at night I laff myself clean into An'
- Dreamvland never care how dark it is, when papa An' holds my hand.
- 'S th' funniest fing-one night when I puttended I was 'sleep
- papa's face was on my hand, I felt a An' somepin' creep
- Acrost my fingers; an' it felt exactly like a tear.
- couldn't been, 'cause wasn't any cryin' 't I could hear,
- when I ast my paps, he ist laughed t' An' bent 11' band.
- But I kept wonderin' what it was that creepel out on my hand.
- Sometimes my papa holds on like I maybe helped him, too!
- An' makes me feel most awful good, puttend-- in' that I do.
- An' papa says-w'y papa says-w'y somepin'
- like that we
- And God ist keep a holdin' hands th' same as him an' me!
- He says some uvver fings 'at 1 ist partly
- understand, But I know this-I'm not atraid, when papa holds my hand.

Baltimore American.

Painting in the Dark.

Artists are known to be often eccentric in their methods, but H. Keyworth Raine ap-pears to have adopted an entirely original system of his own. While his confreres of their methods, but H. Aryworth Rame ap-pears to have adopted an entirely original system of his own. While his confreres of the brush are seeking by artfully placed studios to have a steady, brilliant light upon their work, Mr. Raine retires to the sectu-sion of an underground London cellar, and there he paints portraits which are remark-able for their beauty and strength. The light he elects to work by can scarcely be called light at all, for often the anfeebled rays which filter through into the dingy studio are practically stopped by tissue paper and cur-tains. Mr. Baine recently gave an achibi-tion of his method at a London hotel. On four consecutive days he painted for an home at a time in a foom which was almost dark, watched engerly the while by a committee of literary journalistic, and art critics. At the-end of the four hours the light was let into the room, and a fine portrait full of power and originality was seen to have been pro-duced.—Chambers' Journal.

The best advertisement is a promise honstly kept.

If .'nt first you don't succeed, don't count

Don't

14th ?" asked the doctor. "neplied the professor, "but I knew it No

was there "Does it signify anything in astrology?"

asked, the doctor. "It signifies," replied the professor, "that the moon was almost exactly on the side of the earth from the sun. The earth between the two is supposed to be casting its conical shadow upon that portion of the moon that is free from the reflected light of the sun. It is what is known in astrology as the opposi-tion of the sin and moon. In the practice of astrology, we often speak of moon in opposition to the sun, but there never can be a true opposition only at a total eclipse of the moon. All other socalled oppositions are but approximations. The thumb-rules in astrology are for the true aspect of planet to planet measured at their exact centres. As astrologers are apt to predict by the thumbrules, from an approximated aspect, you may thereby judge why the predictions often fail. For instance, this eclipse on the 14th was called by some of the calculators, a per cent. eclipse, therefore, only 29 29 cent. of the influence of an opposition will be felt spon the earth."

"Do you believe that an eclipse has anything to do, with mundane affairs?" said the doctor.

"Why not?" asked the professor. "What in the world is it there for, if not for some purpose? Every atom in the universe has some effect upon every other atom. It is not necessary to look merely to the moon, per se, as the cause, but look at the general law that produces an eclipse. The heavens all about us are changing. Even the far dis-tant stars are making changes corresponding to the changes in the moon. We comment see to the changes in the moon. We cannot see the changes in the distant stars, but the ex-periences of ages inform us of them, and show us that they keep time with the moon. periences of ages inform us of them, and show us that they keep time with the moon. The moon, then, is our marker to show us how the heavens in all their grandeur and majestic powers are moving and rolling and shifting about through space, yet preserving a perfect harmony of action one body to-ward another. From north to south, from east to west, separating from and approach-ing each other, each of these bodies move, never at rest, contracting by cold, expanding by hest, extending and withdrawing their wereral influences one upon another. The moon is the timekeeper, next to the revolu-tion of our own earth which marks the day and the night. When the sun rises it denotes that our position on earth is crossing a meridional line at right angles with the horizon, and when the sun sets it denotes the same. Do these have no effect upon hu-manity? Our lives are measured, cycle by cycle, from the point at which the sun was in fits relation to the horizon at the time of hirth. Now, note: Just as the sun has a circle from east to wast, and facesared from the high poon meridian so, too, the moon has a circle, from north to south termed latitude, and which is measured from the south the high poon meridian so, too, the moon

What can be portended?" asked the does

"At the present writing, the peace pleni-potentiaries are at work over the Russia-Japanese war," replied the professor. "Is there not enough in that affair to warrant a change of great importance?" "What will the outcome be?" asked the

"What will the outcome doctor. "Nobody pays me for time devoted to such solutions. I have made no calculation of it," replied the professor. "I have enough of my own work to do without paying much attention to such affairs in order, to thank-lessly gratify skeptical curiosity. When peo-ple will learn how, as they easily may by Wonder Wheel Science, they can solve such problems for themselves."

Get the hope habit.