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DEPARTURE OF A SOUL.

Emma Hood Tuttle.

(Written for the Banner of Light.)

I know there are names of places
In Heaven as well as here;
Sweet names of places and faces
Delightfully, sacredly dear!
When Death, like a nurse, comes stilly,
Stealing Pain's shafts away,
Auu says, "Come soul, it is chilly;
'Tis better we do not stay."

Then it is that the escorts
Whisper the sweetest things,
Unbinding with silken efforts
The timid soul which clings,
Startled with strong emotions,
Saddened by burning tears,
Close-locked in old devotions,
Breaking the chains of years!

"Where are you going?—going?—
Whither away?—away?—
Must I go," says the soul,—"not know-
ing?—
Aimlessly drift away?—
Bound for no port?—no harbor?
Prison me fast in gloom!—
Under the willow arbor,
Down in the flower-lined tomb!

"Low with the earth I lay me,
If there is no rest there;
Sorrow and grief befall me
If I must wander in air!
"Soul, there is waiting yonder
A home of divest rest,
Where love is a holy wonder,
A dream of thy earthly quest."

"Tell me its name, oh! angels,
Tell me before I go;
Are my children its evan-
gels,
Who died many years ago?"
"The verdure about the house-nook
Is sprinkled with azure pale;
So, to give it in words, an earthly look,
We call it Violet Vale."

"The house is a dream of crystal,
Curtailed with blooming vines,
Colored like flowers of the thistle,
With none of their bristling spines.
Still, as a pilgrim, weary,
Could wish, will the vale be found;
No trumpetings, harsh and dreary,
No ghostly, sepulchral sounds."

"Kith and kin on the highlands,
Lying beyond the hills,
Float to the sacred islands
Near, of their own sweet wills,
Pausing to hail and cheer us,
Asking our company;
Lovingly drawing near us,
Life goes ideally."

"We are your children waiting,
Father, to take you home.
Is not the thought elating?
Now, are you ready to come?"
Never an eyelash trembled,
Smiling, he lay like stone;
Little the form resembled
The vivified spirit gone!

Spiritualism: The Science of Life

So much has been written and spoken
against Spiritualism and its mediums (genu-
ine and impostors) that the great public is
apt to be confounded in its judgment of the
merits of the case.

The adverse criticisms from every source
may readily be traced to minds who are
either ignorant of the subject and are judg-
ing from outward appearances, but shirk
honest investigation, or are imbued with the
spirit of malice, bigotry and intolerance.

Spiritualism is synonymous with natural-
ism—it deals with the real, the spiritual
being of man. The key that will unlock the
seeming mystery of man's future existence
is the knowledge of man's present condi-
tion as a spiritual being. Science is begin-
ning to take hold of the subject with grati-
fying results. If man's physical body is a
matter of study and research, why not his
spiritual body? If it can be proven that the
wonderful stages of man's evolution as a
physical being began simultaneously with
that of the spiritual body, the whole subject-
matter of man's future life is easy of solu-
tion and will dispel all conceptions of the
supernatural—the great stumbling-block to
man's progress.

The spiritual body as referred to is the
real, the inner man, while the external, the
material body, is simply the needed aggre-
gation of material elements through plane-
tary magnetism for man's progressive and
evolutionary carrier upon this planet, pre-

paratory for his promotion to the higher life.
If man is dual in nature, and he possesses
a spiritual body now, the process of death
is merely a separation—the earthly and de-
structible body remaining here, while the
spiritual, indestructible and immortal body
enters upon his higher carrier without a
break or jar, at home in its new environ-
ments—the spiritual world that surrounds
this world and interblends with it. The el-
ements of both the spiritual world and the
spiritual body are of the same nature, i. e.,
they vibrate at a rate beyond the ken of
physical sight and recognition.

The writer claims to be able to prove his
position as to the simultaneous origin of the
physical and spiritual body of man, and will
be pleased to furnish a scientific investigator
a perusal of his manuscript that elucidates
his assertions upon a basis of exact science,
too voluminous for a newspaper article.
Man's spiritual life originating upon earth
finds its fullest fruition in spirit life, pro-
vided it is not hampered upon its onward
march of progression by neglect and
marred by the pitfalls of human ignorance
and mistakes. The law of cause and effect
is inexorable, and compensation is meted
out not on the last day of judgment of un-
certain date, but at the moment the spirit
enters the higher life, when it finds its con-
dition exactly as he made it through the
kind of life he led upon earth. This law
of infinite wisdom is a life-long sermon to
be heeded by God's children.

Henry Scharffetter.

Rev. Dr. Crapsey's Teachings.

In the reign of Tiberius Caesar, Jesus of
Nazareth, the Son of Joseph, a carpenter of
Upper Galilee, laid aside the tools of his
trade and went down to the crossing of the
Jordan, near Jericho, attracted by the
preaching of a new and strange preacher,
who was stirring up the people by his
vigorous denunciations of the evils of his
day, calling the people to repentance and
proclaiming the immediate coming of the
kingdom of God.

The history of Jesus is the product of
historic causes. He was born in due time
to meet a great opportunity. Human
society was ready for the greatest revolu-
tion in its history, and Jesus was the Man
created for the purpose of inaugurating the
movement that was to change the base of
human life, making love instead of fear the
motive of human action, resting all govern-
ment upon persuasion, and consent rather
than upon force, and so creating a new
ideal for human endeavor.

It may be difficult for us to think of Jesus
as in this critical and hostile attitude to-
ward the State. We have thought of him
so long as a metaphysical abstraction, and
have placed him for centuries out of the
reach of human vicissitudes, at the right
hand of the Majesty on high, that we can-
not view him in his historical relations
without a shock to our reverence. Yet this
historical Jesus is the real Jesus, the Man
of God, who founded the religion called
Christian, and from whose life and teaching
the institution called the Church had its
origin.

If Jesus was a man, such as his history
shows him to be, and lived at the time
when history said he did, then he must
have seen all these iniquities and, having
seen, he could not help condemning; and
his condemnation led him to conceive of a
society in which none of these evils would
have a place; a society in which rulers
should not lord it over the people.

At the beginning of his ministry Jesus
was all aglow with enthusiasm. He expected
that the kingdom of God, which he
preached, would be accepted with joyful ac-
claim. To him the kingdom of God was to
love the Lord his God with all his heart and
soul and mind and strength, and his neigh-
bor as himself. . . . There is nothing
more pathetic in human history than the
sublime confidence with which the prophet
of Galilee set forth ideal truth to the men
of his generation; to him they were axioms.
Their rejection by the leaders of his people
filled him with astonishment, indignation
and anger.

So great a catastrophe did this seem to
Jesus that he expected it to be followed at
once by an equally great catastrophe in
nature. The rejection of the kingdom of
God by his people was to Jesus the end of
the world.

He has made the little hill tribe of Judah
the master people of the world; because of
Jesus the folklore of the Hebrew has be-
come the sacred history of the Western
world. Jesus has the leadership of men,

and human evolution must follow the lines
laid down by the life of the Man of Naza-
reth.

Jesus did not succeed because he was
born of a virgin or because he was reported
to have arisen bodily from the dead. These
legends concerning him are the result, not
the cause, of the marvelous success of the
man. These stories were told of him only
because the simple folk could in no other
way adequately express their conception of
the greatness of Jesus. Only a virgin-born
could be as pure as Jesus; only a son of
God could be as great as Jesus. Only a life
more powerful than death could have the
strength of Jesus. The creeds of Christen-
dom are of value not as historical state-
ments, for the primitive and mediaeval
Christian had no historic sense.

Jesus was wise enough to see that phys-
ical force can decide only physical questions.
He knew as well as Bonaparte that God is
always on the side of the strongest bat-
talions and the more skilful commander.

Christianity, depraved by a corrupt
priesthood, weakened by secession after
secession of Nestorian, Eutychian and other
heretics, worn out by endless contentions,
worshipping trinities, angels, saints and
martyrs, had no power to withstand the
enthusiasts who rushed out of the Arabian
deserts with their stern monotheistic creed.

It is the constant temptation of the king-
made bishop to attune his messages to the
kingly ear. When the king is to be rebuked,
you must not ask that task of the court-
ier prelate, but must call in some rough,
rude man of the people, some man like
Elijah, or John the Baptist, or Jesus.

The religion of miracle, which the primi-
tive imagination created, had full posses-
sion of the world down to the beginning of
the scientific era, which may be roughly
dated from the publication by Copernicus
of "The Orbium Coelestium Revolutionibus,"
in 1543, which affirmed the fact of the
revolution of the earth upon its axis and its
annual journey around the sun. From that
day to this the religion of the reason has
been in conflict with the religion of the
fancy, and truth has been contending with
imagination. Slowly but surely scientific
reason has reconstructed the universe. It
has driven the vast horde of ancient gods
and demons into the limbo of things im-
possible. It has made the primitive miracle
incredible because the ancient miracle and
the modern conception of law cannot exist
in the same mind.

"But in spite of their rejection of all
miracles in the so-called pagan world, in the
mediaeval Church, and in modern times, the
great Protestant national churches and de-
nominations base all their teaching upon the
miracle. They claim that their religion is
the one exception in the religious history of
the world. All other religions are the pro-
duct of historical change. The ancient re-
ligions sprang from man's imaginative in-
terpretation of nature. They contain el-
ements of eternal truths, but in their con-
ception of the relations of the gods to the
natural world everyone knows that they
were in error. But when we come to our
own religion we affirm what we deny in re-
gard to the religions of ancient and mediae-
val times, and we base our belief in our
miraculous religion upon our possession of
a miraculous book.

In the light of scientific research, the
founder of Christianity no longer stands
apart from the common destiny of man in
life and death, but he is in all things phys-
ical, like as we are, born as we are born,
dying as we die, and both, in life and death,
in the keeping of that same divine power,
that heavenly Fatherhood, which delivers
us from the womb and carries us down to
the grave." When we come to know Jesus
in his historical relations we see that mir-
acle is not a help. It is a hindrance to an in-
telligent comprehension of his person, his
character and his mission. We are not al-
armed, we are relieved, when scientific
history proves to us that the fact of his
miraculous birth was unknown to himself,
unknown to his mother and unknown to the
whole Christian community of the first gen-
eration.

And as for you, oh, ye unprivileged
classes, who have been put off with words
about trinities and unities, about incarna-
tions and personalities, the wornout termi-
nology of the Greek dialectic, and have been
told that to say these things are true re-
ligion. Know this—that true religion and
undefiled before God and the Father is this:
"To visit the fatherless and the widow in
their affliction and to keep himself unspot-
ted from the world."

These teachings from his "Religion and
Politics" were presented in fifteen speci-
fications by the Standing Committee of his
diocese to be acted upon by the ecclesiast-
ical court before whom he was summoned.
Added to these were charges based upon a

sermon delivered by Dr. Crapsey in which
he taught,

First—Jesus was born of parents be-
longing to the middle class.

Second—He was born of a simple
father and mother.

Third—He was the son of a carpenter.

Fourth—The fact that the early Chris-
tians predicated a miraculous birth to Jesus
was to be regarded as one of the greatest
misfortunes that had ever befallen mankind.

The committee claimed that by his teach-
ing he "intended to express his disbelief in
the doctrine that our Lord Jesus Christ is
God the Saviour of the world, as taught by
the Nicene and Apostles' creeds, as set
forth in the Book of Common Prayer. (2)
The doctrine that he was conceived by the
Holy Ghost as enunciated in the said
creeds. (3) The doctrine of the virgin birth
as contained in the same formulas. (4) The
doctrine of the Resurrection of Our Blessed
Lord and Saviour as taught in the said
creeds and (5) the doctrine of the Blessed
Trinity, as contained and enunciated in the
Apostles' and Nicene creeds," and "to im-
pugn and deny the doctrines (1) that
the Lord Jesus Christ is God, the Sav-
iour of the world; (2) that he was conceived
by the Holy Ghost; (3) the doctrine of the
virgin birth, and (4) the doctrine of the
Blessed Trinity."

So far as we have noticed it has not been
claimed that Dr. Crapsey has been misled
by the corrupting teaching of "low spirits."

Does the condemnation of the accused
commit indefinitely this great communion
to defiance of "the light of scientific re-
search?" And are the "unprivileged
classes" still "to be put off with words
about trinities and unities, about incarna-
tions and personalities, the wornout termi-
nology of the Greek dialectic," and still "be
told that to say these things is true re-
ligion?" Nay, rather let us hope that in
this honest man we have a forerunner, pav-
ing a way for honesty in these matters, and
that this great equipment will be turned
over to a service for man that shall make
the name of their Head a power in the up-
liftment of struggling humanity, whose
needs were ever his care.

Since the above was written a verdict
against Dr. Crapsey has been given on
the ground that his teachings as outlined
above, intended to express his "disbelief in
the following doctrines of the Apostles' Creed
and the Nicene Creed, as this church
has received the same":

"1—The doctrine that our Lord Jesus
Christ is the Saviour of the world, as con-
tained and enunciated in the Apostles' Creed and the Nicene Creed, and as set
forth, indicated and declared in the Book
of Common Prayer of the Protestant Epis-
copal church in the United States of
America.

"2—The doctrine that our Lord Jesus
Christ was conceived by the Holy Ghost.

"3—The doctrine of the Virgin birth of
our Lord Jesus Christ.

"4—The doctrine of the resurrection of
our blessed Lord and Saviour.

"5—The doctrine of the Blessed Trinity."

The minority report, filed by Dr. Francis
S. Dunham, seems to leave more explana-
tions for Dr. Crapsey; it reads as follows:
"Whereas, the respondent constantly af-
firms his acceptance of all the articles of
the Christian faith as contained in the
Apostles' Creed; and
"Whereas, this creed declares the sacred
mysteries of our Lord and Saviour Jesus
Christ and of the most Holy Trinity and a
belief in the resurrection of the body, con-
cerning which eternal verities of the Chris-
tian religion the said respondent is called in
question, I find from his own statement and
the evidence submitted for his defence that
his error consists rather in presuming to
define what God has not been pleased to
reveal and to interpret those doctrines in
a manner not generally received by the
church, rather than in a denial and rejec-
tion of their truth and authority."

"God's mysteries." Ever God's mysterious!
When Reason lies down on God's mys-
teries the way to knowledge and honest
research grows up to brambles and briars
and becomes a breeding place for our pet
conclusions, creeds and superstitious fears.

We recall the greeting of Henry Frank,
though written from a different standpoint
than ours: "All hail the heretic! But let
him not halt nor falter. Let him be true to
his conscience and highest reason, fearlessly
casting aside all the luggage and impedi-

ments of the ancient camp, and enlisting
without qualification or restriction in the
growing army of scientific students and so-
cial reformers, he shall never cry 'Beccavi,'
but be forever blessed."

That which is certain is that, during his
last days, the enormous weight of the mis-
sion he had undertaken pressed cruelly
upon Jesus. Human nature asserted itself
for a time. Perhaps he began to hesitate
about his work. Terror and doubt seized
upon him, and threw him into a state of ex-
haustion worse than death. The man who
sacrifices his repose, and the legitimate re-
wards of life, to a great idea, always ex-
periences a moment of sad revulsion when
the image of death presents itself to him
for the first time, and seeks to persuade
him that everything is vanity. Perhaps
some of those touching reminiscences which
the strongest souls retain, and which at
times pierce like a sword, seized upon him
at this moment. Did he recall the clear
fountains of Galilee, where he might have
refreshed himself; the vine and the fig-tree
under which he sat down, and the young
maidens who, perhaps, might have con-
sented to love him? Did he curse the hard
destiny which had denied him the joys con-
ceded to all others? Did he regret his too
lofty nature, and (a victim of his greatness)
did he grieve that he had not remained a
simple artisan of Nazareth? We do not
know, for all these internal troubles were
evidently to his disciples a sealed letter.
They understood nothing of them, supply-
ing by simple conjectures that which, in
the great soul of their Master, was obscure
to them. It is certain, at least, that his
divine nature soon regained its supremacy.
He might still have avoided death; but he
would not. Love for his work prevailed.
He elected to drink the cup even to the
dregs. Henceforth, in fact, we find Jesus
entirely himself, wholly unclouded. The
subtleties of the polemic, the credulity of
the thaumaturgist and of the exorcist, are
forgotten. There remains only the incom-
parable hero of the Passion, the founder of
the rights of free conscience, and the per-
fect model which all suffering souls will
contemplate in order to fortify and con-
sole themselves.—Renan's Life of Jesus.

Dr. Minot J. Savage.

We are sad indeed to inform our readers
of the disabled condition of that bold dis-
ciple of truth, Dr. Minot J. Savage. His
resignation from his pastoral duties with
the Church of the Messiah, New York,
makes us apprehensive, while we hope that
the complete rest from all work, which was
the purpose with which he went to Cali-
fornia, may bring years of comfort yet.

The Christian Register makes this ac-
knowledgegment in behalf of the denomina-
tion with which he is connected:

"A most serious break in his health oc-
curred just before he left Boston, and during
all the time of his ministry in New York he
has suffered from a mysterious illness which
often caused intense suffering and made at
times any mental application impossible.
Since he entered our ministry thirty years
ago he has given himself to the work with
complete devotion of all his talents, with
rare ability as a popular interpreter of truth
in new forms, and has had influence over
thousands of people who never came within
the sound of his voice. The premature fall-
ing out of such a man is a calamity of great
moment to our Cause. He has filled a
place unique and important and can have no
second in the succession; whoever follows
him must be different. Who is the man to
hold that important post?"

Who indeed? Many are called, but few
chosen. For him to see a truth was to pro-
claim it. Not always in our way, seldom in
the "regular" way, but his very sincerity
made one feel presumptuous if he found
himself preparing to suggest ways to this
brave spirit. May his bold spirit be able to
lay hold of the great spirit forces of healing
until poised in this power, he shall be able
to assert himself superior to his physical
maladies.

by wages. The greatest service which can
be rendered to it is to repeat often that it
lives not by bread alone.—Renan.

TO MRS. SARAH BYRNES, GENTING.

Marlette F. Willis.

BENEDICTE.

Oh, may each reader's pulses stir
With tender sympathies for her
And all the sweet vibrations meet
To bless the noble soul we greet.

Dear sufferer, with what rare grace
Thou bidest that sweet day,
When thou shalt meet them face to face,
Thy darlings o'er the way.

Then shalt thou be repaid for all
The battles thou hast won,
And, blended with the angels' call,
Shall hear the sweet, "Well done."

Oh, long and bravely hast thou fought,
E'en in the foremost ranks!
For our sweet liberty of thought,
We owe thee many thanks.

Thou hast defended our dear Cause—
Yea, with thy very life,
With ne'er a backward step nor pause,
When every step meant strife!

Strife for the truth thou knewest well—
For guides so dear to thee—
Strife for the right the world to tell
Of angel ministry—

Strife for thy right to carry balm
And hope to sorrowing hearts—
Strife to defend thyself from harm
And calumny's stinging darts—

Strife for the right of the angel-world
To bless mankind and home—
Strife for the noblest flag unfurled
'Neath heaven's radiant dome.

Yea, long and weary was thy fight;
And yet, dear heart, I wis
Thou feelest many a weary night
'Twas naught compared to this.

Thy painful fetters bind thee so
Thou longest to be free.
For all that thou endurest, know
A crown awaiteth thee.

Ah, many a jewel doth it hold,
With thy good deeds alight!
How many sorrowing hearts—untold
The number—thou'st made bright!

Then think'st thou, in thine hours of pain
Thou dost, forgotten, lie?
Nay, thy life-work hath not been vain;
Dear guides are ever nigh

And thy vast corps of friends, alert
For news of thy welfare,
With earnest prayers would fain avert
The pains that thou must bear;

Yet know that thou wilt bear them
With fortitude and trust;
Nor wouldst thou, couldst thou, share them
With others; for thou dost

Know that thine own soul worketh
Its true salvation free,
In thy stanch heart there lurketh
No doubt of victory.

Then take the blessings, freely thine,
Sweet sympathy and love,
While prayers of earthly friends combine
With blessings from above.

Spiritualism and the Law.

Hon. Charles R. Scherm.

NUMBER THREE.

This paper is prepared after the fashion of a lawyer's brief and is almost entirely made up of short extracts of court decisions. In my second paper I treated the Keeler case at some length, but it is unnecessary for the purpose for which these papers were designed, to dwell upon the details of each case.

The expression, or something like it, is frequently made by thoughtless and uninformed persons, "that Spiritualists are crazy," but a consideration of the opinions of men learned in the law, is here shown to be at variance with the curbstone and barber-shop law which is dealt out gratis by people whose prejudice far exceeds their prudence and breeding, while their opinions are those which have been funneled into them by the tireless devotees of the old thought, misinterpreted.

CASES.

1. In the Chafin Will Case, the Court refused to set aside the will, although the testator had faith in the statements of professed clairvoyants and spiritual mediums and believed in dreams. This is a very interesting case and discloses a character somewhat similar to that of Morris Keeler referred to in my last paper. The testator had a strong belief in all the things pertaining to Spiritualism and even went on long trips to hunt for gold under the direction of professed mediums; and yet, he was an excellent business man, positive in his opinions, tolerant of other people's opinions, not very generous, somewhat suspicious, but withal, his honesty and integrity were unending.—32 Wis. 560, decided 1873.

2. "Evidence was introduced," says the Court, in the next case below cited, "that the testator was a Spiritualist, and entertained many, if not all, of the views peculiar to that sect. We see no other evidence of insanity; Spiritualism, so far as we are aware, has never been held to be insanity."—Otto vs. Doty, 61 Iowa, 23, decided April 1883.

3. Where the testator before his death was perfectly competent to, and did transact business, to a very large extent for himself and as trustee for others, and as a director of several incorporated institutions, his will was held valid, notwithstanding, he exhibited many eccentricities and claimed to be more or less influenced by spiritual manifestations. In this case the court said

"His peculiarities of opinions never disturbed his reason."—Thompson vs. Thompson, 21 Barb. (N. Y.) 112, decided 1855.

4. "The question of sanity is one of the direct issues upon trial, and is a fact to be determined and decided by the jury upon all the circumstances and proof in the case. The Court cannot say, as matter of law, that a person is insane because he holds the belief that he can communicate with spirits and can be and is advised, and directed by them, in his business transactions, and in the disposal of his property. . . . Other circumstances and facts are to be looked to in connection with them before a satisfactory conclusion can be reached in regard to the soundness of the mind which entertains them."—Brown vs. Ward, 53 Md., 376, decided March 1880.

5. "Evidence as to one's religious belief or opinions regarding the existence of rewards and punishments in a future state, is not admissible to prove insanity."—16 American and English Ency. of Law, (2nd ed.) 611, and cases cited.

6. In the matter of the contested will of Helen C. Bush, 35 Misc. (N. Y.) 688, 666, the Court said:—

"The truth or falsity of a religious belief, is beyond the scope of a judicial inquiry. . . . Thus the Court has often been asked to pass on the falsity of Spiritualism, and to hold that a follower of this faith, which, like 'Christian Science,' is contrary to the convictions of most men, was of necessity laboring under an insane delusion; but it has uniformly refused so to declare or hold."

7. Matters of faith are not the subject of investigation by a civil Court.—Watson vs. Jones, 13 Wallace, 679.

8. The High Chancery of New Jersey, composed of the Chancellor and three vice-Chancellors, in the case of Middleditch vs. Williams, 45 N. J. Eq. 726, said:

"The testator was a believer in Spiritualism, that is, he believed that the spirits of the dead can communicate with the living, through the agency of persons called mediums, who possessed qualities and gifts not possessed by mankind in general. . . . (p. 585.) The testator's belief was not a morbid fancy, rising spontaneously in his mind, but a conviction produced by evidence. . . . Belief in Spiritualism is not insanity, nor an insane delusion."

It will be observed that in this case, an attempt was made to give a partial definition of Spiritualism.

9. We now turn to a case which is one of the earliest involving Spiritualism. It will be observed in the closing sentence of the Court, herein quoted, that the testator, Mr. Meeker, like Keeler in 20 N. Y., and Chafin in 30 Wis., was a man with excellent business ability and not easily duped in financial transactions.

Says the Court: "Many a man has some hobby, and may ride it very much to the annoyance of others, and yet be perfectly capable of managing his own affairs, and disposing of his property by deed or will. He may believe in Spiritualism, the book of Mormon, Fourierism, or any other of the absurdities of the day which infest the brains of fanatics. He may talk very much like a fool, as you or I may think, on these subjects, and unduly magnify their importance. He may profess an absurd fondness for music, and play the Pandean pipes, behave like a fool occasionally; may tell his dreams and call them visions, and may believe in them; he may be addicted to telling lies about his will; yet, gentlemen, we could not on these accounts pronounce him unfit to manage his affairs, or dispose of his property in his life-time; and could not avoid his deeds, nor condemn him to a lunatic hospital, as a fit tenant for such an institution. So all that is proved makes it no reason for regarding him as not of disposing mind and memory, and to set aside his will."

"He appears to have been shrewd enough not to lend his money or sell his property on doubtful security, notwithstanding the arts of Hoyt to prevail upon him to do so."—Turner vs. Hand, 2 Wallace Jr., 122, decided October 1855.

The reference by the Court to Spiritualism as an absurdity of the day which infests the brains of fanatics, is one that should not have been made; but, in the later cases, the Courts seem to have avoided such offensive characterizations. And even here an attempt seems to have been made to soften the harshness by the phrase, "as you or I may think on these subjects."

(To be continued.)

As Taught Through the Baroness.

The Baroness Adelmia Vay, well known in spiritistic circles as a medium of very considerable powers, has recently obtained by way of automatic writing a spirit message, the perusal of which should prove of value to all interested in the Spiritualistic movement. The message came as a reply to the question raised by Adelmia. She asked:

"I beg for an explanation, how is it that in the many Spiritualistic books and spirit communications which now appear and speak of the occult world, there are so many contradictions between each other and only a few agree with our writings? Each book gives a different account of the life beyond the grave, and it is only here and there that some similarity with our books may be traced; but none of these communications seem to approach the principles laid down in our book, 'Geist, Kraft, Stoff' (Spirit, Force, Matter). For instance, the Spirit Trinity, as it stands in that book, is nowhere to be found, except in the 'Kabbala,' in the old books, and in the 'Messages by Spirit Emmanuel.' The Trinity being God—the Father, the first born spirits or the Son; and the totality of the high spirits named the Holy Ghost. English and American Spiritualists reject reincarnation—which is accepted by Allan

Kardee, the Occultists, Buddhists, and Pythagoras, and of which mention is made in the Old and New Testaments.

"Dodd's book, 'The certainty of a Future Life in Mars,' which tells us that Dodd received through wireless telegraph direct messages from Mars, disagrees with and contradicts the communications as told by Miss Smith in the book about the planet Mars, published by H. Flournoy. Blechinger, in his beautiful book, 'Salvira,' says that a materialized spirit came to him at night and gave dictations which he copied in the dark whilst in bed. Mr. Lees also represents that the materialized spirit which dictated his books 'Through the Mists' and 'The Life Elysian,' sat on the sofa next to him. Both works are highly interesting and instructive; but Salvira and Lees' spirit, as also the spirits in my books, write all differently. Of course, certain analogies can be found in them; but the books quoted deny reincarnation."

"I would ask for an explanation of these differences in spirit-messages. Especially peculiar do I find the so-called 'refuges' for children, mentioned in American books, which the spirits of little children departed from earth are said to inhabit, undergoing a course of studies in reading and writing, having games for amusement, and growing bodily. This seems to me to be devoid of good sense. Our guides say that children, who die early, are spirits having to do a small penance on earth, and who upon riding themselves of their earthly envelope, become spirits in the full meaning of the word, and are no more children. We were told in general, that in the spirit world there is no distinction of age as regards the look or the appearance. The color of the astral body alone is different according to the degree of perfection attained by the spirit."

The reply received by Adelmia is signed "Catherina," one of her spirit guides, and reads as follows:

"Dear child; opinions are as many as spirits. Is it not so amongst men? You have people denying God and Christ, dogmatists believing in Satan and hell, materialists, God-fearing Christians, Buddhists, Israelites and heathen. Each has a view, a spirit. Even the army of spiritists, Spiritualists, occultists is divided into sects. These men, on becoming spirits, carry with them the views and character they possessed in the body—for nothing changes except the body from corporal to spiritual, the spirit with its attributes remains the same and goes to its proper sphere or place. After that the further shaping and educating of the spirit proceeds slowly or rapidly according to its activity and desire for knowledge."

"Blechinger and Lees, like so many others who wrote after the dictation of materialized spirits, could not receive more than what the spirits in question knew by personal experience. In our books 'Sphären zwischen Himmel und Erde' and 'Bilder aus dem Jenseits' nothing is told but the knowledge derived through the senses. To write differently, would be impossible. Can you imagine a man, who has never visited India, giving a description of the place? We cannot be cognizant of things we have not seen or have not gone through."

"You are surprised to find no mention in Dodd's book of God and Christ, only a description of Mars. This is because Dodd, the father, whilst in the body, did not mind either God or Christ, but was engaged solely and exclusively in the investigation of Mars; and when in the spirit world, he kept on searching for Mars and not for God. Dodd the son, being well imbued with the ideas of his father, imagined that he was receiving the message through the telegraphic apparatus and put it eagerly on paper. In reality the communication did not come to him by way of the apparatus; but old Dodd merely dictated to his son all he had seen—thinking he was on Mars, when he was only in one of the spheres surrounding that planet."

"Mars has quite a different aspect from that described by Dodd,—it is also inhabited by men like the earth. Dodd was, and is, not on Mars itself, but in one of its spiritual spheres,—every planet having its circle of spheres and spiritual dwellings. Professor Flournoy, after the visions of Miss Smith, gives a better description of Mars."

"In my spirit life I have also had many strange experiences. In the beginning, and to correct my own impressions, I was in need of much instruction. I learned diligently, and told you of the knowledge I gained in the book 'Sphären.' Nor have I been idle since then; as I love the old earth, because you are there yet, and am interested in your spiritual progress. I have also been everywhere, where Spiritualism is being pursued. Now, I can only tell you so much, that the best and most reliable mediumship is automatic writing. Of course we spirits can never write or speak quite freely through mediums. Petty impediments come into our way through the thinking human brain; still the writing mediumship is the most agreeable way of expression. The medium's brain forms the ink, and its magnetic fluids serve as guides. One would think that the direct spirit writing is a mode of expression quite independent of man. Strange as it may appear, it is not so: To produce direct writing, is a difficult matter for the spirits, as it needs a chemical composition of matter taken from the medium; but even then they cannot write quite independently, as matter limits them. For all that, the phenomenon is highly interesting and convincing. It is a proof of the power of the spirit over matter."

"Spirit materializations are also physical phenomena—spirit preparations. Though the teachings respecting the spirit world thus obtained are of minor importance or value. It is possible that Blechinger and Lees, when they saw the materialized spirit sitting near to them and heard its talk, wrote in a kind of unconscious trance or clairvoyant state, for a person, when normal, could neither see nor hear a spirit."

"On one occasion I was strongly arguing with an American spirit, who would keep up his nationality even in the spirit world, and obstinately refused to believe in reincarnation. John, such was his name, was looking out for his sister named Mary, whom he was very anxious to meet. Mary, through an unfortunate love affair, had committed suicide. John was searching for her in all the places he had access to, and while thus engaged I came across him. 'Perhaps she has been reincarnated on earth?' I said to him; but John declined the suggestion with horror. 'Well then let us search for her!' I replied. To find some one under the conditions is very difficult; but a high spirit came to help us, and we succeeded in finding Mary incarnated as John's grandchild in his daughter's family. When he saw the baby in the arms of his daughter, he recognized in it Mary, who had to reincarnate as an atonement."

"Spirits are often as obstinate as men in their views and convictions, and it is not easy to convince them of the truth. Then there are spirits, especially in America, who want to be original. These give the most eccentric descriptions of the other world,—allowing a free run to their imagination, they write down fabulous accounts of the 'thousand and one night' type. Just for this reason try the spirits and their communications, study their individuality, and separate the tares from the wheat."

"The non-believers, who come over from the earth, deny God, because they do not see Him, so they conclude He does not exist. Similarly they do not find Christ, until the Lord goes forth to look for the 'lost sheep.' Many hold on to dogmas, habits, preconceived opinions. The communication of such spirits is the mirror of their soul. As for the spirits of deceit, these know best how to mislead you! The spirit world may be likened to a kaleidoscope, if you turn it round, it will show you an everchanging form and color. And yet all that exists."

"When English and American mediums speak of children in the spirit world, they have in mind the paradise worlds of the embryo spirits, about whom we have already spoken to you. Some of the children of the earth, who die early, come from those paradise worlds to atone for sins of a minor import. These, however, after death are no more children, but become spirits like the rest, and do not, as the Americans say, grow in the spirit world. Spirits are all of one age and one size, only their astral body differs according to the degree of their purification or spiritual development."

Thoughts on Mediumship.

Arthur F. Milton.

Professional mediums, as a rule, understand very little of themselves, consequently not much more of the gift which exemplifies their phenomena. They are not given to studying causes.

Many claim that mediumship is a gift and that the spirit-world seeks principally among the poor and downtrodden of earth for its chosen instruments. At least, we seldom hear of the affluent sending out missionaries to make converts to Spiritualism.

If mediumship were a gift, according to the meaning of the word, the spirit world would not hesitate to bestow it upon the rich as well as poor, for the former have loving friends "over there" as well as the latter. But as mediumship is not a gift, but a matter of spiritual development, and the affluent, as a rule, not qualified for this kind of development, we find most of it among those in more or less straitened circumstances.

Those mediums who know themselves also know that their special phase was never presented to them on a silver platter, nor was its execution connected with a bed of roses. But how they acquired it, is to the majority more of a sentiment than a scientific recognition.

We know that inspiration is the most universal phase of mediumship. This is because it has a stimulant in education—the factor which induces thinking. Mental vibration is the antithesis of sense-vibration. It allays the animal consciousness of the appetites and passions. Continued to the extent of overruling animal consciousness by a superior mental vibration, generates inspiration. But the affluent, as a rule, neutralize the good effect of mental vibration by too much high living and thus keep the sense-consciousness alive, while the impetuous are compelled, by force of circumstances, to deny themselves this pandering to their appetites, which enables mental vibration to grow in excess of animal vibration. By this natural curbing of animal sensation, they unfold spiritual sensation, which is inspiration. Self-knowledge and self-culture among the affluent could accomplish the same thing—that is, develop inspiration by abnegation.

Next to animal sensation as one of the life-principles in man, is animal emotion—self-consciousness. A curbing of the selfish passions, as anger, conceit, vanity, pride, prejudice, hate, develops the opposite of this, which is spiritual emotion—affection, sympathy, kind-heartedness, benevolence and charity generally. When either one of these virtues attain a superior vibration over the animal self, clairvoyance begins—seeing through the veil of matter as inspiration is thinking beyond it or coming in rapport with the intelligences existing in the entity of spirit. Thus we have the expression, "Seeing through a glass darkly." Prejudice or ill-feeling cannot penetrate beyond matter or the darker side of Nature, while forgiveness inherits the power of understanding or seeing things spiritual—the gifts so-called being intuition and clairvoyance. As the wealthy are not disposed to deny self anything, and the poor compelled to do so, holiness volens, we get most of our test-mediums from the ranks of the downtrodden—another fact with a scientific foundation.

Animal volition also enters here for consideration. In the lower creatures it mani-

fest itself largely as blind force—except where sensation drives it to seek food or shelter, or emotion to fear or anger. In man it assumes the form of a conscious will. This force in man becomes arrogance when governed by animal sense or self, and psychic power or influence when governed by spiritual sensation or emotion—by conscientiousness based on right thinking or sympathetic judgment.

But there is a fourth principle which supersedes them all—being a combination of the three aforementioned. This is the creative force—love—the life-principle of existence. This, too, is subject to spiritualization—attaining a superior spiritual vibration over the animal or material. In that state, like the others, it comes in rapport with spirit; but instead of merely furnishing the possessor or medium with inspirational or clairvoyant effects, it surrounds him or her with an astral body or peri-spirit—an effect of its continued creative-power—now through its rapport with spirit instead of matter.

Such constitutes the materializing medium. But while this astral is a perfect counterpart of the medium, it may be utilized by decarnate spirits for so-called materialization or etherization; and the perfection of the spirit depends upon its own power of impressing its identity upon the same.

Argumentation upon this we leave to the reader. But for proofs we would advise each one to undertake the study of self and follow the injunctions of one who possessed one of the finest astrals on record—someone who said "overcome" and proved his doctrine by presenting his astral among friends behind closed doors and elsewhere to those who were thinking of him.

Immortality.

Abstract of lecture by Dr. George A. Fuller, delivered before the Worcester Association of Spiritualists, Sunday, March 25, 1906.

I shall speak to you tonight concerning "Immortality," for we of all people in the world, are privileged to speak, not of what we believe, but of what we know concerning this subject, which is of vital interest to every human soul.

Throughout all ages man has questioned the immortality of the soul. The religions of the past have taught us to believe, to have faith, to hope and trust, "if a man die he shall live again." But a little over fifty years ago, a Religion was born into the world that gave us knowledge, and today we can demonstrate not what we believe, not what we hope and trust, but what we also know concerning a future life.

Fifty-eight years ago the evidence came to two little girls. Tiny raps were heard upon the table and door, and these girls questioned the intelligence and received this message, "I still live," and gave the name, not of some great man whose name is written on the pages of history, but of a poor pedlar who was murdered in the years past and gone (which was afterwards verified), and the gateway of communication was opened between the material and the spiritual world.

The world is hungry for the knowledge we possess. Theology is making materialists every day; no Ingersoll, no Voltaire, no Paine ever made them so fast, and we have a work to do to convert them, but how? By the knowledge of Immortality, and we alone, of all classes of people in the world, are able to demonstrate it.

Through the Phenomena of Spiritualism evidence is received which proves beyond the possibility of a doubt the immortality of the human soul.

"Mediumship," is the bed-rock upon which we stand; the foundation upon which we build the Philosophy, the Science, yea, and the Religion of Spiritualism. Science was born, as it were, about the same time as Modern Spiritualism and today Science accepts our interpretation of its phenomena, through men of Science, like Wallace, Crookes, and many others, and I am proud of our associates.

Let us look at our literature today, where can it be excelled? Where can we find a poet in the nineteenth or twentieth century that can compare with a Lizzie Doten, Helen Temple Brigham, Cora L. V. Richmond, W. J. Colville, and many others we might name, whose written poems and improvisations have touched the hearts of the people all over the civilized world?

Rev. John Chadwick White, one of the ablest Unitarians, in one of his sermons on Immortality, leaves the Christian world in utter darkness, not one ray of hope from his agnostic mind.

Rev. Minot J. Savage, another Unitarian, has received evidence of a future life, by communications from his son who has passed into the spiritual world, and although he has said he was not a Spiritualist, in his acceptance of our interpretation of the word, he proclaims himself a Spiritualist to the world.

And so, my friends, I will lead you to the doorway of the seance room, the most sacred place in the world to the Spiritualist, the holy of holies, and leave you there. Your spirit friends will bid you enter, a banquet will be spread for you; there, and there alone, you will receive the evidence that your dear ones still live; there you will receive the knowledge of Immortality, and that is the way we make converts.

When we stand by the casket of our loved ones, when our hearts are bowed down with sorrow, we find comfort and consolation in the knowledge that is ours, for we know the dear ones who have gone from our homes are not dead, but have gone on a journey, a little in advance of us.

And when our work on earth is ended, we, too, shall journey on and meet our loved ones "out there," on the hills of the "Morning Land."

The only way the world can be reformed is for the individual to change his point of view.—Lucy A. Mallory.

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BOSTON, SATURDAY, JUNE 2, 1906.

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FOR THE WEEK ENDING AT DATE.

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

With the American Unitarian Associa-
tion, the American Peace Society and the
Free Religious Association with us, "An-
niversary Week" left us united but free and
at peace with all the world.

Dr. Crapsey did not come, but Secretary
Trueblood is a never failing help in times
of trouble (or of peace).

The message of the Free Religious Asso-
ciation as given by orthodox authority is,
Life, rather than dogma; Union, rather
than doubtful disputations; Service, rather
than creed. Thus show we the divinity
within us by the humanity that comes out
from us.

The rich programs of the Spiritualists'
Camps promise clean, happy work. Watch
the "Banner" for their records. If we do
not publish another thing of interest we
propose to give you camp news to your
fill.

The American Branch of the Society for
Psychical Research is dead.

The American Society for Psychical Re-
search is born an independent Society in
the United States.

The American Institute for Scientific Re-
search, Dr. James H. Hyslop, secretary,
accepts congratulations from the London
Society, co-operative relations with which
will be established.

Representative Tanney, chairman of the
committee on appropriations, gave out a
trumpet note to the House, and to the
Country, when he told them that "we are
spending 63 3/4 per cent. of all our revenues,
exclusive of the postal service, for war
or in preparation for war."

In our mirth at the description of the
Methodist as a man "whose trousers are
worn out in front by praying and behind
by backsliding," let us not overlook the fact
that to be a Spiritualist one has something
more to do than to preserve unbroken
creases in his trousers and on every occa-
sion quote the "angel world."

If the "Banner" has a clover scent now
and then, our readers may suspect Cheyney,
Pa., where Mr. George W. Kates has gone
for a long rest at his summer home. He
thinks that is what he wants, we believe
that a rich inspiration awaits him there and
our columns are open for it, if it takes that
form. Oh, we admire the skill of these
farmers! It would be hard to convince us,
though, that he can make all the large pota-
toes come on the upper half of the barrel.

The American Peace Society.

Since the first meeting held by this organ-
ization in 1826 in New York City, through
its sojourn at Hartford, Conn., where it
moved in 1835, and from its work in Boston
where it took permanent quarters in 1837,
it has been an indefatigable but dignified
foe to the barbarism of war.

Could one realize the tremendous power
with which he allies himself when he har-
nesses the moral forces of the universe
for a cause in ethics, we might think
of David L. Dodge sending out "the
first tract put forth in this country
for the cause of peace," (in 1809),
rejoicing to see this day. But we believe
the sincere man knows little of results in
his program. To hear the voice is to obey
the call—the results are not his care,
while he always works with assurance. It
was not six years, however, from the date
of his first sowing, when he saw, in 1815,
three peace societies formed in as many
states (the Old Bay State among them);
and within a dozen years eight more states
had formed active peace societies.

In 1826, William Ladd proposed the co-
operation of the different centres into a na-
tional peace society and from this inspira-
tion grew the American Peace Society,
whose annual meeting in this city has just
been held.

Article I. of the original constitution
named as the objects of the society, "to
diffuse light respecting the evils of war and
the best means of effecting its abolition."
How faithfully have its promoters pursued
the object of their undertaking! Dr. True-
blood has given a summary of the work ac-
complished along these lines in the follow-
ing telling picture:

"Since the war it has seen the peace so-
cieties increase in number by scores, and
develop into a great international organiza-
tion, with its annual congress and its per-
manent bureau at Berne. It has seen other
agencies multiply on every hand—the Inter-
national Law Association, the Interparlia-
mentary Union, women's organizations,
special conferences, special departments in
associations, peace journals and a large
peace literature. It has welcomed all these
agencies and cordially and generously co-
operated with them. It has seen war great-
ly decline in frequency. It has seen the
number of cases of controversy settled by
arbitration, of which there had been but
eight when it was organized, grow to more
than two hundred. It has seen thirty-seven
nations—all the important powers—taking
part in these settlements. It has seen na-
tional legislatures, one after another, pro-
nouncing in favor of this humane method
of settlement. It has seen congress after
congress of a greater or less number of the
nations gathered to deliberate upon the
important questions of common interest
that have arisen. It has seen distinguished
practical statesmen negotiating treaties of
general arbitration between their govern-
ments. It has seen the insertion of arbitral
clauses in treaties of commerce become a
common practice. Finally, it has seen all
the leading nations of the world unite in
creating the permanent international tri-
bunal of arbitration, and this august in-
stitution now coming into successful opera-
tion. It has thus seen measurably realized
one of the most important of the ideals for
which it has so long labored.

"That the Society's work is not yet done
is evident when it is remembered that dur-
ing its existence there has grown up, along-
side the encouraging arbitration and peace
development above outlined, the most com-
plete, colossal and expensive system of mil-
itarism that the world has ever seen, with
all the collateral evil effects attending it.
But the very completeness of this system is
rendering it increasingly intolerable, and is,
the Society believes, the sign of its early
collapse and destruction, if men and women
of peace are everywhere faithful to their
duty. It cannot long withstand the light
and power of the innumerable forces which
are working out the unity and harmony of
the human race."

Congressman Richard Bartholdi of Mis-
souri, in his address at the banquet given
by the Society in observance of their An-
niversary of the first peace conference at The
Hague made these telling points:

"Every argument I have heard advanced
in the intellectual combats of the last ten
years to support, excuse or justify the bar-
barism of war has been successfully re-
futed, while our claims stand like eternal
rocks of truth, and can neither be shaken
nor submerged unless our opponents make
the damaging admission that our whole
civilization, and the system of government
which today obtains in enlightened coun-
tries, are a sham and a lie.

"The history of arbitration teaches,
if anything, the absolute needlessness
of physical force. Since 1815 240 inter-
national disputes have been settled by
arbitration. In each of these cases the con-
tending parties accepted the verdict without
protest, and in no instance did the losing
party resort to force to evade the verdict,
or was there need of force to compel submis-
sion to it.

"The world is slowly but surely rallying
around the banners of peace. The great
problem is to frame a treaty that will pass
the United States Senate. The Senate is
very jealous of its rights, and it will not
yield one of its prerogatives even to the
President."

In response to Secretary Trueblood's re-
quest for information on the recent passing
of the bill by the House providing for the
building of a new battleship, Congressman
Bartholdi acknowledged that he felt guilty

for having voted for a battleship, but that
he did it for the purpose of inducing the
Government to approve the plans for the
parliamentary union. He explained that he
offered an amendment postponing the con-
struction of the ship until after The Hague
conference, but the "war" party was too
strong and it was voted down. "I am not
in favor of building any more battleships,"
he said, "and I can give you the reassuring
information that out of the 135 members of
Congress who voted for this monstrosity of
destruction, at least 75 have declared it is
the last battleship they shall vote for."

And so reads the story of the little mes-
sage for peace sent out by David Dodge in
1809. We look at our calendars and note
that it is nearly one hundred years ago, but
what a record for patient, unselfish and un-
swerving devotion.

The Alumni of Morris Pratt Insti- tute.

The graduates of Morris Pratt Institute
are as yet few in number, but they are of
such character as to reflect credit on the
institution. I desire to say a word of those
with whom the school has kept in touch.

Benjamin Bowen came here from Cali-
fornia at the opening of the school the first
year, a full-grown boy, standing just at the
parting of the ways where so many young
men, going to the left instead of to the
right, are led into habits which finally in
earth life end in moral disaster. The influ-
ences of the institution quickened into ac-
tion the latent spirit of nobleness which
was within him and when he graduated he
was well prepared for a manly career. He
married Miss Anna Stewart, the beautiful
eldest daughter of Mrs. Clara L. Stewart,
secretary at that time of the institution, and
settled in Rogers, Arkansas, but moved
later to Waterloo, Ia., where he now re-
sides, doing credit to the school by his pro-
gressive ideas and by the integrity of his
life.

Amalia Pfennig came here at the begin-
ning of the first year from Newark, N. J.
She was a woman in middle life, with high
resolves, who, by her studious habits and
well-balanced character soon won the es-
teem of teachers and students. Since grad-
uating she has spent much time still further
preparing herself for public work on the
Spiritualist platform. She has already
filled a place as public speaker at Lake
Pleasant Camp in Massachusetts. She will
be heard from not only as an honor to the
school but to womanhood at large as one
of the brave pioneers of modern progress.

Agnes Chaffee of Pennsylvania and Alfa
Bullock of Indiana were not only graduates,
but aided also as teachers. Miss Chaffee
especially was teacher for two years, greatly
to her credit. They both are now in Indi-
ana, having classes in vocal culture and ora-
tory based on the instruction received at
this school.

Genevra Spaulding of Michigan, though
struggling with disease through the entire
course at school, kept the books of the
secretary and sustained an honorable posi-
tion in all her classes. She has won a high
reputation on the platform at one or two of
the Michigan camps by her recitations and
is a successful teacher of physical culture
and oratory.

Eugene Cooper of Iowa came here a
mere boy of sixteen and soon became a
surprise to both teachers and students by
the brilliancy of his intellect not only in
class room work but on the platform. After
graduating he entered a commercial col-
lege, where he won such standing in the
eyes of the faculty that as soon as he
graduates he has been offered a position as
teacher in the school. There is every rea-
son to believe that not only Spiritualism
proper but all that makes for human pro-
gress will have in this young man a distin-
guished champion and that he will reflect
great credit on this institution.

Mrs. Emma R. Abbott is a woman of
middle life, who came here the first year,
from Alliance, Ohio. I would like to use
Mrs. Abbott as an example of what a
woman can accomplish by sheer force of
character and determined effort. When but
a child of seven or eight her father moved
from the North into a slave state where
there were no public schools. She there-
fore grew to womanhood without the
knowledge even of the common branches
of learning which now every child gets in
the schoolroom. In the face of poverty
and in spite of opposition on the side of
near relatives and friends, she came to this
school and paid her way by manual toil in
the kitchen, dining room and hallways. The
time she spent here covered a period of four
years. More or less of the time she was
called home to minister at the bedside of
the sick and suffering. She always returned
to take up the broken threads in the class-
room as best she could. Starting at the
very foot of the ladder of an intellectual
career she steadily ascended. It was with
great pleasure her teachers watched the un-
folding of her latent powers year by year.
Possessing good natural ability to begin
with her unflagging industry and the

strength of her vigorous constitution laid
for her a foundation for the future upon
which she will be able to build a career
which will be not only an honor to the
school which she so deeply loves but a help
to Spiritualism and every other movement
for human welfare.

It ought to be said that in this work Mrs.
Abbott's home has not suffered by her ab-
sence. Other hands washed the dishes and
swept the floors equally as well while she
was winning laurels in the class room and
in the intellectual realm. Must woman be
forever denied the divine right of self im-
provement because nature has ordained her
by her physical structure to be the bearer
of babies? Not so. Innumerable are the
women, who, like Mrs. Abbott, can be loyal
to husband and children and home and at
the same time not be disloyal to them-
selves. Why should not every woman be
encouraged to make the most of herself?
Why should not Mrs. Abbott's course be
followed by hundreds of women?
A. J. Weaver.

Medical Examiner Harris.

We felt to acknowledge the brave spirit
manifested by Dr. Harris in his action cur-
rently reported last week, to the effect that
he was convinced that he had testified in
error in the Tucker trial. With no denial
from him we felt warranted in accepting the
report as fact. If we must hold as an ideal
the action we attributed to him, so let it
remain. From the prominence given by us
to his reputed action, we feel compelled to
place in our columns his signed statement
now given through the press.

Dr. Harris' statement is as follows:

"Recently I read the stenographic report
of the proceedings in the Tucker trial.
Most of the testimony I had neither heard
nor previously read, except from medical
testimony, which I heard in full.

"Of my own motion, without suggestion
from any person except one to whose judg-
ment I always defer, I was compelled to
start investigation, and review with great
care and study my own evidence, to see if
by any possibility I had in any way erred in
the conclusions which I had reached and
which I stated as my deliberate opinion.

MY RESPONSIBILITY.

"I gave careful, continuous and ex-
haustive study to the questions submitted
to me by the prosecuting officers, and I
was especially charged to investigate and
demonstrate everything that might inure to
the benefit of the accused. I thus felt that
a great responsibility was imposed upon
me. I testified in full recognition of this
condition.

"Excessive anxiety to eliminate any ques-
tion of the accuracy of my stated conclu-
sions led me, long after the trial, to review
with equal care all the elements of my own
study, investigation and testimony as well as
the evidence in the case. While I was so
engaged in this review, a person represent-
ing himself to be a reporter from the Post
called upon me. He stated that I was
going before the Governor and council.
This I promptly denied.

"In the short chat which followed, I
stated that I was making new investiga-
tions into the possibility of the wounds hav-
ing been inflicted by the weapon in evidence,
and I said that, as far as I had gone, it
seemed to me impossible, assuming the pos-
tulate, that a slit in a very tough, gristly
material could be made with the back of a
knife.

"I feared that I might have proceeded
upon an incorrect predicate to an errone-
ous conclusion. My experiments with the
weapon, held as I had assumed it to have
been held, failed to confirm my former
opinion. I was then apprehensive that I
had testified erroneously in this single par-
ticular. I had more conversation about
other features of the case absolutely dis-
tinct from things medical.

CONTINUED HIS STUDY.

"To counsel and some friends of the ac-
cused who called on me in consequence of
publications of alleged statements by me, I
stated the facts as above in full, and ex-
pressed my willingness, in case I was con-
vinced of what then seemed to me to be the
fact, to either write to the Governor and
council or make an affidavit, but I continued
my study and investigation.

"Before I had a chance to make a third
experiment, it occurred to me that if, what
had never occurred to my mind before, the
weapon had been plunged into and clear
through the breast bone itself, or the gristle
at the end, it was entirely possible that this
particular wound had been caused by the
single edged knife. Further experiment
absolutely demonstrated that fact and all
reason for modifying my original opinion
was eliminated. My testimony at the trial
has been absolutely confirmed and verified
as correct.

"I was, and have been, simply seeking for
the truth. Had I at the end been convinced
of error, I hope and believe I should have
had the courage to admit it, especially in a
case involving a human life. For a person
who is convinced he has made a mistake to
refrain from saying so, either from pride
or shame, seems to me unpardonable.

REGRETS RAINING HOPES.

"If hopes have been excited by any in-
direct statement of possible results of an
unfinished examination, I am sorry, but
even that cannot compare with the mental
suffering caused by the torrent of criticism
which has nearly made me ill and thrown
my wife upon a bed of sickness with pos-
sible results I do not like to contemplate.

"Certainly one would be deserving of
blame and criticism if upon insufficient
study and investigation he had declared a

false conclusion; but surely a frank, though
mortifying, confession of error if it existed
ought not to justify abusive comment.

"It is also instructive to public officers to
have it demonstrated that a faithful, honest
performance of scientific and dangerous
duties entailing months of dangerous illness
and years of suffering, service covering a
period of thirty years, affords no protection
against a whirlwind of criticism and mis-
representation at the mere intimation that
he may perform an act of justice requiring
the greatest degree of moral courage."

Francis A. Harris.

Boston, May 26, 1906.
We do not presume to comment. Dr.
Harris' explanation is before the reader.

List of Camp-Meetings, 1906.

MASSACHUSETTS.

Onset, July 22 to Aug. 26; Dr. George A.
Fuller, Chairman.
Lake Pleasant, July 29 to Aug. 27; Albert
P. Blinn, secretary, So. Harwich, Mass.
Harwich, July 8 to July 22; Mrs. Mary B.
Small, secretary.
Unity Camp, Saugus Centre, June 3 to
Sept. 30; Mrs. A. A. Averill, secretary, 42
Smith St., Lynn.
Camp Progress, Swampscott, June 3 to
Sept. 30; B. H. Blaney, secretary, 150 Elm
St., Marblehead, Mass.

MAINE.

Verona Park Camp, Aug. 13 to Aug. 27;
F. W. Smith, secretary, Rockland, Me.

CONNECTICUT.

Niantic, June 11 to Sept. 8; George
Hatch, secretary, South Windham, Conn.

NEW HAMPSHIRE.

Sunapee Lake Camp, Blodgett's Landing,
July 30 to Aug. 27; Lorenzo Worthen,
secretary, Hillsboro Bridge, N. H.

OHIO.

Lake Brady, July 1 to Sept. 2; A. G.
Keck, secretary, Akron, O.
"Central Ohio Camp," Beulah Park
(near Columbus), June 3 to June 24; the
secretary may be addressed, "Secretary,"
55 McDowell St., Columbus, O.
Ashley Camp, Ashley, Aug. 6 to Aug. 27;
Mr. Will Randolph, secretary, Ashley, O.
Mantua Camp, Mantua, O., July 9 to Aug.
27; F. H. Sherwood, secretary, Mantua,
Station, O.

NEW YORK.

City of Light Assembly, Lily Dale, July
13 to Aug. 28; Laura G. Fiken, Gen. Man.,
1047 Carmen Ave., Chicago, Ill.

MICHIGAN.

Haslett Park, Aug. 6 to Sept. 3; D. R.
Jessop, secretary, Williamston, Mich.
Island Lake, July 22 to Aug. 28; H. R. La
Grange, secretary, 185 E. Montcalm, St.,
Detroit, Mich.
Grand Ledge, July 21 to Aug. 21; J. W.
Ewing, secretary, Grand Ledge, Mich.
Forest Home, July 30 to Aug. 20; Mrs.
Ruth Eastman, secretary, P. O. Box 69,
Mancelona, Mich.
Vicksburg, July 30 to Aug. 20; Mrs. Jean-
nette Fraser, secretary, Vicksburg, Mich.

IOWA.

Mount Pleasant Park, Clinton, Ia., July
20 to Aug. 26; Mrs. M. B. Anderson, sec-
retary, Clarksville, Mo.

WISCONSIN.

Wanewoc Camp, Unity Park, Wanewoc,
Aug. 5 to Aug. 27; M. M. Blish, secretary,
Wanewoc, Wis.

INDIANA.

Chesterfield Camp, July 15 to Aug. 27;
Mrs. Lydia Jessup, secretary, Anderson,
Ind.

WASHINGTON.

New Era Camp, July 9 to Aug. 4; Rev. G.
C. Love, president, 354 College St., Tacoma,
Wash.
Edgewood Camp, July 30 to Aug. 20;
Mr. George E. Knowlton, secretary,
Tacoma, Wash.

CALIFORNIA.

Harmony Grove Camp, Escondido, Calif.,
Aug. 6 to 20; T. J. McFeron, secretary, 538
Fir St., San Diego, Cal.
Los Angeles Camp, Mineral Park, June
25 to July 25; Mrs. Nettie Howell, pres-
ident, Los Angeles, Cal.

NEBRASKA.

Franklin Camp, Sept. 1 to Sept. 17; D. L.
Haines, secretary, Franklin, Neb.

KANSAS.

Winfield Camp, July 15 to July 25; Mrs.
Maud K. Gates, secretary, 807 No. Manning
St., Winfield, Kan.
Forest Park Camp, Ottawa, Kansas, Sept.
15 to 25; Jacob Hey, secretary, Overbrook,
Kan.

"I have to be exceedingly thankful for my
friends—they are the gift of grace. I bless
God for coming into their presence, for
looking into their eyes and having recogni-
tion. It is worth all that it costs to come to
them. Indeed and indeed it is. I would
take a thousand pains and penalties again
to know the gladness of a staunch friend at
the back of me, one who was not afraid to
claim what was right. It is just splendid
to experience this in need. It raises our
estimation of the value of man to man. It
gives us an image of excellence that is
grand. I cannot but admire and bless it.
There are such visible to the eye, there
are such which the curtains of light hide
from our seeing. These are the true
treasures and pearls of the heart.—William
Brunton.

The Question Bureau.

CONDUCTED BY W. J. COLVILLE.

This department of the "Banner of Light" is not intended for personal matters, but for the consideration of questions of general interest, and as such, it is intended to be a medium for the expression of the opinions of the readers of the "Banner of Light" on the various questions of the day.

Questions and Answers

Question by C. W. P. Sydney:—Does not "suggestion" encourage self-conceit, from the bad spirits which are so numerous in the natural and spiritual worlds, being the objectifying of the thoughts of the worldly operator causing the subject to do many foolish and injurious things, which would not be gone through if bad ideas were not suggested to a normally spiritual minded person? The Power of thought being so great has more influence for bad than for good. The spirit is never asleep as Hypnotism implies.

Answer.—The extraordinary statements which follow the above question are so totally at variance with all that we hold to be true that we are in honesty compelled to take directly opposite views of "suggestion" from those expressed by our questioner. In the first place, it is not reasonable to suppose that suggestive treatment is usually given by exceptionally conceited people, consequently there is no ground for assuming that suggestions when received and acted upon stimulate undue conceit in a recipient; we may however suggest that an additional amount of legitimate self-conceit is often a great boon to a depressed and self-deprecating patient, and as many of this class apply to mental practitioners for relief it is quite frequently necessary to suggest self-confidence to a timid and downhearted applicant. Now as to "bad spirits" it seems to us incredible that when people are devoting their lives to useful work, or when honestly seeking help to live more usefully, they should attract such undesirable unseen influences in place of the benevolent intelligences who are always ready to lend assistance to those who seek their aid. A good moral lesson may be taught when we are warned against indulging depraved desires because such may link us with the forces of darkness, but no possible ethical teaching can be conveyed by starting a theory that evil is more powerful than good. Nothing is so utterly untrue as that hideous nightmare superstition which takes its rise in the horrible doctrine of essential human depravity, a theory which all enlightened spiritual philosophy completely disowns. We sympathize with every rational outcry against foolish practices indulged by showmen who pose as hypnotists and make their "subjects" do all manner of ridiculous things merely to show their power, but even when folly is manifest there is no evidence of any criminal proceeding. What we most positively deny is that the power of thought is greater for evil than for good; we stoutly maintain that it is immeasurably greater for good than evil. The spirit truly is never asleep and that vigilant spirit which is the higher self of every one of us keeps watch and is always on guard against the incursions of the evil which arises on the lower or outer planes of our existence, but can never touch the citadel of our innermost life. Without advocating hypnotism, which is a doubtful subject, or endorsing anything like all that passes for "suggestion" we are prepared to maintain that by far the greater part of "suggestive" practice is actuated by good intentions and accomplishes much more benefit than injury to all concerned. There are dark exceptions to the general rule as there have always been perverters of noble gifts, but we need not dread these for we can steer entirely clear of the motives which lead to such baneful results. A "normally and spiritually minded person" is not open to the influence of vile suggestions, if such be given, for they will prove entirely at variance with such a person's interior dispositions. We have witnessed a great many hypnotic and other experiments which have abundantly confirmed the main position of T. Jay Hudson concerning suggestibility. Many persons talk and write at random concerning "suggestion" in a manner to make every experienced suggestionist believe that they know next to nothing of a practice they hysterically decry. It is never easy to make any suggestion take effect unless it be like sowing seed in fertile soil. To accomplish successful results easily in the practice of suggestive therapeutics it is necessary that sender and receiver of a mental message should be largely in accord and as natural rapport sometimes exists between persons outwardly strangers to each other results are not unfrequently obtained which mystify the general public, but admit of ready scientific interpretation.

W. J. Colville in New Zealand.

To the Editor of the Banner of Light:

The good ship "Sierra" after a prosperous voyage arrived safely at Auckland the northern part of New Zealand, Monday, April 16, 4 p. m. The day being Easter Monday, which is a Bank Holiday all over the British Empire, we found places of business closed, but places of amusement in full swing. Crowds were in boats in the harbor and the throng at the landing stage was enormous. I was pleased to meet a number of friends who had not forgotten me during my four and one-half years absence, and I was at once escorted to the delightful home of Mr. and Mrs. Lemmon and family where, after a delightful English tea, a number of friends assembled to enjoy a social evening. There were no formal exercises, but I should have been announced for a public lecture had there been any certainty as to the arrival and departure of the steamer. Three excellent organizations in Auckland, the Spiritualist Society, the Progressive Thought Society and one branch of the Theosophical Society were represented and a good offer has been made me to work in that beautiful city for a few weeks as soon as my engagement in Sydney is over. The brief visit of Mrs. Laura Fiken was mentioned as a very pleasant episode and many very kind words were uttered by residents of Auckland concerning several American visitors. It has been my good fortune while on the sea to make the acquaintance of Mr. Pritchett, U. S. Consul, now stationed in New Zealand. Mr. Pritchett, with his wife and daughter, make a delightful addition to the American element in the population, as they are persons of much kindness of disposition as well as high culture. New Zealand being extremely tall and thin, 1100 miles long, and in some places only a few miles broad, the romantic coast line is visible for more than twenty-four hours on sea. The water as we passed through it was blue as turquoise, the sky clear and bright, flecked with a few fleecy clouds, the air bracing, but balmy. April (which is the equivalent of October) is a charming month in New Zealand and though I could not truthfully assert that the scenery of the Southern Hemisphere surpasses that of the Northern, it is quite within the limits of veracity to say that the "Switzerland" of the Pacific is unsurpassed for beauty and general desirableness in any section of the globe. As the ship did not continue its progress to Sydney until early next morning, I spent a long evening on the shore and gleaned many interesting facts concerning the present condition of the country. Improvements have been numerous and substantial during the past few years and there is every evidence of a steadily growing prosperity, though there are happily no symptoms of a "boom." The general impression on entering Auckland through its magnificent harbor, one of the finest in the world, is of a picturesque, thriving city set on a hill, girt by the sea and surrounded by mountains. Many of the public buildings are beautiful as well as substantial. An air of British solidity is combined with the less stately but more artistic outlines of Southern California. The British flag and British money, accentuated by the arrangements and furniture of most of the hotels and private residences, make the visitor feel decidedly on British soil and it is quite curious to hear grown men and women who were born in New Zealand speaking of going "home" to England. From Christchurch (nearly six hundred miles down the coast) I received several letters requesting me to spend as much time there as possible on my "stop-over" when returning to California. Liberal thought and earnest interest in every aspect of spiritual philosophy is ripe in New Zealand at present and the same is equally true of Australia. From Sydney, I received advance information that all arrangements were made for me to plunge into active work after one day's interval. A very fine hall had been engaged for two lectures, Sunday, April 22, and a smaller hall in the same building for every day in the week in addition to some work in the suburbs. Henry Carden, editor of "Progressive Thought," a truly excellent magazine made all advance arrangements and is running my lectures in connection with his periodical on a thoroughly satisfactory basis. Quarters had been secured for me at the Hotel Australia which is a magnificent hostelry superbly appointed and excellently managed and I was surrounded on landing with a host of old friends and many new ones. The entrance to Sydney is extremely beautiful; its harbor is entirely unexcelled. Concerning the ship "Sierra" I have only words of praise to speak. Captain Hondette and all the officers and crew exert themselves to the utmost for the comfort and safety of the passengers who, considering the length of time on the ocean, certainly get good value for the dollars they spend. I enclose a mention of the inspired musical performance of a very remarkable young Australian lady who is drawing crowds to her concerts and is the centre of much personal interest. I will send notices of lectures and various items of news for your columns as time and opportunity permit, and I dare say many of your readers will be interested to get an occasional inkling of how we are spending our winter, while you are basking in the heat of summer. At present, we are blessed with a splendid autumn. Sydney has grown considerably, though not phenomenally since I last saw it. It appears flourishing in all directions and has now including suburbs, a population of about 560,000. I am sending a few more Questions and Answers so as to keep the Department from complete starvation.

Yours sincerely,

J. W. Colville.

Waverley Home.

Waverley Home, May 27.—One of the greatest factors in life for humanizing and spiritualizing the nature of man, is the capacity of the human mind to contemplate, enjoy, and glory in the wonderful transformations in nature that occur from month to month. Each month and each season of the year produces a combination of beauty peculiar to itself. At this season, myriad forms of vegetable and floral life are springing up from the ground, each striving to perform its allotted task, and they are loyally seconded in their efforts by the genial sun and the weeping clouds; this silent procession of the ever changing forms of beauty that is passing before our eyes each month, captivates us, humanizes us, softens our hearts and arouses in our nature tender memories, love and affection. "Blessed is he who loves Nature, for she is guided by the hand of God." This being so, dear friends, I invite you to come out here Sunday, June 3. The grounds and surroundings never looked brighter and fresher. Much time and labor have been expended in freeing the trees and shrubbery from the moths; the foliage on the trees is most luxuriant. Next Sunday, in addition to the beauties of the adjacent park, we shall have mediums and speakers present to give voice to loved-ones in spirit, and to point out to us the way for our spiritual progress.

J. H. Lewis.

The texture of the tug is far more important than the burnish of the buckle.

American Society for the Study of Alcohol Inebriety and Other Narcotics.

The Thirty-sixth Annual Meeting of this Society will be held in the parlors of the Hotel Vendome, Commonwealth Ave., Boston, Mass., June 5th, 6th and 7th, 1906. The sessions will be held from 9 a. m. to 10.30 a. m. each day. The President, W. S. Hall, of the Northwestern University, Chicago, Ill., will deliver the Annual Address, June 5th, at 9 a. m., on "The Influence of Narcotics upon Metabolism." Vice-President Dr. T. H. McNicholl, of New York, will read a paper on "The Effects of Alcohol on School Children." Prof. T. S. Mays, of Philadelphia, Pa., will read a paper on "Alcohol and Tuberculosis." The Hon. President, H. O. Marcy, M. D., LL. D., of Boston, Mass., will give an address June 6th, at 9 a. m., on "The Influence of Inebriety in Railroad Accidents." Dr. J. H. Kellogg, Supt. Battle Creek Sanitarium, will read a paper on "The Effects of Alcohol on Digestion." Dr. T. N. Kelynaek, Sec. of the British Society for the Study of Inebriety, London, Eng., will read a paper on "The Effects of Alcohol on the Nervous System." The first Vice-President, Dr. L. D. Mason, of Brooklyn, N. Y., will give an address Thursday, June 7th, at 9 a. m., on "The Psychic Treatment of Inebriates." T. D. Crothers, M. D., Sec. of the Society, Hartford, Conn., will read a paper on "The Teachings of Alcohol in School Books." H. A. Rodebaugh, M. D., Supt. Park View Sanitarium, Columbus, Ohio, will read a paper on "Some Psychic Problems Connected with Alcoholism." David Paulson, M. D., Supt. Hinsdale Sanitarium, will read a paper on "Scientific Dietetics in the Treatment of Inebriates." C. H. Woodbury, M. D., Supt. Foxborough Hospital for Inebriates, will read a paper on "Some Hospital Experience in the Treatment of Inebriates." V. A. Ellsworth, M. D., Supt. Washington Home, Boston, Mass., will read a paper on "Some Statistics of Inebriety." Curran Pope, M. D., Supt. Pope Sanitarium, Louisville, Ky., will read a paper on "Treatment of the Morphine Habit." Papers have been received to be read at this meeting from Dr. LeGrand, Supt. Hospital for the Insane, Paris, France, on "The Biological Study of the Alcoholic Problem." Also from Sir Victor Horsley, London, Eng., on "The Effect of Alcohol on the Human Brain." A very cordial invitation is given to be present and take part in the discussions of these very important topics. The subject has attracted such prominence that every medical man should be interested. The Journal of Inebriety publishes all these papers, together with other matters pertaining to this subject, and should be read by every physician of the country. Address T. D. Crothers, M. D., Sec., Hartford, Conn.

PASSED TO SPIRIT LIFE.

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

SARAH M. TILTON.

From her home in Seabrook, N. H., May 11, 1906, Mrs. Sarah M. Tilton, age eighty-eight years, ten months, eleven days, passed to spirit life. Mrs. Tilton has been a firm Spiritualist for many years. She was a medium and for years held meetings in her home, she being the speaker. All her family had gone on before and she was anxious to go to meet them. We shall miss the dear form, but know our loss is her gain and we rejoice to know that she is free from pain and suffering.

A Friend.

V. S. U. Sunday Services at "Waverley Home."

The first Sunday in June at 2.30 the opening service will be held. Among others who will take part in the exercises will be Mrs. Minnie M. Soule of the "Banner of Light" staff, Mrs. B. W. Belcher and Mr. Irving F. Symonds, President. The grounds are in beautiful condition and the country about it entrancing. Following this session circles will be formed and general good fellowship prevail.

It is hoped that the satisfaction so often experienced by those lovers of peace, harmony and good cheer who have been attending these services for the past few years, will be repeated this season, and if those attending go with love in the heart these blessings will be theirs.

THE DROWNING SAILOR.

Mary E. Blanchard.

(Written for the Banner of Light.)

Into thy depths, O Sea,
Into thy strong embrace,
Come I at last to thee,
I, who have run my race.
Open thy gates of pearl,
Open thy doors of gold,
Here, where the foam and whirl
Ends at the coral world.

Sweet, sweet,

Sweet

Are thy manifold

Treasures.

Here, in the dim I lie,
Soothed by thy siren song,
Hark! how its melody
Murmurs the caves among.
Closer I feel thy breath,
Closer thine arms enfold,
Yea! and the thrill of death,
Steals through thy kisses cold.

Sweet, sweet,

Sweet

Are thy manifold

Pleasures.

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—OR—

The Way to the Ideal Life.

—BY—

J. W. WINKLEY, M.D.,

Editor of Practical Ideals and Author of "John Brown the Hero: Personal Reminiscences," etc.

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Our Home Circle.

EDITED BY
MINNIE RESERVE SOULE.

A MORNING ORISON.

Rev. H. S. Geneva Lake.

Behold the sunlight glisten
Upon the brow of Night!
Behold the song-birds listen
And bathe themselves in light!

Feel now the silence quiver
With faintest touch of noise,
And through the Earth, a shiver
Of coming noontide joys.

The azure skies are bending
To bless the blooming heath,
And life, fresh life, unending,
Springs from the soil beneath.

O mystery of being!
The consciousness to know!
The breath, the sense of seeing,
The hearing all things grow!

Oh God! Eternal Fountain!
Unwrought, unfettered, free,
My soul ascends Life's mountain,
To drink new draughts of Thee!

A LINK IN OUR GOLDEN CHAIN. GIVE THE SOUL A CHANCE.

The air is full of birdsong and odors of sweet flowers. The sunshine falls on the velvet hills, green and cool and beautifully calm; the sparkling waters reflect the white billows of cloud and the caressing winds touch softly the young leaves on the trees. The magical power of awakening life starts into action every budding tree and blade of grass, every beast and bird and every germ of life, deeply hidden though it be.

The world is finding God and upward springs with heart aflame to write its living word on the tablets of the enfolding atmosphere.

The windows are open and the music comes floating through, the doors are ajar and the soft balmy air rolls in.

"Come out, come out and join in our devotions; come out, come out and catch the spirit of our communion; come out and listen to our hymns of praise."

Bird and flower, butterfly and bee, are calling to their elder brothers inside the brick and stone and wooden dwellings.

"It is a lovely day, mamma, come out and see," and the children gaily capture the tired little mother as she vainly pleads that same old excuse "I haven't time." They capture her and they pull her with enthusiasm that runs into playful roughness, out into the yard where dandelions in yellow glory, await her coming. They scamper after the butterflies, they whistle on the grass blades, they clap their hands in glee at the birds and in a brief five minutes have smoothed the wrinkles from mamma's forehead and coaxed a merry tone into her voice.

The beauty and the gladness of the sweet May day have entered in and glorified the home and the homely duties.

Just a bit of a back yard where the grasses grow, the blue sky overhead, a feathered choir in some neighboring trees; but there the undimmed and unencumbered soul of a little child caught the message of the springtime and led a weary mother into the path of peace that day.

We grow so accustomed to the beauty that everywhere greets our eyes that we hardly see it at all and fancy that there is nothing in the sky or air or the earth beneath our everyday world that can exalt or glorify our existence. So much attention we give to the mere mechanism of living that we have little time or energy for the beautiful and wonderful expressions of God in the world of nature.

Ah, surely we ought to be more than simply engineers and firemen spending life and strength in one stupendous effort to keep a machine running at utmost speed that a soul may be whirled from station to station.

And such engineers we are, too. Flying over the dusty highways of life, clattering, leaping, bounding, smashing and crashing, anything to "break the record," and woe to the hand that would stop our speed, and at the end landed in a spiritual kingdom—a broken wheel, the soul—a weary, frightened, dizzy passenger with no conception of the real and sane pursuits of the spiritual life.

The Great Spirit hangs his banners in the sky, writes his precepts on the grasses, speaks his commandments through babies and the birds and calls to us through every upreaching, growing thing, but the ugly creaking of the material life makes discord in the harmonious orchestra of His world and drowns the sweetest tone of all the glad song of triumph.

This is a spiritual world and a spiritual life today and the body is but the vehicle of the soul.

Step out into the garden and let the soul take breath in the uncontaminated atmosphere of its native element.

Let the sunshine fall upon it and the lily-bells swing perfumed censurs for its delight. Let the soft breezes stir it to its depth and the birds blithely answer its appeal for sweet sounds.

Then will the simple meal be as manna from the heavens, and the duties of the day become as lofty service for a growing soul which neither feels nor knows the galling chains of self-imposed slavery to the vehicle which bears it to its goal.

M. M. S.

Fishermen Say Fish Shed Their Scales.

Do fish shed their scales, is asked by Dr. Marett Sims in the course of a paper on the development of fish scales published in the latest issue of the Quarterly Journal of Microscopical Science. The author leads

up to this question by referring to the theory that the age of fishes can be determined by counting the number of lines of growth in their scales. This theory he is disinclined to support, one of his reasons being that scales first develop at different periods in different parts of a fish's body, so that if any comparison be made of their lines of growth the scales should be taken from the same region.

The author states that experienced fishermen on the east coast of Scotland are fully convinced that such "moulting" does take place, more especially among fishes that have recently spawned. It is said to be especially noticeable in the herring; and the author remarks that, in view of the ease with which the scales of that fish become detached, such a replacement would, prima facie, seem to be highly probable.

Even if such shedding and replacement do take place, it might be urged that it need not necessarily invalidate the value of the rings of growth as an age test, as the scales might be reproduced with the same number of growth lines as those the new scales have replaced.—Search-Light.

Barnaby and Graycoat.

Once there was a donkey named Graycoat. He was a good donkey, when he wanted to be, but he never wanted to be good more than once or twice a year. He belonged to a man named Barnaby. One morning Barnaby awoke and went to harness Graycoat. Graycoat was very amiable indeed, and trotted out with the wagon as gently as a lamb. "This is fine," thought Barnaby, "I will be early to market." But just as he finished thinking it, Graycoat stopped.

"What is the matter?" asked Barnaby. "I want two of those roses," said Graycoat, "one on each side of my head." "Nonsense!" said Barnaby. "Go on." "I won't go on," said Graycoat, "unless you give me the roses."

So Barnaby got down and gave him the roses.

They made Graycoat look very fine, and he was so pleased that he went on again quite fast.

"I will get to market in time yet," thought Barnaby to himself. "This is pretty good isn't it?" But just as his thoughts got to the question mark, and before he had time to answer himself, they came to the cross-roads and Graycoat stopped. "What's the matter now?" asked Barnaby.

"I'm hungry," said Graycoat, "and I'll take the wrong road if you don't get me some blackberries."

So Barnaby had to get down and waste ten minutes picking blackberries. When Graycoat had eaten the blackberries, he went on again.

"This is all right," said Barnaby, after they had gone another mile. "I'll get to market before it closes." But at that instant Graycoat stopped. "I'm hungry again," he said. "Give me some straw."

"I haven't any," said Barnaby. "I'm going to buy some at the market."

"Then give me your hat," said Graycoat. "I'll eat that."

"Indeed I won't give you my hat!" cried Barnaby.

"Then I won't go on," said Graycoat.

So Barnaby gave Graycoat his hat, and Graycoat ate it up—every bit of it. Then he went on again, but not very quickly, and he jogged into the market place just as every one was leaving.

"Now you see," said Barnaby, "we are too late."

"I don't care," said Graycoat.

"Now we must go home again," said Barnaby, and he turned Graycoat around.

Graycoat was good for about fifteen minutes, and then he saw some lovely red apples hanging on a tree.

"Unless you get me some of those apples," he said, "I won't go on."

"I don't care," said Barnaby, "I am in no hurry."

So Graycoat waited about half an hour and Barnaby took a comfortable nap. Then Graycoat went on again.

"Never mind," he said, "I know what I'll do." So he went on till he came to the crossroads, and then he said, "If you don't get me some of those peaches up there, I'll take the wrong road."

"I don't care," said Barnaby, "only you won't have any place to sleep tonight if you get lost."

So Graycoat changed his mind and went on. He was pretty good the rest of the way home, and he really did feel quite hungry when he got to the stable again. He was just thinking of his nice bin of straw when Barnaby said: "I'm sorry I haven't any straw for you. We got to the market too late to buy any." And he left Graycoat by himself.

Graycoat thought a good deal that evening. And the next morning there wasn't in all the country a nicer, gentler, sweeter, kinder, or more obedient donkey than Graycoat.—Doris Webb, in Children's Magazine.

Saved from the Earthquake by Spirit Mother.

In a recent letter from the eminent psychic, G. L. Lane, Boston, Mass., was recounted the saving of his sister by their spirit mother.

The sister was visiting in San Francisco and expected to remain beyond the date of the earthquake, but one week previous to the "quake" for three days, she constantly heard a voice saying, "Go, Hattie, go, Hattie." A sense of great fear came over her and leaving valuable matters untended to she returned to her home in another state. The entire street where her hostess lived and where her business interests were, was wiped out.

Such is the glorious work of the true, noble spirits desirous of teaching and saving humanity.

Chicago, Ill.

J. Barton Stewart.

Dr. Fridtjof Nansen, the explorer, who, should Norway become independent, bids fair to be his country's president, told an American visitor an amusing story of a Norwegian girl who came to the United States.

"This girl," said Dr. Nansen, "journeyed to the United States in search of employment. She was taken into a household as a cook, but failed to give satisfaction. Nearly everything she undertook ended in failure, and, finally, the lady of the house asked, desperately:

"'Norah, is there anything you can do?' "Yees," responded Norah, with a grin, 'ay can milk reindeer.'"—Harper's Weekly.

The Answered Prayer.

Louise Franklin-Miner.

(Written for the Banner of Light.)

They who sleep beneath the rod
But live eternally with God.

Why weepest thou Ben Adhem? Askest thou

Dear Allah, why so lately thou hast called hence

The children of my soul: Life of my life,

Of my joys that I loved more than life.

Yet still I ask, why shouldst thou weep?
They live, and have a better life than thou
Couldst know, until thou shed this garb

of
Earthly dross, and rise unto a higher
sphere than this.

Thou prayed me only yesterday, Ben

Adhem,

Thou thyself made me this prayer,—to

keep

Thy sons from error's way, to lead them

unto

Life, and endless days of peace and joy."

And now because thy prayer has answered

Been, thou dost rend thy garments, and put

Ashes on thy head: and fasting weep as if

A great calamity had fallen on thee, in

answer

To thy prayer.

Oh Gracious Allah! Thou, whose face

dost shine

Like noonday on the highest mountain top,

Pardon thy humble servant that he dares

To raise his voice to answer thee. Thy

words

Are just. Yet when I prayed to thee, my

sons

To keep within Thy care, I asked but this:

That thou wouldst guard them here in

life,

And when their count of years were full

Take them from hence unto a home of

bliss.

Ungrateful servant thou! dost think thou

Knowest best? Thinkest thou that ought

could

Keep thy sons from sorrow's pangs or

bitterness

Of soul, while garbed in this poor robe of

mortal flesh? Selfish art thou to wish

them back

Again, because thine eyes delighted in their

boyish-gauche.

Alas! Most gracious Allah, now I tread

the

Weary way of life alone. No childish

laughter

Greets mine ears at even, no happy faces

look

Up into mine. Alone I sit beside my cheer-

less

Hearth and weep. The light of life gone

out.

My name lost to posterity. Alas! Alas!

that I

Shouldst see this day, when thou in anger

Took my sons away.

Thine eyes are blind Ben Adhem, surely

they

Are hidden that thou canst not see.

Behold I touch them, look around thee

now!

Sayest thou, thy children have gone far

away?

Behold they stand beside thee, closer

now

Then when thou held them on thy knee at

even.

Their happy voices ever whisper words

of love to thee,—

But that thine ears were filled with sorrow's

Moans, thou shouldst hear. But that

thine eyes

Were filled with tears thou might have seen.

They but await thee where no sorrow

comes,

Where weeping never dims the eyes; and

where

No partings come to mar their joyous

days.

So dry thine eyes and clothe thyself in pur-

ple

And fine linen. Rejoice that these thy

sons

Have entered into life, not death.

Ben Adhem woke, his dream was past
But he rejoicing clothed himself anew.
He called his servants, "go! prepare a
feast," he said.
"Go out and bid all men to come." For lo!
mine
Eyes are opened that were blind, and now
I see.
I would tell all the world, that all may
cease
To weep. Rejoice with me my friends,
for lo!
My sons I mourned as dead, have entered
into endless life instead."

The guests arrived and looked in great
amazement
Then shook their heads, and whispered,
To each other,—this in truth is very sad
Lo! grief has made our friend Ben Adhem
mad.
To those that live in darkness it is better far
To give a taper, than tell them of a star.

SPIRIT

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM-
SHIP OF
MRS. MINNIE K. SOULE.

INVOCATION.

O Spirit of Infinite Tenderness and Wisdom and Love, how we yearn to come into some understanding of the wonderful expressions of that love and wisdom. How we aspire to ourselves express more of the beauty of the perfect life: that sweet, spiritual unfolding that breathes itself out on a world weary and heavy with heart-ache and pain and carries peace and joy. With this purpose, this lofty ideal always before us, there is no turning back, no yearning for the things of the past, no desire to mingle with the more material conditions of life, but always a reaching for the pure and the perfect. So we would keep our ideals ever before us, so we would pray earnestly to always see through every dark cloud or every painful condition the ideal shining through, and though our feet may be weary and though our hearts may sometimes feel discouragement, we would seek always to overcome these things and strive ever to go forward. O the world is so full of sorrow! The death angel stalks about with such awful mien and homely guise that we, who understand that it is with a smile of peace that he comes to open the door to a larger life, make effort to make it clear to every sorrowing heart. So may these who come this hour to send a message to their own be strengthened by our steady purpose, our undaunting faith and our unflinching courage. Amen.

MESSAGES.

Elizabeth Weeks, Durham, N. H.

There is a spirit of a lady who comes over to me in such a gentle way and immediately when I come into contact with her I find that she was a Quaker and she says, "Yes, I was. My name was Elizabeth Weeks, I lived in Durham, N. H. While I believed in the Great Spirit and in the spirit-life, I didn't understand anything about direct spirit communion. I think that people grow calloused to the importance of the spirit-life and they take it so much as a matter of fact that when a man is dead that is the end of him, that it seems to bring more disturbance to let the truth in than it does to let him go along in his way. It is almost like insisting on a woman making herself clean and presentable and a good housekeeper because it is the true way to live and she will be happier in the end. She inevitably makes a good deal of trouble for herself in the transition from carelessness to cleanliness and doesn't care to know the truth. I don't know that it excuses you people from the duty that falls on you as discoverers of a fact because it is going to make trouble for people to change their methods of living and their habit of thought, but it makes it harder for you than if they were eager and ready to receive the truth. If you can first get people to set themselves apart as truth-seekers, any revelation of truth will be received gladly and that is what we Quakers tried to do, to cut ourselves off from the material demands, from strife and combat and poverty and stand ready to receive the truth. So in the spirit-life, the Quakers are active and ought to be of more help to you in your work. I would like to send this message to my friend Mrs. Hubbard, and tell her that it is all I can do to keep from influencing her to a degree that will make her my subject. She is so responsive to my influences that I am able to turn her about at will and set her thoughts in certain channels and this I am afraid to do. So I pray the Great Spirit to bring her wiser guides than I am and I will content myself in expressing my love and interest in her. Jonathan is as close to her in his spirit-life as it is well for him to be and if he had opportunity would advise her and help her in many ways, but being so far from developed mediums he is unable to speak the definite word. Perhaps the time will come when she will be able to receive from him as he desires to give. I am gratified to have been able to speak so plainly and at such length."

Jennie Thompson, Meriden, Conn.

There is a spirit of a woman here, probably forty-five years old, with dark eyes and hair and quite tall, rather a large frame and a very clear, sweet voice. She says that her name is Jennie Thompson and she says, "Kindly let me speak for myself. I can hardly realize that at last I have the opportunity to send a message to my husband. His name is George, he lives in Meriden, Conn." It is awfully hard to die and leave the people you love. I didn't want to die, a bit, I fought and fought it and yet it wasn't a bit of use, I had an incurable disease and I was mastered by it. I have got a little boy and sometimes I want to take him in my arms and tell him how much I love him, but it is almost impossible to get close enough to him. I don't like the conditions he is in. I wish I might make changes in the conditions for him because I am just as much his mother today as ever I was, but I am not able to do anything except to see him. One cannot cut off his affection just because he is dead and I get homesick to go into the house again, to take life up as I used to have it. I thought perhaps I came here I could find some way that I might tell George how important it is for him to make an effort to connect with me consciously. I know how they put the flowers on my grave and how they think that they are paying attention to me, but I don't care for that. I would rather have one word with them than all the flowers that ever grew. My mother is with me and she urged me to come because she thought I would be happier and calmer. I don't see that the people who belong to the church are in any different place than

the rest of us. If they like that sort of thing why that is the thing for them to do, but they are not any nearer to God than I am and I was not a professed Christian. If I have spoken too plainly, you may cut it out, but I didn't know anything to do except to tell just what I thought. Please make it plain that I love my husband and I am anxious to get to him."

Mollie Douglass, Fremont, Ohio.

There is the brightest little spirit here, a girl about fourteen or fifteen years old. Fair hair, blue eyes and cheeks as pretty and soft as a rose-leaf. She says that her name is Mollie Douglass and she says that she passed away in Fremont, Ohio, and she has a lot of books all around her which shows me she was still in school; and then she keeps putting her hand up on her head as though she suffered so much with headaches that it was a relief when she got out of her body and suffered no more. She says, "I want pa and ma to know that I felt sorry to leave them, but I am happy where I am. I don't see how anyone can help being happy over here. I haven't been sick a minute and I have such lovely times. I study but I don't study so long at a time. I don't have to hurry to get through for graduation and I can tell you it is pretty good to study on a thing until you know it and not have to pass an examination in it whether you know it or not. Bertha is with me this morning, she and I are great friends and we both try to get back to our mothers, but they don't know anything about it. They seem to think that they have had a great cross and that they must be patient because it is God's will. I guess that they would be surprised if they could see that no one ever dies. Why when uncle Charlie came over here he didn't die for a minute, I saw him when he was sick, saw him fade away and the minute he stopped breathing he spoke to me and he said, 'Why Mollie how came you here?' We live with grandmother and she says that she loves to keep the house for us although she must have some liberty and go to missionary meetings, or she would forget that she ever lived in the world. I wish I could tell you about our eating and the house we live in, they are the same and yet they are different and I cannot quite explain what the difference is. I love to crochet and I had rather crochet than eat and I love to do it now just as much as ever. I am glad that I made the shawl for my mother, but I wish she would wear it rather than put it away. I didn't give it to her as a keepsake, I gave it to her to keep her back warm and it will last her a long time even if she uses it right along. Give her my love and give pa my love and tell them I will be right on hand to meet them when they come and they will be a lot surprised to see how lovely it is. Thank you."

The Spirit Made Manifest.

Mrs. Kates and myself had quite a manifestation of the power of the spirit at Conneaut and Orangeville, Ohio.

This power was not of us so much as of the people. All seemed to be infused with earnest desire and sincere enthusiasm. The heaven was at work and the multitude marveled that such wondrous evidence of a life after death could be manifest.

The touching hand and whispering voice seemed to be abroad; and the silent meditations became sacred with an illumination. These things will result with the multitude when they give ear to the spirit. We had their intent listening and frequent applications of precepts given. When the devout soul catches and vibrates with the spiritual melodies of the universe, they will commune with the spirit and realize the joys of a life continuous.

After seven weeks of labor at Conneaut, we were gladdened by a spirit of peace and joy that pervaded the little band of workers; and the goodwill extended by a large number of the populace. A little old-time religion is necessary, and that is of the Holy Ghost kind that was enjoyed by the primitive Christians.

When we shall learn this, then will our associated efforts prosper and the mediums receive the full power of inspiration. The society at Conneaut co-operated with us and gave us free and full privilege to have spirit ministry.

Let us all take good heed.

At Orangeville we were given the use of the Baptist church and are assured that we can have it again, for they are all anxious to hear the truths of life and witness demonstrations of the resurrection. The people here marveled some—but generally accepted the true gospel as preached by the spirits. We were aided here by Mr. and Mrs. C. L. Fell and Mr. and Mrs. A. L. Moffet, who have long desired to let these people see and hear.

Fraternally,

George W. Kates.

Cheyney, Pa.

Dr. MacGullough told his hearers to make "Christ and country" their motto, and said: "Christ must be enthroned. . . . He is the secret of American expansion. He is the great protector of our national life. He is the brightest star in the American firmament. He must be enthroned in our progress, in our principles, and in our politics. Gentlemen, it is your place to crown Him, to carry the colors of Calvary

For Sale by the HANMER OF LIGH

Banner of Light.

BOSTON, SATURDAY, MAY 26, 1906.

Society News.

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

Topic for the Progressive Lyceum.

Sunday, June 3, 1906. "Kindness to every Living Thing."

Gem of Thought: "I will try to be kind to all harmless, living creatures and try to protect them from cruel usage."—Band of Mercy Pledge.

For information concerning The Progressive Lyceum authorized Lesson Paper for the National Spiritualist Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Boston and Vicinity.

First Spiritual Science Church, Mrs. M. A. Wilkinson, pastor. Morning, test and developing circle. Afternoon and evening, regular services. Readings, tests and messages at each service. Mediums and speakers of the day: Mr. Prevost, Mr. A. Hill, Dr. Blackden, Mrs. Sears, Mr. Roberts, Mr. Brewer, Mrs. Reed, Rev. Geo. Vaughn, Prof. Matook, Mrs. Kemp, Mrs. Forester-Graves, Mrs. Fox, Mrs. Peak-Johnson, Prof. Mahomet, Prof. Holland, Miss Wilson. Piano solo, Prof. Milligan. Thursday, May 31, Fifth Anniversary of the Indian Healing Circle. Ice cream and cake served free, no extra admission or collection. Memorial services, Sunday evening, June 3, bringing pictures of and flowers for chairs, for departed loved ones.

First Spiritualist Ladies' Aid Society held its annual Memorial service, Friday, May 25. The platform was artistically decorated with flowers and bunting. The president, Mrs. M. A. Albee, spoke of Mrs. Byrnes and how much all missed her. Mrs. Haidee Hall rendered some very fine solos and Mrs. Waterhouse, Mrs. Mason, Mrs. Whall, Mrs. Annie Chapman, Mrs. Abbott gave many beautiful messages. Miss Etta Willis recited "The Spirit Maiden." Mr. Cleveland sang "Only Waiting," by request. Mrs. Lovering was the pianist. Mrs. C. Fannie Allyn opened the meeting with interesting remarks, followed by a poem—Miss Bernice Abbott gave a whistling solo, accompanied by Miss E. F. Abbott, followed by some very fine recitations. Remarks by Mrs. Willis; messages, Mrs. Maude Litch and Mrs. Belcher. The society takes this time to thank all mediums, musicians and friends who have helped to make this such a successful season.

L. S. I. S., Mrs. Belcher, president, Dwight Hall, 514 Tremont Street, May 24, held the closing meeting of the season and elected officers for the year beginning the first Thursday in October. The president opened with a poem, followed by Mrs. Morgan, Mrs. McLean, Mr. Kellogg and Mr. Shaw. Mr. Cleveland favored with a song and the president closed with communications. The 16th of June the yearly picnic is to be held in Peabody at the summer home of Mrs. Macey. Friends are invited to join and bring their baskets.

The members of the Ladies' Lyceum Union and invited guests closed the meetings for the season with a banquet in Dwight Hall, May 23. After supper, Mrs. Butler and the children entertained the friends in Red Men's Hall. Master Charlie Black, a song, followed by Alison Black with song and dance. Hazel Vinto, recitation; Lester Young, dance; Pauline Pfeiffer, reading; Carrie Engel, dance; Helen Hancock, dance; Wilhelmina Hope, song and dance; Eva Cousins, reading; Ida Johnson and Bernice Tupper, songs and dances; Ina Brown, dance; Ruth Hickey, reading. The floor was then filled with dancers, who enjoyed themselves until it was time for good-night on this, the last meeting for the season of 1905-06.

Malden Progressive Spiritual Society, Inc., Mrs. Alice M. Whall, president, Marcus Hall, May 24, Circle opened with invocation by the president, after which she occupied the whole session in giving messages. Louise Hall, May 27, the Lyceum opened by singing. The general subject, "Sentiment, as Expressed on Memorial Day," was beautifully spoken on by Miss Caston, Mr. Josselyn, Mrs. Whall and the conductor, Mr. Patch. Recitations, by Miss Caston, "Psalm of Life," Miss Marie Saulsbury, "Red, White and Blue." The Lyceum will hold a picnic at Norumbega Park the first fine Saturday, leaving Malden at 10.30 a. m. Afternoon Circle opened at 3.30 with a praise service. Mrs. Caston gave several readings. Miss Maggie Vaughan gave a recitation. Mr. Patch made beautiful remarks. The president related several visions. The evening meeting opened at 7.35 with a praise service. Mrs. Whall was the speaker and worker of the evening. She spoke on the subject, "Memorial Day," and gave many fine messages. Speaker for next Sunday, Mrs. Sarah Belcher, of Marlboro.

American Psychical Research Society, Harvey Redding, president, Malden, Mass. The record for the past year has been more than satisfactory. Excellent attendance, growing interest, able lectures, test mediumship, has characterized the season's work. Mr. Redding is a fine speaker. His intelligent lectures and cultured presence added to his excellent mediumship has won the full appreciation and confidence of increasing audiences. Mrs. Redding has graced the platform every Sunday as an assistant and thus has the bond of sympathy been strengthened. Mrs. Abbie V. Burn-

ham's lectures have added greatly to the interest of the meetings, as has also Mrs. M. E. Dean, who has been a faithful attendant and always assisted in the good Cause by answering mental questions. Mrs. Minnie Soule favored us with an evening, to the pleasure of the large audience, giving many comforting messages, all of which were recognized. Mr. and Mrs. Osgood Stiles have done good work as test mediums and thus added to the interest of the Cause. One of the pleasing features of the meetings has been the delightful music conducted by Mrs. Frank Vickery, pianist, Mrs. Grace Reeder, Miss Gow, Professor Bell, Emma Wells. Soloists, Mrs. E. F. Coote, Miss Abramson, all of whom have won merited applause. Thursday, weekly sessions. Tuesday evening, developing classes conducted by Mr. Redding have been well patronized and resulted in much good. Monthly socials held at the beautiful home of the president have been largely attended. Soloists, readers, pianists, mediums have always been present, contributing talent, to the delight of all. The society closes the season May 27, pleased with results and work accomplished financially, socially, spiritually, and look forward to the fall opening with anticipation of continued success. Thanks due Mrs. E. Trott, secretary, for reports of meetings. Also "Banner of Light" for notices which have appeared weekly in the interest of above.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor. "Ahazai," a high priest of the Aztec Indians, gave the opening addresses at each of the services through the mediumship of the president, Mr. Walter I. Mason. Everyone enjoyed the earnestness and deep spirituality of the spirit's remarks. 2 Kings 5 was the text for the morning. Mr. Newhall and Mr. Smith spoke on the same theme. Miss Jenny Rhind spoke with directness and was followed by messages by Mr. Fitzallen and the clerk, Miss Strong. Psalm 14 was the theme in the afternoon. Fine work was given by Mr. Litchman and Mrs. Randlett. Solos were rendered by Miss Belle and Mrs. Lewis, after which Mrs. Lewis spoke. Classes were formed and messages given. Daniel 5 was the subject of the evening address. Mr. Freltz gave some of his experiences as a Spiritualist. Messages were given by Mrs. Morgan and Mrs. Stienen.

New England States.

Providence, R. I.—The Ladies' Progressive Aid Society, Mrs. Brown, president, held its regular supper and circle Monday, May 21. After the supper was served a circle was formed. After singing and an invocation, the wigwam at one end of the hall was opened by Mr. John Butterworth and Mr. Charles H. Luther, both in costume. Then Mrs. H. L. Stackpole in Indian costume appeared. These mediums were highly commended for their work. The wigwam was decorated. Communications were given by Mr. Butterworth and Mr. Luther, Mrs. Harcourt, Mr. Stackpole and the president, also Mrs. Wilkinson, Mrs. Howard, Mrs. King, Mr. Chase and Mrs. Bracket, president of the Pawtucket Association. The Anniversary of the Society will be held in Oriental Hall, Monday, June 4: afternoon, 2.30; supper, 6 to 7.30; lecture at 8 by Mrs. Nettie Holt Harding, of Somerville, Mass. Poem by Mrs. Elizabeth B. Rose, one of the oldest mediums in Rhode Island. Local mediums will also take part. All are invited to attend and bring flowers.

Fitchburg, Mass.—Mrs. A. J. Pettengill of Malden was speaker for the First Spiritualist Society. There was a large attendance at both services. Mrs. Pettengill's addresses were followed by a large number of convincing tests and spirit messages. The regular meetings are now closed for the summer.

Haverhill, Mass.—Helping Hand Association of Spiritualists. Friday evening, the 18th, a party of friends of Katie M. H. went to Amesbury, where she was to speak for the new society. All were interested in the work of Mrs. Ham as "Jimmie," did some fine message work. Sunday, the 20th, Mrs. E. F. H. White of Newburyport was the medium. It was her first visit; she was good and her tests correct. Wednesday, the 23d, a reception was held from 8 to 10 for the many friends of the Association. Lunch was served and a grand good time closed the Wednesday evening meetings until October. Sunday, the 27th, was the closing day for the season. Mrs. Mamie Helyett of Lynn, and her guide, "Laughing Eyes," were at their best. It seemed too good to be true since the old band that the meetings must close. It has been a season of the society; officers and members and friends have worked to make it a success and have ever been willing to assist in every way. President Ham has many times remarked that he believed he had the best class of people in any city or town in the State of Massachusetts to work with. He always appreciates what is done for the society and the public appreciates him in his untiring effort to have everyone feel at home.

Manchester, N. H.—The Bluebell Spiritualist Society closes a very successful season, according to Secretary Andrew Kay, and has next season's program well under way. They started in January of current year, are chartered by N. S. A., and incorporated under the State laws of New Hampshire; have held two fairs in the City Hall with financial success and feel strong for the coming year. They wisely plan frequent social meetings during the summer vacation, and thus, not forsaking the assembling together, kept by frequent contact the ties knit together for future service. The society opens for regular work in October.

Newburyport, Mass.—Notes from the "Church of the Soul," received too late for publication in our last, tell of satisfactory work done by Dr. H. L. Clough of Lynn in Mechanics' Hall, on Sunday, May 20. Lecture and Ballot Reading; and a satis-

factory Circle held Wednesday evening by Miss Mary Kennett of Groveland and Mrs. Ida Pye of Wakefield; also a Circle at President Copeland's home by Mrs. Pye on Thursday evening. The Society will hold Grove Meetings during the summer at its grove on Merrill St., Amesbury.

Field at Large.

The Wisconsin State Spiritualist Association held its first Mass Meeting at White-water, May 16 and 17, with very good success. There were present and took part in the program, Rev. Geo. H. Brooks, Pres. W. S. S. A.; Mrs. Catharine McFarlin, 1st Vice Pres. W. S. S. A.; Mrs. Cora L. V. Richmond, Mr. and Mrs. Sprague, Mrs. A. H. Niver; Mr. and Mrs. Moses Hull. It was a meeting long to be remembered. A beautiful spirit predominated during all meetings. It was a spiritual as well as financial success and it is hoped that many more Mass Meetings will be held during the year in various parts of the State. Mr. Brooks is ready for engagements and any one wishing Mass Meetings, Grove Meetings or Parlor Meetings, please communicate at once with Miss Louise G. Goebel, 189 Lloyd St., Milwaukee, Wis.

The old First Association of Spiritualists of Philadelphia is still in the field and working in a quiet way to spread the gospel of peace and of humanity as well as the philosophy of Spiritualism, with the phenomena on favorable occasions. Among the efficient workers who have graced the rostrum, none have ranked higher than Mrs. H. Stuart-Richings, who served the Association last December and again during March and April. She is an earnest and enthusiastic exponent of the highest order of inspiration. Her psychometric readings are well received and always convincing to those who receive them. The last Sunday in April she "consecrated" a young son of one of the members, in a most pleasing manner. The boy, himself, has joined the Association, although only six years old, and he takes delight in attending the meetings and the Lyceum. Mrs. Richings is endorsed by the National Spiritualist Association and needs no other recommendation, but the Trustees of the First Association of Philadelphia also commend and recommend her to other Societies. The "Parkland Camp Meetings and Home Association" has engaged her for the last two Sundays in August. Mrs. Minnie Brown, a local clairvoyant medium, is serving the Association this month and gives great satisfaction to large audiences. She gives most comforting messages to the bereaved ones of earth, in a pleasing and sympathetic manner. The first Sunday in June "Memorial Day" will be celebrated, and the remaining Sundays, evening meetings only, will be held, then close until October.

Announcements.

The Gospel of Spirit Return Society, Minnie Meserve Soule, pastor, has closed its Sunday evening services at the Banner of Light Building for the summer, to reopen in October.

Public Spiritual Circle every Friday afternoon, 446 Tremont Street. Mediums welcome. Mrs. Nellie Carleton Grover, conductor.

Odd Ladies' Hall, 446 Tremont Street, Bible Spiritualist Society, Mrs. Gutierrez, president, holds meetings every Sunday, Circle, 11 a. m. Evidences, 2.30 and 7 p. m. Circle, 4 to 5.

First Spiritual Science Church, M. A. Wilkinson, pastor, Commercial Hall, 604 Washington Street. Services, Sundays, 11 a. m., 2.30 and 7.30 p. m. Tuesday, 3 p. m., Indian Healing Circle. Thursday, 3 p. m., Psychometry.

Harmony Hall, 724 Washington Street, Spiritual Phenomena Society, N. P. Smith, speaker, Sunday, 11 a. m., 2.30 and 7.30 p. m.; Tuesday and Thursday, 3 p. m. Excellent mediums at each session.

First Spiritual Temple, Exeter Street. Lecture at 10.45 a. m. and 2.30 p. m. through the mediumship of Mrs. N. J. Willis. School at 12 m. Wednesday evening, conference at 8. All are welcome. In addition to the regular services a Materializing Seance will be held Sunday evening, June 3. Doors open at 7, to commence at 8 sharp. Tickets for reserved seats, 25 cents. This will be the closing service for the season, to resume the first Sunday in October.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, holds services every Sunday at America Hall, 724 Washington St., up two flights. Conference, 11 a. m. Services, 2.30, with test classes. Vesper service, 7.30 p. m. All are welcome.

Chelsea Spiritual Church holds services Sundays, 2.30, 7.30 p. m.; Fridays, 3 p. m., in Gould Hall, 280 Broadway, Chelsea.

Malden Progressive Spiritual Society, Inc., 138 Pleasant Street, Mrs. Alice M. Whall, president. Sunday services, 2 p. m., Children's Lyceum; 3.30 p. m., circle for messages and spirit unfoldment; 7.30 p. m., lecture and messages. Circle every Thursday evening, 7.45 p. m.

Mrs. Dr. Caird and Mrs. Mamie Helyett hold test circles every Tuesday and Thursday evenings at 7.30 and Saturday afternoons at 2.30 at their rooms in the Banner of Light Building, 304 Dartmouth Street, Boston.

Movements of Platform Workers.

G. W. Kates and wife are rusticated at their summer home and will remain there until September, when they will assume three months of effort in Baltimore, Md. They have December, January and February next, open for engagements. Address them at Cheyney, Pa.

WONDER WHEEL SCIENCE.

(Only M. Copyrighted, 1904, by C. E. Webster.)

Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

By Professor Henry.

In various magazines and almanacs, Astrologic Birthday Influences are given, but

Birth Nos. 22	1	2	3	4	5	6	7	8	9	10	11	12
May 22-23	-	K	-	B	-	F	-	G	-	M	-	E
24-25-26	E	-	K	-	B	-	F	-	G	-	M	-
27-28	E	-	K	-	B	-	F	-	G	-	M	-
29-30	M	-	E	-	K	-	B	-	F	-	G	-
June 1-2	M	-	E	-	K	-	B	-	F	-	G	-
3-4	G	-	M	-	E	-	K	-	B	-	F	-
5-6	G	-	M	-	E	-	K	-	B	-	F	-
7-8	F	-	G	-	M	-	E	-	K	-	B	-
9-10-11	F	-	G	-	M	-	E	-	K	-	B	-
12-13	B	-	F	-	G	-	M	-	E	-	K	-
14-15-16	B	-	F	-	G	-	M	-	E	-	K	-
17-18	K	-	B	-	F	-	G	-	M	-	E	-
19-20-21	K	-	B	-	F	-	G	-	M	-	E	-
22-23	E	-	K	-	B	-	F	-	G	-	M	-

they are general, the same for all the world. This table is individual, and applicable to the different people, according to their

Chats on Wonder Wheel Science.

FAKES AND FAKIRS.

Do we ever stop to think that Fakirs are the forerunners of every form of advanced knowledge? John the Baptist was the fakir that prepared the way for the teachings of Jesus, yet, both of them were called Fakirs by the members of the established churches of those days, because the minds of the church people were fixed to the laws of the churches and blind to anything progressive. The building of houses began with faked up coverings and shanties. Our clothing was first faked with fig leaves. Then coats of skin, etc. Then along comes the duke and says these fakirs ought to be punished for showing him how to catch an idea based on the faked beginnings. The fakir is the father of all inventions. All religions started from faked ideas, and then built upon, improved and revised until declared by some organized body to be "Perfection." Then came the error, for anathema was pronounced upon the office of the fakir and mental progress stagnated.

Thus true progressive faking is crucified, and a retrogressing condition of faking takes its place, called "Authority."

Organizations are divine institutions, when properly exercised, but organizations controlled by exclusive boards of authority, which crush out the ever advancing and pioneering fakirs, are detrimental to the highest hopes of humanity. Fraud and faking do not belong to the same school, but many people have been taught to look upon them in the same light. The mistakes of ignorance are multitudinous. Organizations that claim to make men better than they were born to be, are the greatest frauds with which humanity has to contend. No man-made organization can make a silk purse out of a sow's ear, nor can a natural born fool be made a wise man. The heavens are the only true organization in existence, and the Solar system is the portion of the heavens under which all mundane things are ruled, except the wild imaginations of man. This wild imagination is the True Fakir and we find him in church, state and in all the social and commercial walks of life. The meanest stock in trade that any fakir has, is his propensity to persecute, crucify or ostracise all other fakirs outside of his own class of faking. In their own class, all fakirs, whether in church, state or social affairs are eternally quarreling among themselves as to which of all the fakirs are the greatest among them. Then the so-called inferior fakirs are admonished to study the ways of the so-called superior fakirs and to profit by their examples. In this way the imaginary world is led by the blind authoritative fakirs leading the blind, and the more ignorant fakirs are their dupes in imaginary expectations, but, over and above all other laws, "the heavens do rule," and "the mills of the gods grind slowly but grind exceeding fine."

True, the fakirs in church, state and elsewhere, are doing the best they know how, because of their ignorance of the astrologic laws of the heavens. Every sort of faking is, in its own class, excused, on the ground that "one must live," yet the fakir's meanest mode of securing his own living is by an attempt to destroy the equal opportunity of fakirs in other classes. Yet by the laws of the heavens, which authoritative fakirs ignore, Nature provides abundantly for all, at all times and everywhere.

If it were not for the dogmatic claims of the fakirs, who rule in church, state and society, everybody on earth would be easily supplied, and all would be happy in their own sphere of life, as it is ordained to all at their birth. Nobody is born unfortunate, only as they are forced to come under the inherited laws of ignorance, imposed upon the world by the operations of the fakirs of the past, who, ignorant of the true laws of the heavens, did the best that they knew how. They faked up a lot of theoretical tenets and laws for church and state and then put the lid on to their stew pot and swore that nothing else should be added to the stew, unless the cover was blown off with dynamite. Such are church creeds which ignore Nature's constitutional laws.

When we look at matters of the general world in this fashion, then, it is not necessary to slander the efforts of the middle ages. They were due only to ignorance and none of us in this world have as yet passed that unfortunate condition. It is only the most ignorant of all the fakirs who pretend to "know it all." The great point in all forms of knowledge, is to be sure that we surely know that which we think we know.

I am so sure that I know that every person born to earth is born under laws of the heavens from which he has no power to depart (only in his imagination), that it de-

Birth Number. A day may be very good for a husband and very bad for his wife, or vice versa. The table should be followed continually for greatest good, and not now and then.

The ruling people of the world during the term of this table are those born under No. 3. In this term of ruling, a large amount of activity will be displayed. The Spirit of the General world, during this period of days, will be favorable to Birth Numbers, 5, 7, 11 and 1. It is the time of odd number rulings, the positive or male forces of the world. The opposing force and unfavorable will be No. 9, and Nos. 6 and 12 will also be unfavored.

Address all matters relative to these Tables to Prof. Henry, Boylston Centre, Mass. Instructions in every kind of Occultism. Astrologic readings given by correspondence. All of Prof. Henry's published works are for sale at Banner office.

stroys all anxiety in my soul as to the outcome of this thing or that. Fear easily makes cowards of all. Eat, drink and be merry, is the highest form of worldly enjoyment that Rockefeller can get out of all his wealth, but, mental enjoyments, all are able to secure, without money and without price, unless we have already bound ourselves in yokes encouraged by the authoritative fakirs. Then in honor bound to our ignorance of the laws of freedom, we must continue to wear the yoke until more enlightenment breaks in upon our vision of right and wrong. We strive to appease the perverted anxieties of others more than we do our own, yet, calling them our own, hence we suffer by our hypocrisy.

We are all exceedingly imaginative beings, with a human mind, an animal mind, and a purely physical mind. Each of these are very peculiar things, and we have not as yet begun to learn or to realize their many possibilities. Hypnotism or faith are but exhibitions of some of their tendencies. No person can be hypnotized unless he has faith. Our faith will invariably lead us in the direction of our faith, if not blocked by iron-bound civil laws or unmovable obstacles. Our faith may lead us towards what authoritative fakirs term "God, or devil," but, whichever way it may appear to others, no person can behold, in the direction of his faith, anything greater than His Own God.

This faith is a very hard thing to define or to describe, or to mark just where it begins or where it leaves off, but faith exists in every case of hypnotism and without it there can be no hypnosis.

Imagination never sleeps. It is our most active of mental powers. If the mind, by suggestion, or by any other cause, becomes active in any subject, the thought will continue or expand on the line of that subject until it is diverted to some other subject. While the mind is on any one subject it will create a host of ideas additional to the subject never thought of, or even dreamed of before, and strange ideas, even foreign to the original subject, will play in and around the original subject, almost as if they were pumped into the mind by some outside power without asking the mind whether it will or no. These things surprise some people, but, in the study of the astrologic laws, we at once are made to realize that the mind of man is but a reflector of the unseen forces operating in the ether and upon the mind, in strict harmony with the mind's constitution and its capability to reflect. We call this process of the mind, a condition of "reflection," when serious consideration is given to the idea received.

Close your eyes and see how long you can continue to think of seeing an elephant in your mind's eye. As soon as the thought of an elephant becomes fixed in your mind, you will see an elephant as plainly as you ever saw one with your open eyes. Who shall say, which of the two elephants is the most real? In both cases we see it with the mind, yet one we call material and the other we call mental or spiritual. If we are intellectual enough, we can enjoy the antics of the mental elephant as well as those of the material one, and, knowing this law of mind-power and creative capability, we may go into the darkest dungeon, alone by ourself and create a whole menagerie to our own satisfaction, if we please, and without money and without price.

LIVE FOR TODAY.

Milton H. Marble.

(Written for the Banner of Light.)

Live for Today! There is no gain
In brooding o'er the misty Past.
The message I would give is plain,
The work of yesterday, though vast,
Is not the work today—'tis vain
To mourn for Yesterday, now gone;
And hiding, oh, so far away
We now must face a New-Born Dawn;
The Splendors of a Dawning Day.

The Day is here—the Time is now;
A better Age was never here.
Who halts to question where, and how?
Is left behind—far in the rear;
With throbbing head, and aching brow;
So, halt no more, press on, away;
Still forward, toward the beaming Light,
Lest, fallen, defeated, far astray,
We wander in the darkest night.

"And yet the love that will be annihilated sooner than treachery, has already made death impossible, and affirms itself no mortal, but a native of the depths of absolute and inextinguishable being."—Emerson.

Humanity in order to bear its burden, needs to believe that it is not paid entirely