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A DEDICATION.

Minnie Mearns Soule.

Read by the author at the first service in the Auditorium at Unity Camp, June 3, 1906.

Softly the sunshine falls over the hill,
The sweet grasses wave a response to the wind;
Bird-song and rose-bloom the keen senses thrill,
'Mid the low hanging trees a temple we find.

Away from the busy, workaday world,
Away from the hauntings of vain pomp and show,
Where the green banners of June are unfurled,
Now back to dear Nature's Cathedral we go.

Long e'er the worshiper sought sacred churches,
Long e'er a choir praised God in psalm tune;
The mighty oaks and the feathery birches
Sang anthems of joy, in some long-ago June.

Long e'er the waters of infant baptism
Washed the burdens of sin from the coming man,
A dewdrop lay on a rose, like a chrism,—
A token of love and God's care-taking plan.

The trees and the roses, the dewdrop and God,
The sky and the stars and the ambient air;
And firmly implanted on earth's green sod
The first broad step of the heavenly stair.

Only a step that the sunbeams gild—
So low that the myriad creeping through
Might upward climb, till the stair was builded
That rose to the heights of eternal song.

Up, up, always up, toward the sunshine and star,—
Then lost in azure was the heavenward way,
A mysterious heaven, so vast and so far—
A long night of darkness,—then, eternal day!

So men prayed and fought and battled and died,—
All for a place in that heaven so fair,—
Till, swiftly descending, strong browed,
meek-eyed,
One day an angel appeared on the stair.

The message he brought of the heavenly strand,
And the truths he taught to the struggling world,
Brought peace and light and sweet hope to the land,
And the white flag of truth in joy was unfurled.

Since then the angels have been seen descending
The stairway of life, by medium and seer,
In patience and love, with hearts lowbending
O'er the sad old earth to make men freer.

Here, in the temple of Nature, we meet them;
Here, where the sunshine peeps down through the trees;
Here, when our voices in glad song would greet them,
Mingled with bird-song and June-scented breeze.

Joyously now we our lives dedicate
To the thrice-blessed mission the angels began,—
To lift every creature from lowly estate,
Set growing the soul, and make perfect the man.

This consecrate spot, where the Message is given,
We offer anew to the angels of God,—
A sweet, sacred trysting-place, 'twixt earth and heaven,
With down-reaching sky and up-springing sod.

What Is Needed.

What is needed?
That "life and immortality be brought to light" by demonstration as well as proclaimed in teaching.

Let the materialist know that there are forces and intelligences beyond the boundary of his narrow vision. Let the Agnostic find, as he may in Spiritualism, the grounds of certitude. Let the hopeless one who sighs for "the touch of a vanished

hand" find in communion with his loved and lost such consolation as Spiritualism alone can give him. Let the greedy monopolist of our times learn by direct spirit teaching that every injury of his brother man means purgatorial suffering for himself in the future. Let all men get a knowledge and a realizing sense of spiritual realities by direct communion with the invisible realms and with their spiritual inhabitants; and then we shall have the motive and the means of spiritualizing the race.

No one thing would contribute more powerfully to the permanent peace of the nations, to a realization of human brotherhood and to the general uplift of humanity, than the demonstration which Spiritualism gives of the after-life, and the opportunities Spiritualism affords of coming into touch with spiritual realities and of learning the truth from the lips of angels.—From Editorial in May "Reason."

Saved Thousands of Children from Cruelty.

According to the annual report of the Massachusetts Society for the Prevention of Cruelty to Children, which has just been published, the cases of five thousand and thirty-three (5,033) children, alleged to be cruelly treated, suffering from privations, or being reared under debasing influences, were investigated by the Society's agents last year.

In five hundred and seventeen (517) cases, cruelty was so evident, or conditions were so bad, that it was necessary to go to the courts for prosecution. The Society takes this latter course only as a last resort, when persuasion fails or where cruelty has been shown.

The extent of the Society's work is evidenced by the statement that during the year, sixteen hundred and thirty-nine children were placed by it in homes or institutions, some taken from unfit environments by order of the court, others surrendered by parents or guardians, not wishing to face prosecution.

Cases of frightful cruelty and of the most appalling degradation constantly come to the notice of the agents of the Society. Conditions exist which those who have never come in touch with that phase of life could scarcely believe possible.

It is not an overstated fact that, at this very day and hour, in this rich and intelligent commonwealth, thousands of children are growing to maturity under conditions which, if no saving agency intervenes, must almost of necessity bring them to manhood and womanhood, with souls blackened, with minds dwarfed and distorted, and with bodies brutalized, all through the cruelty and neglect of fathers, mothers, and guardians, to whom they have every right to look for care and affection.

The Society is continually seeking to reach out further and further, to broaden its work, and make it still more thorough, but is handicapped by lack of funds.

The Massachusetts Society is supported entirely by private contributions. It receives no financial aid from State, city, or town, and is dependent upon the generosity of the public to keep its special agents at work, and maintain its home at 43 Mount Vernon Street, Boston. Every dollar given means so much toward saving some child.

Errors of Mortal Mind.

Occult Science in a very fair and intelligent estimate under the head, "Why Christian Science Succeeds," gives these suggestive thoughts:

"Mrs. Eddy's flings at Spiritism and Spiritualism can be excused as errors of a fallible mind and will no doubt be expunged from her own book when age or wisdom has wrought in her heart the miracle of life which is that of love. The errors of the mortal mind belong to the negative of life and perish not by accentuation or denunciation, but by the affirmative of the positive life and truth."

The "American Institute for Scientific Research."



"Modern Spiritualism," as it is called, saw its birth in America in 1857.

The study of psychic phenomena, pure and simple, by those who are classed as scientists, first took co-operative form in England in 1882 in the founding there of the Society for Psychical Research.

This re-birth of the marvelous truths we hold into the realm of scientific, professional study, should have begun on our own soil. That it began among English speaking people and was fathered by some of the greatest minds of England, to some, perhaps, gave it a standing that an American parentage could not have done.

The aims and methods, however, of the Society, were not the aims and methods which we as Spiritualists could fully endorse. There are two kinds of skepticism; one starts with the determination to end as a skeptic; the other looks for the good it can find.

We have felt that among too many of the managing members of the Society the spirit of the first class named above prevailed. We recognize the absolute necessity for the greatest carefulness and the broadest conservatism in all scientific investigation; we also agree with the demand for unusual care in solving a problem of such vast importance to mankind; but we do not agree with that spirit of investigation which nothing can satisfy and which, in order to escape obvious but unwelcome conclusions, takes refuge in hypotheses so improbable as to challenge possibility. This spirit has been felt to be too prevalent in the Society for Psychical Research.

But the American Institute, which is now a practical certainty, promises to remedy this defect, without in the least detracting from the scientific character of its methods or objects.

The father of the new movement is Professor James H. Hyslop, Ph. D., LL. D., an excellent cut of whom heads this writing. Professor Hyslop was formerly Professor of Logic and Ethics at Columbia University; he is one of the vice-presidents of the Society for Psychical Research and is the author of "Science, and a Future Life," and "Enigmas of Psychical Research," which have been reviewed in our columns.

It was currently reported that there was in contemplation the establishment of an American society to take the place in this country of the "American Branch" of the British "Society for Psychical Research." Prof. Hyslop was said to have been suggested as the managing mind, but he was unwilling to assume the responsibilities of such a position unless its permanent existence could be secured by a sufficient endowment fund. That fund was put at \$25,000 as the least that could be regarded as sufficient at the outset.

Then the question of the possible interference of the new society with the American Branch of the older one, arose and announcement of the new society's readiness to begin was postponed. Now, however, it is formally announced that the American Branch of the old society is dissolved, and the new "American Institute for Scientific Research" is a certainty.

The late Dr. Hodgson fully understood and agreed to share in this work before his unexpected death, which caused an in-

terruption.

The new society is formally incorporated under the laws of the State of New York "for promoting original research in the fields of psychology, normal and abnormal, and for promoting philanthropic treatment of mental diseases." This, together with the statements in the prospectus issued, show that the scope and plan of the work intended by the American Institute is far wider and more practical than that of the old British Society.

Prof. Hyslop says of this work, "It may be said to cover the whole field of abnormal psychology, which comprehends everything between functional insanity and the allegations in favor of the supernormal... organized for investigation in a manner both to meet the demands of scientific method and to apply results... The work... divides itself into two... fields... what has been called Psychopathology... and Psychical Research... The two fields consist of the study... and are of certain types of insanity and the investigation of certain psychological phenomena at least simulating and probably often realizing the supernormal acquisition of knowledge."

The Salpêtrière under Charcot and Pierre Janet are examples of what we should have in this country both as a scientific investigation and a method of philanthropy."

It is not proposed at present to expend any part of the funds provided for the erection or purchase of buildings. The work can be carried on in small rented quarters in part and in part "by the use of hospitals and asylums already in existence."

The endowment is in the hands of a Board of Trustees. Membership is as a Founder, a Patron, a Fellow, a Member or an Associate, with varying benefits and duties.

The Board of Trustees is not yet completed, but among its members appear the well-known names of Dr. James J. Putnam of Harvard University, Dr. Minot J. Savage, Dr. R. Heber Newton and Dr. Hyslop; while among the Council of the Institute are Prof. W. Romaine Newbold of the University of Pennsylvania, Prof. H. Norman Gardner of Smith College, Northampton, Mass., Prof. W. R. Benedict of the University of Cincinnati, Dr. Weston D. Bayley of Philadelphia and Dr. James H. Hyslop, who is also Secretary and Treasurer.

The prospectus contains commendatory letters fully endorsing the plan and aims of the Institute from Dr. Pierre Janet of the College of France, Prof. Max Dessoir of the University of Berlin, Germany, Prof. William James of Harvard University, Dr. Cyrus Edson of New York, President Nicholas Murray Butler of Columbia University, Prof. James Mark Baldwin of Johns Hopkins University, Prof. E. C. Sanford of Clark University, Prof. E. H. Lindley of Indiana State University, Camille Flammarion, the noted French astronomer, and others.

Prof. Hyslop in his publications upon the subjects in which we are especially interested, has shown himself to be more than a scientist. While careful to the highest degree demanded by the scientific motive, he does not hesitate to show that his own conclusions are leading him to ours.

It is to us as Spiritualists, therefore, especially pleasing to see our truths considered by a mind not afraid to call a spade a spade as soon as he finds it is a spade, and not willing to seek for the approval of a certain public opinion by calling it an instrument for digging dirt which may be called, "perhaps," a spade.

To us, as Spiritualists, it is also a source of gratification that this Institute is not to be alone an investigating institute, but is to apply its information to the betterment of the race. It is peculiarly characteristic of an American institution that it should at the outset propose to make this practical application of its acquired knowledge.

And this application is also a recognition of the Spiritualistic claim that much so-called insanity is but obsession, removable and curable by our methods, used in the light of our knowledge. This doctrine of ours has been called quackery by the "regulars," as, for so long a time, hypnotism was; but, as in the case of hypnotism, the

scientists seem to be coming, by compulsion, it is true, but yet coming, to the position we have so long occupied.

Thus will the bounds of our knowledge be immensely widened, with corresponding benefit to the world. It appears that the immediate working fund of \$25,000 has been depleted by the release of one contributor, for good reasons, who had pledged \$5,000. This retards the commencement of the work until the \$5,000 check is filled. We would be glad to see some of our wealthy Spiritualists connecting Spiritualism with the movement by becoming contributors to at least this amount.

From our study of Dr. Hyslop we are convinced that personal contact with him and a knowledge of the seriousness of his purpose would assure any Spiritualists, so situated as to be able to help in the working plans by money contributions, of the wisdom of such co-operation with the work.

Wayside Thoughts.

"You have not time to repair errors, therefore avoid making them."
If diamond truths are presented to you, don't miss taking them.
Out of life's mystic dark
There comes a shining mark.
Life's helpful things come by awaking them.

Love,—helpful love—goes on mystic wings
Of thought wherever sent,
No matter how far away
Night or day,
It goes as straight as a sunlight ray
Laden with sweet content.

"Tis always morning somewhere"
On earth. And in soul-land fair
There is no night,
No blight,
No loss of sight,
In Soul-land, 'tis always morning there.

Life after all is simply a river made up of thought-drops hastening on to the sea.

Mysteries lie all around us as thick as the stars
In the glorious heavens above.
When we look for and find them they are no longer mysteries,
But real, loving teachers willing to make known every law
For our spiritual betterment, for our soul-
upliftment.

When we advance out of the shadow side of life
Then we stand in the real sunlight of truth,
Then mysteries are no longer "miracles,"
But everlasting soul-possession.
Ours and more certain than deeded lands,
or certified bank accounts.
"Earth and the glory thereof" will fail,
But soul-possession is God's eternal
cheques
Upon the heavenly bank of truth.

Little acts of kindness are golden steps
To a soul-throne of eternal truth and happiness.

Once lift the human soul out of its mental cellar of error
And you open up a vista that knows no limitation,
No walls, no barriers, no creedal chains,
But free scope given into the limitless fields of Research.
Through rich gardens of soul-blossoms,
Over vast planes where thought has builded cities,
Where the mind has created eternal monuments
Of Love, Goodness, Wisdom and Prosperity—
Make your heaven out of thought-material
And you will need no heaven-measurements.
For endless space is yours to explore;
No walled city, for Eternal Goodness is your Guide.

George Spaulding Green, M. D.

Petty cares need great affections to prevent them from disturbing our tempers. Small, insistent and troublesome tasks require large ends and aims, that they may be diligently and faithfully performed.—Henry W. Crosskey.

I honor any man or woman who, in the conscientious discharge of their duties, dares to stand alone. The world, with ignorant intolerant judgment, may condemn, the countenances of the relatives may be averted and the hearts of friends grow cold, but the sense of duty done will be sweeter than the applause of the world, the countenances of relatives, or the hearts of friends.—Charles Sumner.

KRISHNA IS LOVE.

Rev. Wilson Fritch.

Krishna is love and so art thou;
The essence flows in unity.
Through sand and rock and sea and sun,
Creates the bending heavens and thee.

Krishna is love and so art thou;
The impulse throbs in moss and tree,
And love goes forth to meet herself,
When life appears in rose and thee.

Krishna is love and so art thou;
The music, trembling rapturously
From zone to zone, from sphere to sphere,
Forms vibrant harp and bird and thee.

Krishna is love and so art thou;
The might of love, vibrating free
Through cycles of eternity,
Weaves worlds and stars and gods and thee.

(To Baba Bharati after his powerful address on Krishna.)

Heresy and Heresy Trials.

Hudson Tuttle, Editor-at-Large N. S. A.

A heresy trial in these times is a broad, burlesque, a solemn farce, amusing if not so pitiable. All the church magnates gather in a grand court of male-believe, and with awful dignity proceed as though they were representatives of God. What is all this fuss and feather, this tempest in a tea-pot, about? Has some brother preacher committed murder, or imitated Solomon in his domestic arrangement? Oh, no, but he has said something different from what his grandfather said, or what somebody four thousand years ago said was the Lord. Every member of the court knows that the grandfather and the somebody were far away from the truth, but it is for the interest of the Church and their own to make-believe that they think Book and Creed moulder into dust, while the stream taking are infallible and of God.

Almost without exception, the accused is guilty. In an unguarded moment his common sense took the bit and galloped over the dead-line, carrying him into the sunlit fields of reason. Every one of his brethren want to go with him, but are too weak-kneed. They feel degraded by their false position, yet the ties holding them are strong; position, honor, friends, and—bread and butter.

Most of the Protestant churches have been shaken by these "heresy trials," but the Episcopal has had little trouble. Its ministers are educated into the ministry, and as well as its members are held by interests and not by conviction. It does not increase by revivals, but the prestige it offers. Its members accept the doctrine, as a matter of course, without a thought or care, and hence it is the most conservative, except the Catholic; conservative by its inertia. It is Catholic with another name, and was founded to gratify the amorous passions of one of England's rotten kings. As Episcopalians the Bishops would grant pardon for infamy they would not, dared not, as Catholics.

Now the Episcopal Church has a "heresy trial" on its hands that breaks the record. The pent-up forces can be no longer held by temporizing methods. Slowly the Spirit of Progress has been at work in that Church, until there are two distinct and antagonistic forces, conservative and liberal, and the combat is led by Rev. Algernon S. Crapsey, of Rochester, N. Y., representing the progressive party.

Churchmen see in this trial vastly more than an individual issue. It is a battle to the death between the old belief and the awakening scientific methods of thought.

He has been tried by a court made up of ministers and pronounced guilty, and if he does not go down on his knees and declare his error, he will be sentenced. Well, he cannot be racked, tortured or burned. All this "high court" of self-constituted judges can do is to admonish, suspend or excommunicate him, any one or all of which will add to his popularity. He can go on preaching, but not with church authority. The scorpion has lost its sting with which of old it could destroy.

Rev. Crapsey is a heretic of heretics and the ministerial court could not otherwise than declare that he was drifting away from the beliefs of the fathers and teaching new doctrine. After his denials it is as difficult to discover any fragment of doctrine left, as it was of the man under whom a ton of dynamite exploded. As the story goes, a deep hole in the ground where he stood was the only thing remaining—and smoke.

In his sermons he denied the divinity of Christ; that He is the Saviour of the world; that he was conceived by the Holy Ghost; His virgin birth; his resurrection, and the doctrine of the Blessed Trinity.

The finding of the court is peculiar, inasmuch as it does not claim that these denials are opposed to the Bible teachings, but to the Apostle's Creed, and as set forth, indicated and declared in the book of common prayers. The court voices the church in taking these as of more value than the Scriptures.

Perhaps Bishop Walker and the few who urged on this trial may honestly believe, but the great majority of the leaders of the Church are heartily with the persecuted minister. He only says what every thoughtful person must say if not a hypocrite; what every one who has canvassed the subject knows to be true.

A brief quotation will show the reader the masterful forcefulness of thought of this last victim of Church authority.

"The history of Jesus is the product of historic causes. He was born in time to meet a great opportunity, and Jesus was the man created for the purpose of inaugurating the movement which was to change the basis of human life. We have thought of him so long as a mythological being, have talked of him so long as a metaphysical abstraction, and have for centuries placed him out of range of human vicissitudes at the right hand of his Majesty on

high, that we cannot view him in historic connections without a shock to our reverence."

"We are not alarmed, we are relieved when scientific history proves to us that the fact of his miraculous birth was unknown to his mother and unknown to the whole Christian community of the first generation."

We fully endorse the remarks made by Dr. Hyde at the annual dinner of the Union Theologist Seminary (N. Y., May 14).

"The majority of theological seminaries are still so wedded to indefensible traditions the truth can enter them and long remain. That no intelligent graduate of a college of Over their portals is the inscription, 'Let none enter here but the hypocrite who is ready to believe in the absence of sufficient evidence.'"

"The Seminary of tradition did not want a Yale graduate because he had been taught to think for himself and we continue to teach him to think for himself," responded Dr. Knox.

This is fine talk, but the free-thinking must be along the set lines of the creeds, or there is a heresy trial! A Methodist theological school is maintained for the purpose of turning out preachers of Methodism, and if they get out of the house they are not tolerated. It is the same of all other sects. The inscription given by Dr. Hyde over the doors of these schools appeals to one as the most appropriate.

"Let none enter, but hypocrites."

The chief work of theologians is, and has always been, to build a dam across the stream of human progress and arrest its further flow. The foundation of this obstruction was laid in the ages of ignorance and spiles of superstition were driven deep and strong. Myths, traditions and fables were enmeshed and the stream for a time restrained. As the waters rose the theologians wove in new myths or commentaries on the old, and strengthened the bracing spiles. They drove no new ones, for there was no new material. The old were decayed, worm-eaten, ready to break, but they could not be replaced. When the floods came, bearing the drift, unsightly, oozy foam, floating wreck of washed lands, and swollen carcasses of crass beliefs, they cried, "See how we restrain the follies of depraved man!" They saw not that the strength was in the tide, not in the floating scene of its agitation.

The theological dam which held the stream through the dirt of the Middle Ages bends and threatens collapse pressed by the rising flood of modern times, and the mental weather bureau predicts "Melting Snows and Cloudbursts" on the mountain summits which rise above the clouds of mortal life. The lookout! The sea that beats in fiercest storms are the restraining dykes which guard the lowlands, is as nothing to the might of the foaming torrents.

Call out the heresy courts, and every theologian in the world and set them strengthening the dam! Brace up the plankings of myths, and pile on the brush and odds and ends of interpretations, explanations and commentaries. Stake them down with "Mysteries of God," and efficacy of prayer!

The obstructing barricade yields, cracks and is borne away on the crests of leaping waves with the yellow foam and rubbish. To be cast by eddies on reefs and bars to its natural channel will flow clear as crystal, sparkling in the light, to the wide ocean of the infinite.

Puzzling Musician.

We are indebted to our ever kind and considerate friend, Mr. W. J. Colville, for an account, in the Daily Telegraph, of what the editor sees fit to name in his heading, "A Psychic Pianist, in Sydney." It runs in substance as follows:

On Saturday, April 7, Nicholson's and Co.'s rooms was the scene of an unusual musical performance. The spacious first floor was crowded by about 400 people. These included a large number of leading professional and amateur musicians, who had accepted the invitation of Mr. and Mrs. Frank Brewer to hear Miss Harrison (Mrs. Brewer's sister) perform on the piano. The information on the invitation card was such as to arouse curiosity. As Mr. Brewer stated when introducing Miss Harrison, "She will play music that comes to her unbidden," also, he added, "If you can understand." That was, indeed, precisely the problem which exercised all who heard the recital.

The significance of Miss Harrison's performances depends on the fact that her history is familiar to many people of competent musical judgment, and these declare that her musical development was in no way anticipated. Up to the stage when she first displayed her present gifts, she is stated to have been quite an unimaginative performer, just like the majority of people who take up music as a trivial accomplishment, and not as a devotee of the art. Some time ago the present gift suddenly fell upon her, and the command of it since has not failed her. Most of the audience were aware of all this, and were anxious to hear and judge for themselves.

After Mr. Brewer's brief announcement Miss Harrison went straight to the piano. There were only a few moments of waiting. She opened with some phrases of Beethoven breadth and character, and soon a quick vibrating movement apparently took possession of her hands and arms, and there was given out a triplet chord figure moving in melodic contours, and at a speed which it would be too fatiguing for the ordinary pianist to maintain, and at the same time play with equal strength and clearness. This figuration was very frequently employed during the hour and a half of continuous and effortless play. It became monotonous, but as a problem in endurance it cannot be lost sight of.

Miss Harrison's music comprised 25 pieces, distinct from one another by a "full close." Only a slight pause, with

hands poised in the air, would take place, and on she would play again. The really noteworthy musical portions included the second piece. This corresponded to a nocturne, in the key of A flat—a favorite key as it subsequently appeared. Number four could have been labeled a ballade. This in its early stage was remarkable for its piquant rhythms and exquisite melodic phrases. Number six declared itself a bacarolle, number nine was after the manner of Liszt, and number ten was in Gottschalk's idiom. The eleventh piece was the third of note, a somewhat Chopinesque "Pensee Fugitive." At thirteen a tempo polonaise entered; it had some coherency, and was good. With number sixteen something of interest was involved on a quick, reiterating, "dominant pedal." This note repetition was characteristic of several pieces. Seventeen and eighteen can be marked "appassionata." Number nineteen, the left hand was remarkably employed, and the next item suggested an Oriental dance. Twenty-two was a valse with glissandos. Towards the close came a tranquil period with a melodious theme in octaves in the tenor register. The pianist was apparently as fresh as when she began, but before she could begin number twenty-six, Mr. Brewer intervened, and from a half-dreamy condition she quickly regained her normal appearance, and retired, amid general applause.

The bulk of Miss Harrison's music has not been referred to. While it was not commonplace, it was also not strange or original. It was reminiscent of no particular compositions or styles, and would be quite normal improvising. But there were also some glimpses of a musical talent beyond the ordinary, which any musician might feel well-pleased to claim. The harmonic texture was most simple, and it was chiefly in the major mode. Occasionally the harmonic and melodic effect was singularly good. Homogeneity was displayed in one or two things, but the style was mainly rhapsodical.

The audience had various theories to account for Miss Harrison's musical display. The broad issue raised is that the pianist either does it by her own conscious determination, or that the music comes to her unbidden. The discussion is not entirely within the province of the musical critic, but it may be said if the past musical history of Miss Harrison is to be accepted as vouched for by her musical intimates, we shall have to rearrange our ideas generally upon the composition of emotional music. Is Miss Harrison, as some people with a Spiritualistic kink affirm, merely the vehicle for absorbing music from an external source, or does she exhibit a phase of the sub-conscious mind which plays such tricks on poor humanity, and furnishes the modern neuropath with his multiform cases of hysteria?

Matter and Spirit; the Evolution of Consciousness.

David A. Leish.

That all life is evolving in differing degrees of conscious expression must be apparent to the thinking mind. Life or spirit, the designer and unseen intelligent operator moulds the plaster force which is termed matter according to the immutable principles of nature. Immanent spirit is ever at work in conjunction with matter, energizing, attracting, coalescing and shaping into form all the infinite variety of its manifestations. Spirit and matter in the bonds of eternal wedlock unitedly and co-operatively work in essential dual relationship.

Some Spiritual Scientists would divorce spirit from matter, making the former the life and the latter dead material; the one conscious and the other unconscious, each having a separate existence and independent of each other. We have yet to find so-called "dead matter," and earthly chemists will ultimately discover, if they have not already done so, that all solid substances are capable of expansion and dissolution through the application of the proper vibratory action in ratio to the degree of their solidification. The units composing all forms of manifested life will intelligently obey the command for dissolution of any particular form when called upon to do so by the action and interaction of the immutable life.

Where do the units composing any specific form of material expression go at the dissolution of the form? Do they die? What an unthinkable proposition in a universe where all is life. Scientific microscopic research has discovered something of the multitudinous manifestations of life, even in the minutest expressions. Dissolve and split the form as you will and again the units composing it and you will always discover it is still capable of division and subdivision. Of their beginning there is no trace and of their end we cannot even attempt to form an estimate.

Matter and spirit are one, were one and will be one throughout the uncountable years of infinite life. The infinitesimal units of life, when gathered together by the attractive forces of inherent consciousness, manifest in concreted expression some particular design of the One life. Dissolve that form and you do not destroy the material units which composed it, for they will be found to still exist in the elements capable of being discovered by the microscope or the clairvoyant sight of the seer.

Is it possible to find a satisfactory solution of the riddle of the Universe if we separate for one moment the twin forces, spirit and matter? Is it possible to conceive of spirit except through the materialized form of matter. Spirit is the unthinkable; the unseeable, the breath, and the essence which is made tangible and conscious and intelligent through material form. Matter would appear as the womb of creation, the great mother principle of all life, while spirit would appear to represent the great father principle, which in conjunction and co-operation gives birth to the children of form in every degree of conscious expression.

Matter and spirit present to us the unity of life, the perfect equalization, co-operation and action of the two great principles of being. The negative and positive, magnetic and electric, feminine and masculine, maternal and paternal forces of nature indicate the relationship of this dual action of life. The One Life immanent, impersonal is ever expressed through this dual nature matter and spirit coequal, coeternal, without beginning and without end. The endeavor of Material Scientists on the one hand and Christian Scientists on the other hand, each anxious to dispense with one nature of the divine element, is manifestly a display of ignorance.

What is that attractive force which causes the particles of life to coalesce and cohere in intelligent design and expression but the positive masculine element of spirit. Through its feminine mate, matter and the love principle of inherent life, we see as the resultant the birth of materialized conscious forms of life. The design of sex exemplified in the positive, negative, expressive, receptive masculine and feminine principles of nature, is an inherent and unchanging quality of life, and through its dual operations in all degrees of consciousness are obtained materialized forms of life.

That life is differentiated in degrees of consciousness according to the plane of its manifestation is very evident to the student of its phenomena. How to tabulate and express in language just what these degrees of consciousness mean is by no means an easy task.

We might term the human being as the expression of the individualized consciousness, that which gives the power to acquire self; knowledge to reason and to understand. The structure of the brain convolutions in the human, makes this possible, the brain of man possessing organs which cannot be found in any of the lower orders of materialized form. Some have described the consciousness of certain animals as almost human, that "almost" makes all the difference which separates forever the human consciousness from the animal consciousness. You may educate, refine and domesticate the lower species of conscious life, but you never can make individualized self-conscious human beings of them.

The great factor which is apparent in the evolution of the human consciousness is the rapid strides it makes towards individualization. You can observe this in the dissimilarity in eating and drinking, the difference in character and temperament. Scarcely if ever do we find two people who are just exactly alike in all respects. We dress differently, view life from different standpoints and generally possess an individuality all our own. This is more apparent as we evolve out of the mere lower consciousness of life and enter into the activities of the higher attributes of our human natures.

Some might reply that no two blades of grass are alike, that the leaves of the trees are all different and that even in the sub-conscious expressions of life we find a similar individualization in many respects. In degree this is true, but with this distinctive feature lacking, namely, the knowledge of their own individuality, that self-consciousness which humanity possesses of knowing themselves.

We believe from our understanding of life that the human species has been evolved from the animal, but we believe also that, though this can be proven true, yet we are more than animal because of our power to know ourselves, to grow and progress. A seed consciousness of a different kind has been planted within the organized form of the human which makes it distinctly above all other degrees of materialized life, though yet retaining its kinship to them all.

While the human is still evolving and going towards perfection, we can discover some of the stages of our evolution and manifest at times traits of character which are distinctly animal. The desire of all truly individualized and well-balanced minds is to instruct and educate the race in those things which will make for human perfection.

These remains of animal evolution were what Darwin and other thinkers of his type discovered, causing them to classify the human race in the same category with the animal. Therefore the struggle for existence was reduced to the same order of consciousness as the animal, namely, the "survival of the fittest." Darwin was an intellectual scientist and reasoned from a purely materialistic standpoint. He had not unfolded that higher human consciousness which through the control and transmutation of the lower nature evolved those characteristics of conduct which loved and cared for the welfare of its common humanity.

What is very much in evidence in our day of Spiritualistic phenomena, New Thought movements and general expression of religious ideals, but the fact of the common realization of our human equality? The consciousness has been evolved "that a man's man for a' that," irrespective of his social position and religious beliefs, and that to work for the good of the individual necessitates our working for the good of the whole.

Individualism of the purely animal, selfish, commercial type, which has resulted in the rise of monopolies in the shape of trusts and multimillionaires, will become more co-operative and human. This will not detract from the progress of humanity through individual effort, but will make this struggle less brutal and cruel, raising it from its present narrow, selfish basis into a broader and more humanitarian spirit. The human consciousness has been evolved through the growth and expression of ideals, and these ideals have been constantly given to man through the more highly evolved types.

But whence come ideals? These do not grow out of nothing. The thought must have a thinker and if so where does that thinker dwell?—What realm of consciousness is he domiciled in? Where do we get the inspirations that have been the constant attendants of the human race, in its

struggles for advancement and freedom? Is it possible that certain individuals throughout the ages of time have been the repositories for the reception of great truths which have given the world a stimulus to greater progress?

It appears that the consciousness of certain naturally endowed individuals was of such an order that they became receptive to vibrations of thought, which the majority of their kind had no knowledge of. That such individuals had their unseen teachers or instructors we are forced to believe. Take the instance of Socrates who acknowledged his indebtedness to a familiar spirit for much of his wisdom. That certain individuals were born endowed with the ability to enter into the exercise of the power of superconsciousness would appear to be demonstrated from the history of the nations of the earth. Instead of being attuned to the physical vibrations of earth only, they were able to relate themselves, with conscious understanding, or without such understanding, to those superconscious vibratory forces of the ethereal realms which made them grand inspirational forces to help on the progress of humanity.

The discovery must be ultimately made by humanity that within are vibrations of life which, when understood and applied, can relate them to the centre of all, the Deific consciousness. It is only a question of unfoldment through recognition and understanding for each individual soul in time to be able to become consciously alive to the superconscious vibrations of the ether and to communally will with its infinite manifestations of conscious life.

The married life of most birds could be taken for a model even by members of the human family. There is, for instance, the staid, dignified and homely bald-headed eagle—the glorious emblem of the American republic. He mates but once, and lives with his one mate until he or she dies.

If left a widower—even a young widower—the bald-headed eagle never mates again. He remains alone and disconsolate in the nest on the rocky crag or in the branches of a tall pine that formed his domicile while his mate was alive. No other female eagle can tempt him to forsake his disconsolate life. With him, once a widower, always a widower.

The golden woodpeckers live in a happy married state, mating but once. If the male dies, his mate's grief is lasting, and she lives a widowed bird the rest of her life. So, too, the male woodpecker never seeks another mate after the death of his own. He taps on a tree beside their nest day and night trying to recall her; then at length, discouraged and hopeless, he becomes silent and never afterward recovers his gaiety.—The Searchlight.

The Life Hereafter—What Is It?

One of the desires which seems inherent in every human breast, is to get an answer to the question, "What is the next life?" Too much is made of the variations in descriptions by different personalities from the spirit world.

Suppose ourselves denizens of another planet. An earth-man arrives there and we, who have known the earth only as we now know Mars, wish to learn what sort of a place the earth-star is. The new arrival has been a dweller on one of the tropical islands of the Pacific. The account we glean from him is that the earth is a place where beautiful seas of azure lave the coasts of a few little islands whose palms furnish grateful shade and sustaining fruits for the dark-skinned dwellers called men and women. Should the new arrival chance to be followed by an esquimo, the seas would be ice-bound and trees something of which he knew not even the name, and the cold of everlasting ice would supplant the zephyrs of the tropics, in his description.

Would we not view both these truth-telling people as arrant liars, unworthy of belief?

So the spirits who return, each can tell his own story and each speaks truth; but where does it leave us? Enlightened? But little.

What the real future promises for you or for me, is and must ever be, until death gives us a newer and better birth, one of those mysteries which the bosom of the future enfolds. And perhaps it is better so.

The other day a woman in the city of Boston, a physician and a mother, after years of loving struggle to give her only son the education in her own profession of which she knew the value, was called upon to see that son-yield to the assault of a fatal disease contracted while on duty. Torn from her embrace at the very moment of the fruition of her hopes, he did not leave her ignorant. Through the hand of a medium he wrote her just as if he was in New York instead of in another life. The hitherto unbelieving mother saw a new light. Her soul knew its own and for some years these letters passed between mother and son. The son brought also his father and the family was thus, by the light of our blessed belief, no longer separated. These letters have been published. To many a grieving mother the unutterable comfort they will bring can be known only by those who have been similarly bereaved. The naturalness of the letters, the sweet love of a boy for his mother, and the interest he takes in his new home, without losing the love for his old one, make a volume which vindicates easily its own publication.

Dr. Lucy Tuck, we believe the first woman in Massachusetts to receive a degree in medicine, is the mother, and these letters from her son were gotten through the hand of a medium. For naturalness, simplicity and reasonableness they are well worth the effort of publication.

The title seems unfortunate. Perhaps an attempt at reality in the naturalness of the relation, but a title of more suggestion to the reader would have been "Letters from a Spirit Son to His Mother." The title borne by the book is, "Interviews: Letters from a Son to His Mother." Geo. H. Ellis & Co., publishers.

State Spiritualists' Association of Missouri.

OFFICE OF EDITOR-AT-LARGE.

To the Editor of the Banner of Light:

I have been instructed by the Missouri State Board to inform the Spiritualists of Kansas City, through the columns of your paper, that the charter of the "First Spiritualist Church" of Kansas City, has been revoked by the State Board and is in no way affiliated with the Missouri State Association.

At a special meeting of the State Board the Rev. Thomas Grimshaw, speaker at the Temple in St. Louis, also a member of the N. S. A. board, submitted to the Missouri State Association a proposition of a joint mass meeting of the State and N. S. A. to be held in June at the Odeon, corner of Finney and Grand Ave. The proposition was accepted; the mass meeting to be given and arrangements made to secure the Odeon for June 14, 15 and 16. We have secured the services of some of the best known mediums in the United States and Canada to assist in this meeting, also Dr. Warner of Chicago, the vice-president of the N. S. A. All Spiritualists are heartily invited to attend this grand treat of spiritual things where the philosophy and phenomena of Spiritualism will be expounded by our most able speakers and mediums. I bespeak for this meeting a grand success, as never before in the history of Spiritualism have the people become more interested, and the Missouri State Association is putting forth every effort within its power to advance the cause of true Spiritualism and to assist and encourage true mediumship.

On May 11 the Temple Lyceum, of which Mr. L. F. Beauvais is conductor, gave an entertainment which was conducted by Sister Gates, who is certainly one of the best conductors in the ranks of Spiritualism in the United States. Much credit is due herself and husband, H. R. Gates, for making the entertainment the most successful of any that has been given this year. It was not only a great treat for the Lyceum children, but for the older people as well and a snug sum was realized toward the Temple Building Fund.

The State Association of Missouri has appointed a committee of the whole to arrange for a picnic some time in July in some of the beautiful parks in St. Louis. The exact date of this picnic will be announced later. We expect also to make this a love feast of spiritual things as well as a feast of material things and hope every Spiritualist in St. Louis may come out and make this a gala day, not only for ourselves but for the departed ones who are interested in the development of higher spiritual civilization on earth.

Most respectfully yours,
G. A. Gilbert,
Editor-at-Large.

Rev. G. H. Brooks to Wisconsin Spiritualists.

AN OPEN LETTER.

At the convention held in Milwaukee, Wis., April 23 to 25, the Association elected me as their President for the ensuing year, an honor and position I did not expect to fill and a trust in me I fully appreciate.

I shall endeavor to show to the people their confidence has not been misplaced, by trying to extend the State Societies' influence, by strengthening the societies that are already chartered by the State, visiting each Society as often as I can and organizing new Societies and building up the Cause generally as far as I can. I shall also try to get as many of our Mediums and Speakers at work in the State as possible by establishing circuits for them and keep our scattered forces together.

Also shall try to organize Lyceums and People's Societies wherever there is a chance for that kind of work. I desire to visit as many places in the State as possible and therefore wish to hear from the friends everywhere so we can come in touch with you. Let us have some kind of meeting if no more than a parlor meeting. Let there be an awakening all over the State such as there has never been in a long time.

I feel that there should be a perfect understanding between us in every direction, and hence am going to tell you just how we are situated.

I am sorry to say there is an indebtedness on the State Association of a goodly sum, but as the year rolls on it can be lifted. The following is the true state of affairs. Bank of Oakfield, \$875.00; interest on note for one year, due last Feb., \$43.75; a loan from John H. Houston, \$100.00; another loan from Mr. Koblitz, \$100.00; Mrs. C. McFarlin, \$26.50; Mr. E. McFarlin, \$36.50; all these bills are from the Waukesha Camp four years ago. Rev. Nellie K. Baker, salary as Secretary of the State Association, \$166.75; total indebtedness, \$1,317.00. It is my earnest desire to lift this debt and to have the State Association take its place as a power for good.

So I make an appeal to the friends everywhere in the State to send what amount they can to our Secretary, Miss Louise G. Loebel, 189 Lloyd St., Milwaukee, Wis., who will send an acknowledgment to you at once on receipt of your donations. I have perfect confidence in the loyalty of the Spiritualists of Wisconsin who will rally to the call of the State and help to liberate the Association. We desire all to have confidence in the Board of Directors and the President of the Association, and believe that we are doing our best to meet this indebtedness, so we appeal to the friends to send what they can, as soon as they can.

Let us work with a will and we are confident that the debt will be raised.
Your sincere friend and well wisher,
Rev. Geo. H. Brooks, Pres., 114 President St., Wheaton, Ill.
Miss Louise G. Loebel, Secretary, 189 Lloyd St., Milwaukee, Wis.

Program of the City of Light Assembly, LILY DALE, N. Y., July 18 to September 3, 1906.

John T. Lillie, Chairman.

Abby Louise Pettengill, President.
Mrs. Geo. L. Humphrey, Pres. pro tem.
Mrs. F. E. Evstaphie, Sec.

JULY LECTURES 2.30 P. M.

13. Mrs. A. J. Pettengill, Opening Address.
14. J. Clegg Wright.
15. Dr. Geo. B. Warner, "Aspiration."
16. Conference.
17. Dr. Geo. B. Warner, "Telepathy."
18. Dr. S. L. Krebs, "Marvels and Mysteries of Mind."
19. Dr. Geo. B. Warner, "The Victors Vanquished."
20. Dr. S. L. Krebs, "Wonders of the World Within."
21. Dr. Warner and Carrie E. S. Twing, Nat. Spir. Assn. Day.
22. Mrs. R. S. Lillie.
23. Conference.
24. J. Clegg Wright.
25. Prof. S. P. Leland, Ph. D., LL. D., "World Making."
26. Wilson Ertch, "Spiritualism Metaphysically."
27. Prof. S. P. Leland, Ph. D., LL. D., "The World We Live On."
28. Wilson Ertch, "Self Realization."
29. Rev. Frederick A. Wiggins.
30. Conference.
31. Rev. Frederick A. Wiggins.

AUGUST LECTURES 2.30 P. M.

1. Rev. C. L. Herald, Ph. D., "Life on a Man-o-war."
2. Rev. Frederick A. Wiggins.
3. Rev. Chas. Laying Herald, Ph. D., "That Man."
4. Rev. Thos. P. Byrnes, "Nature's Masterpiece."
5. J. Clegg Wright.
6. Conference.
7. Miss Susie C. Clark.
8. Mrs. Annette J. Pettengill.
9. Miss Susie C. Clark.
10. Mrs. Annette J. Pettengill.
11. Miss Susie C. Clark.
12. Mrs. Helen L. P. Russegue.
13. Conference.
14. Mrs. Helen L. P. Russegue.
15. Miss Marie C. Brehm, Woman's Day.
16. Marie C. Brehm, "The Little Swiss Republic."
17. Mrs. Helen M. Gougar, "Municipal Ownership."
18. Marie C. Brehm, Temperance Day.
19. Marie C. Brehm and Helen M. Gougar, Peace Day.
20. Conference.
21. Hon. Noah Webster Cooper, "Back to Eden."
22. Oscar A. Ederly.
23. Hon. N. W. Cooper, "Human Honey Bees."
24. Oscar A. Ederly.
25. Mrs. R. S. Lillie.
26. Oscar A. Ederly.
27. Conference.
28. Mrs. R. S. Lillie.
29. Rev. Cora L. V. Richmond.
30. H. W. Richardson, Carrie Twing, N. Y. St. Sp. As. Day.
31. Rev. Cora L. V. Richmond.

SEPTEMBER LECTURES 2.30 P. M.

1. Carrie E. S. Twing, Lyman C. Howe, Pioneer Day.
 2. Rev. Cora L. V. Richmond, Closing.
- Special Classes at 10.30 a. m.
- July 13 to Aug. 5. J. Clegg Wright.
- Aug. 28 to Sept. 2. Rev. Cora L. V. Richmond.

SPECIAL EVENING ENTERTAINMENTS.

- July 20-22. Frank Caldwell, "2000 Miles on the Yukon River." Stereopticon Views.
- July 24. Wilson Fritch, Reading, "Ulysses."
- July 26, 27. Prof. W. B. Patty, Demonstration with Radium, Liquid Air and Wireless Telegraphy.
- July 31, Aug. 3. Frances Carter, Shakespearean Readings.
- Aug. 5. Ladies' Schubert Quartet, Concert.
- Aug. 7-9. A. T. Kempton, "Hiawatha and Evangeline," Illustrated.
- Aug. 12-23. Miss Alice Ethel Bennett, Book Recitals.
- Aug. 14-16. Prof. E. B. Swift, Microscope and Telescope Entertainment.
- Aug. 19. Ladies' Schubert Quartet, Concert.
- Aug. 28. The Lillies, Entertainment.

Among the Mediums engaged are: Mrs. A. J. Pettengill, Oscar Ederly, F. A. Wiggins and Dr. W. O. Knowles.

Forest Temple meetings daily at 9.30 a. m., 4 and 6.30 p. m. Mrs. D. Devereaux, Leader.

German meetings every Sunday, Tuesday and Friday at 4 p. m. in Library Hall. Mrs. Eliza Stumpf, Leader.

Children's Lyceum daily, except Sunday, at 9.30 a. m. Demonstrations of Unseen Forces daily at 7 p. m. in Library Hall.

Band Concerts daily at 9.30 a. m., 1.30 and 7 p. m.

Progressive Euchre every Monday evening in the Auditorium.

Dance every Wednesday and Saturday evening in the Auditorium.

Social every Thursday evening in the Auditorium.

The Ladies' Schubert Quartet of Boston has been engaged from July 29 and the Northwestern Orchestra of Meadville, Pa., for the entire season.

For further information, programs, etc., address Laura G. Fixen, 1047 Carmen Ave., Chicago, General Manager.

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Banner of Light.

BOSTON, SATURDAY, JUNE 9, 1906.

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No, dear brother, you must furnish some
better evidence that you are fit to live
without the restrictions of law than mur-
derously attacking with cowardly bomb
happy young lives and endangering with
murderous risk a hundred other lives not
even remotely connected with your con-
trovery.

Unity Camp dedicated a most useful audi-
torium last Sunday and a thousand neigh-
bors in the work crowded to its capacity
this pleasant place of meeting. The acous-
tic properties of the audience room are per-
fect, the shelter complete, and we bespeak
for the Lynn workers much satisfaction in
this equipment for their work.

The V. S. U. Sunday services opened at
the Waverley Home last Sunday with a
characteristic V. S. U. audience. What is
that characteristic? Intelligence, reverence,
sweetness, harmony and good-will. Next
Sunday Mrs. S. E. Hall will represent Cam-
bridge workers in the conduct of the meet-
ing, to be followed by workers from other
societies on later Sundays. The little
family circles on the lawn, with Mrs. Bemis
at the organ, are just the prettiest little evi-
dence of unpretentious spirit communion
that we know of anywhere. Go out and
take a look at them and join in this spiri-
tual refreshing. It will make the duties of
the week seem lighter.

Our sympathy for Mrs. Olive Sharp, who
is suffering from a serious accident by a
fall. If now we could share her pain as she
has generously—so generously—shared our
burdens by her rich service. This will we
do; give our loving assurance that her brave
spirit will assert itself and command the
bodily mechanism to obedience.

The American Medical Association is in
Boston in convention this week, yes. But
next week Christian Scientists assemble
from the world over, and we look for all
mortal error to be fairly and fully treated.

Boston is to have a Juvenile Court. And
this is right. Whoever else the state is
careless of in the administering of justice
she must make no mistakes with her youth.
Education, rather than penalty, reform,
instead of revenge, must be for them. And
from this we may learn that we all are but

children of a larger growth. Render unto
Caesar the things that are Caesar's, surely.
But let Caesar know that to make one good
citizen is better than to "satisfy justice" by
burying needlessly in prison depths one
possible contributor to the State.

Greeting to One of Our Young Men.

One of the bits of sunshine that has made
its way through our dusty panes the pres-
ent week came in the form of a brief but
cheery visit from that young spirit who is
known in the stamp trade as B. B. Hill of
Philadelphia.

Rumor gives it that Seventy-six years
ago this very day (June 9) his determined
spirit started off for a try at this incarna-
tion. So well has he fought, so keenly has
he received instruction, so nobly has he
served, that the wildest teachings about
the "old souls," "last embodiments," and
what not seem credible. Hardly a state or
Spiritualistic centre that has not felt his
generous hand. Across the country, out
to the mountain solitudes speeds he on an
errand of service for an entangled servant
of the great Cause he loves.

A shelter, encouragement for the hungry
and shoeless he promptly gives, if only that
one bears the marks of sincerity in his ef-
fort.

The first for organization, local or na-
tional. Never the last in any battle for the
betterment of what he holds dear, if it re-
quired what he had with which to serve.

Seventy-six years! What a panorama of
the world's struggle for freedom has passed
before him in those years since he, an in-
quiring spirit, first heard the call of a local
Spiritualistic service in a New England
town, just at the point in his life when he
was ready to receive the word of this
strange thought. How well he has fol-
lowed the voice, a thousand grateful hearts
can testify.

The first thing that struck us clearly
when we looked into the Spiritualistic field
was the need of consecrated laymen.
Only a few are needed to work from the
platform; fewer than we sometimes reckon
to do public service of any kind; but the
harvest is growing in the weight of ripened
grain ready for the reapers' scythes if only
they would respond! There is always a
place for the unselfish layman. And when
the most glowing sermon has been lost in
the flood of newer words, and the strongest
periods have been erased by later fact, the
granite of a well-lived life will still furnish
foundation for the later, generations to
build upon.

Such service has marked this strong
man's career. Are we raising younger men
to take the places of these as their shadows
lengthen along the slopes of the western
hills? If so, Spiritualism is safe. If not,
though we speak with the tongue of angels
and chant our praises in perfect rhythm in
temples ornamented with silver and onyx
and precious gems, our message will die in
the utterance and other shepherds shall
lead the straying flocks.

Many years may the bright face of our
Brother remain to cheer us! And many
times may he pass the challenge for more
noble service and greater generosity!

Lake Mohonk Conference, 1906.

Perhaps never has the Lake Mohonk
Conference centered so many representative
lines in the world-wide task as in the ses-
sion just held. Statesmen, diplomats and
jurists joined with philanthropists and pub-
lic educators for serious study of the great
problems of peace. The confession of the
Rhode Island bishop, "I confess that peace
once seemed to me to be associated with
weakness. I have learned that the demand
for peace, rightly understood, comes from
the strongest and best," speaks for all ser-
ious students of this mighty problem in the
world's unfoldment. It is noticeable in this
year's forces that King Commerce has re-
sponded through half a hundred commer-
cial organizations who are urgent in de-
mands for arbitration in these government
quarrels, as a substitute for war, which
commercial greed used to encourage as a
"quickerener of trade."

The effect of the effort made among the
undergraduates in our great educational in-
stitutions, to bring earnest study of these
themes to their careful investigation, has
had a marked response in the last year.

The attempt to content the Conference
with measures of relief; and The Hague with
amelioration of the conditions of war, was
clearly met with the Conference's reminder
that the Conference should "remember that
it is consecrated to the great work of end-
ing, as well as of softening war, and of sub-
jecting the relations of nations to the do-
minion of law rather than of force."

It was generally with great, not to say
sanguine, expectation all looked toward the
coming conference of the Hague in the
coming fall or early spring of next year, be-

lieving that a general arbitration treaty pre-
sented there will stand good chance of ac-
ceptance by nearly all countries repre-
sented there.

The notable action of Sir Edward Grey,
in the British House of Commons, in his
recommendation of restriction in military
armaments, it was believed could become a
reality where concurrent international ac-
tion could be induced.

These are some of the clearest marks left
by the conference of these able and earn-
est men. But those subtle yet binding
forces that centre in psychic batteries wher-
ever such personalities as these unite for
spiritual work, create a power in their
union that only exalted spirits in the spirit
realm, reaching for contact with the earth
plane, for humanity's upliftment, only such
can estimate the real worth of conferences
like the Lake Mohonk Conference of 1906.

"Down the dark future, through long gen-
erations,
The echoing sounds grow fainter and
then cease;
And like a bell, with solemn, sweet vibra-
tions,
I hear once more the voice of Christ say
"Peace!"

Spirit Messages.

Samuel Moore.

AN ANALYSIS.

How refreshing is a draught of pure
mountain water as it comes fresh from its
rocky bed upon the hillside, instead of the
pipes and conduit of the city's supply. Na-
ture at its "fountain sources" is always
sweet and satisfying. Its air, its waters as
well as its herbs, vegetation and fruits on
the trees' boughs. Thus it is with the mes-
sages in the Message Department of the
Banner of Light. I have withheld from
making any comment on them for some
time, but the issue of the 19th has so much
of interest that I have brushed all scruples
aside and desire to express some thoughts
about them. No doubt other departments
are of great interest to many minds in ac-
cordance with their tastes, desires and in-
terests; their intellectual atmosphere and in-
ward perceptions and longings; but I see
in those messages a rich field for explora-
tion, containing as they often do gems of
thought, with a wealth of latent truth and
wisdom—suggestions and leadings into the
virgin depths of spiritual laws and truths
not to be found elsewhere, coming from the
"realm of souls." Strata of rich belts of
spiritual truth peering up from its native
home and inner beds of deposit reveal
themselves to one who looks for the "gold
of the spirit." Living waters of life flow in
them, and one can fill his pitcher at any
time, drink, be refreshed, and gain knowl-
edge, wisdom and strength of soul in this
life in the flesh. A deep and comprehensive
spiritual education can be secured by their
study, and be fully equipped for any emer-
gency, situation, or condition of a soul's life
in time, at death, and out into the eternal
realms of its future existence.

As a department in a weekly paper, pub-
lished on this planet; in the midst of so
much darkness and blindness in spiritual
things, and the life of the spirit after the
dissolution of the body, I consider it peer-
lessly unique in itself, and one of the most
blessed and far-reaching in its results for
good and enlightenment along spiritual
lines that journalism has yet devised and
carried out, up to the present day. It is an
"open door" between the two realms of
life—one attached to this planet—the other
amidst the abode of souls beyond and
around our globe. It is a veritable "gates
ajar," a letter box for "the tourists" to
send word back at the first landing in the
country to which they have gone—let us
know how they arrived, their reception and
how they are getting along before they pass
on to other distant scenes and realms of
life. I say tourists, because, for the life of
me, I can't see it any other way than that
we are all tourists—arriving and departing
—have a short visit—see the sights—learn
a little of the country—get tired and weary
sometimes—a sort of "home-sickness" steals
up over the spirit, creeps into, or comes up
out of the inner depths of consciousness,
but when we have reached the usual limit
of our stay and take on that "tired feeling,"
nature gets us ready for the next journey,
and we arrive, amidst human interests and
a most delightful country.

Not a week but some great truth or valu-
able thought drops from the lips of some
of these visiting spirits. The charm about
it is that it comes like a "letter from home,"
so natural, spontaneous, unpremeditated,
sweet in its simplicity, as a "heart to heart
talk." They are all pervaded with a care
and regard for us, affection and love for
those left behind, and a tender, anxious in-
terest in our every day life and well being.
In addition and outside of their comforting
influence they are a source of enlightenment
—educational to an unlimited degree. Some
truths appear on the surface, others are im-
bedded deep within the laws and forces that

hold and control them, and which are re-
vealed to us in their experiences and the
"little story" they have to tell about their
life in the "old," but "new discovered coun-
try" adjoining ours.

But enough said along those lines—now
to the messages themselves: In the issue of
May 19th, one from Inez Clark, late of
Washington, D. C., in part, she says:

"After all there is only one way for any
of us to get to our people, and that is
through the love and sympathy and attrac-
tion. One cannot buy a ticket and return
as one likes, and perhaps it is better so. All
of God's gifts are free."

She speaks somewhat of her earth life.
The thought of death and the future was
not in her mind. Was strong and well, but
in the midst of a busy life was killed. Now
her anxiety to reach her people and en-
lighten them as to the facts about death and
her ability to return to them.

She then says:

"I am pleased with all they did in my
name, but I would give more for one word
with them than all the treasure they have
wasted on my memory."

Her gratitude is then expressed for the
opportunity to send a message to her father
and mother.

A great deal could be said and written
on those utterances of hers.

The next state of being is wholly mental
and spiritual, and directly and intimately
acting on the very soul itself. Feelings,
emotions, desires are all soul activities. All
life and action, progress and achievement
have their impetus and sustenance from the
same source. No wall of flesh to cover up
defects, if any, or smother our true desires
or aspirations. No "smile on the lips,"
with "dislike in the heart," can pass cur-
rent. They are held fast and controlled by
spiritual laws and forces—attraction and re-
pulsion—love or selfishness—sympathy or
indifference. Life is as "an open book"—
a state of realities, of absolute truth—par-
tiality is unknown, and justice sits en-
throned in the soul itself. Happiness and
achievement are within the reach of all who
desire them. Peace and blessedness are in-
separable from goodness. Condition and
ability are the stepping stones to exaltation.
The very heart of things faces them—they
see it, they feel it, they know it, and they
tell it to us just as it comes to them. They
have a way of not "mimicing things." False
customs and time-honored systems of
thought and practice melt like snow and
fade away like mist under the light of the
spirit and its touch.

Now here is another one—same date, by
Emma Crosby, late of Kansas City, Mo.
No field of grain ever held as much wealth
as here, and no cluster of precious gems
contained such inestimable riches and
beauty and riches as do the spiritual
thoughts that are strung together in her
message. She says:

"Oh, if I only could have strength to tell
of my experience since I have been here. I
am sure that no one would ever again
wander away from the light of truth and the
joy of righteousness."

She then goes on to say how she wan-
dered away from her early moral and spiri-
tual teachings; grew careless; felt she could
get along without any prayers or good as-
sociations; died alone, away from friends,
separating herself from their good influ-
ences, and finally passed into spirit life. She
continues:

"I seemed in the dark over here. I
couldn't find anyone who seemed to have
any particular interest in me, and I couldn't
find any particular thing that I was inter-
ested in."

Just one word here. How nature hands
us back our own coin of the spirit, that we
have wrought out and "minted" in our lives,
and stamped with our own image and
superscription. On that capital we must
work, but it don't pass current there. So
there you are, helpless, in spiritual poverty.
Purity and goodness is the coin of the
spirit, and only that has the image of "the
Infinite" impressed upon it. It is the me-
dium of circulation in the spirit world.
With it you are rich—it brings happiness,
peace and joy. You can mint and stamp it
yourself for all your needs, wants and de-
sires.

Now listen to what she says while wan-
dering in this predicament:

"Then I thought of God, and I prayed,
and the moment I prayed I began to feel
better."

"Something like hope came to me, and
after awhile I found some friends who tried
to help me to find my own."

"My mother is with me now, and we de-
cided that it might be better to send this
word that some of my friends and acquaint-
ances might know exactly what my condi-
tion was and is."

"Josephine was about the only true friend
I ever had and I put myself beyond her help
and care by my own actions."

"O the peace in being good."

"The pleasures of a minute never make
up for the loss of love and respect."

There is a picture to gaze on and study,
from all sides and every point of view.
That message speaks volumes. Read the

lines, and "between the lines," then dig
down underneath and back of them into the
spirit itself—its life, conditions, the spiritual
laws and forces that controlled it, and those
that lifted it out of its "darkness into light."
You run against a world of valuable truths
that lie hidden in her life and experience.
Pure, naked truth—without the trappings of
sophistry, religio-scientific speculations, ma-
terialistic philosophy, or theological dog-
mas and deductions. It stands as a reve-
lation in the month of May, and the year
one thousand nineteen hundred and six!

Volumes could be written on the truths
shining out in that message. Mind and
spirit stand alone, wholly spiritual. All de-
pends on their growth, strength, and de-
velopment. No health, no rest, no peace
outside of the possession of a "sound mind"
and a "sound spirit." No power to act in
any considerable degree without these con-
ditions and the qualities that nature has in
store for their true and higher development.

We catch glimpses of those laws and
forces here in this life, but we are too busy
with other infinitesimal interests and
smother them into a hypnotic state; but in
spirit life they awake like giants and assert
themselves for eternal good. They are in
us and about us, and go with us "wherever
we go."

In fact every issue of the Banner has
some valuable fact and truth couched in
these messages. If we but stop to weigh
and ponder over them we can grasp them,
these simple statements of actual soul life.
They carry with them potentialities for
good of infinite scope. They enlighten the
mind and educate the heart. Immortal
truth worked out in actual soul life. How
easily the "door of hope" swung open to
this "child of the Infinite," and the sweets
and beauties of spirit life, with its blessed
companionships and associations were hers,
bringing its inward heart-ease and angelic
peace, and none the less the freedom of the
spirit.

Free "Banner" Circle.

We are to have the "Banner" work for
the Message Department done in the Ban-
ner of Light Lecture Room on Wednes-
days from 4 to 5 p. m. The doors will be
closed at 4 strictly. Any subscriber to the
"Banner" who will apply to us can have a
ticket giving him the privilege of attend-
ing. This is in no sense a test circle or a
meeting for the display of mediumistic
power. But it is an offering of this paper
for the service of spirits and mortals, and
we must have at least the evidence of co-
operation and sympathy to the extent of
being regular subscribers to this message
bearer of the Spirit.

Children's Day at Waverley.

Last year the little people responded to
an invitation to spend a day at the V. S. U.
Home at Waverley and a merry time they
had. It was June and while the trees and
shrubs were green and beautiful the flowers
and fruits were still in the bud and could
lend nothing to the enchantment of the oc-
casion. This year the invitation to spend
the day at the Home will come later and
we hope the charm of the beautiful early au-
tumn days will bring a grace and beauty to
the festive scene.

You are not forgotten or neglected, dear
little friends, and we hope to take you all
by the hand and give you a joyous wel-
come by and by.

M. M. S. for the V. S. U.

"As a Spiritualist for more than three
and thirty years, I have seen what Spirit-
ualism is in many lands, and had experi-
ences rarely paralleled that should enable
me to say that, apart from the promulga-
tion of dogma and doctrine condemnatory
of all therefrom differing, I have never
known Spiritualism productive of aught but
good—a power for mental and moral up-
building, a force of intense working for hu-
man betterment, a solace to the bereaved, a
cause of rejoicing to earth-dwellers looking
forward to the end of earth-life, when its
duties are rightly done from love of use to
others, and having no overweening regard
or thought of reward for self."—Arch-
deacon Colley.

I merely mean to say what Johnson said,
That in the course of some six thousand
years,
All nations have believed that from the
dead
A visitant at intervals appears;
And what is strangest upon this strange
head
Is, that whatever bar the reason rears
Against such belief there's something
stronger still
In its behalf, let those deny who will.

Byron.

You cannot isolate yourself and say that
the evil in you shall not spread. Men's
lives are as thoroughly blended with each
other as the air we breathe. Evil spreads
as necessarily as disease. Every sin brings
suffering to others besides those who com-
mit it.—George Eliot.

Morris Pratt Institute.

The series of meetings that engaged the attention of the residents of Whitewater, Wis., and elsewhere, and which was held in Morris Pratt Institute during the second week in May, marks an epoch in the life of the school, and of Spiritualism in Wisconsin.

N. S. A. Missionaries.—Beginning on the 13th, Mr. and Mrs. E. W. Sprague, N. S. A. Missionaries, opened the series by holding services in the chapel of the Institute Sunday afternoon and evening, and Monday evening. Good audiences greeted them, and much interest was awakened by these glorious workers for the cause of Spiritualism. On Sunday afternoon friends from this city and surrounding country came with their baskets, and a supper befitting the occasion was enjoyed by a large company of united friends of the school and the Cause. Mr. and Mrs. Sprague remained to attend the Annual Meeting of the Morris Pratt Institute Association and the Wisconsin State Spiritualist Association's Mass Meeting, both of which were held in the Institute the same week and when they went on their way to other appointments, the loving, appreciative thoughts of a host of friends followed them. May they live long in the body to continue the good work they are doing.

Annual Meeting of the Morris Pratt Institute Association.—On Tuesday the annual meeting of the school Association was held in the Institute, and was attended by many members from other cities. Among the visiting members were the following well known, prominent workers for Spiritualism: Mrs. Cora L. V. Richmond, Church of the Soul, Chicago; Hon. Harrison D. Barrett, Pres. N. S. A.; Dr. George B. Warner, Pres. Ill. S. S. A.; Rev. George H. Brooks, Pres. Wis. S. S. A.; Hon. John D. Vail, Pres. Iowa S. S. A.; Dr. J. M. Peebles, Lecturer and Writer; Mr. and Mrs. E. W. Sprague, N. S. A. Missionaries; Mrs. Catharine McFarlin, Vice Pres. Wis. S. S. A.; Mrs. Christine Cooper, Treas. Mississippi Valley S. S. A.; Miss Louise G. Loebel, Sec. Wis. S. S. A., together with other friends whose presence helped to make this occasion a memorable one. The meeting passed off pleasantly. Much business was done, and it was conceded by all that this was the best and most harmonious meeting, and the most largely attended of any the Association has held since its organization.

Reports of Officers and Committees showed that a great deal of satisfactory work has been done during the past year, and that the prospects of the school were never so bright as at the present time.

The election of officers resulted as follows: Moses Hull, President; George B. Warner, Vice President; Emma J. Owen, Secretary; A. J. Weaver, Treasurer.

Four Directors were elected, the terms of two having expired, and two, Mrs. Clara L. Stewart and J. C. Bump, having resigned. The Board of Directors now consists of the following members: Pres. of Nat. S. A., Pres. of Wis. S. S. A., Moses Hull, A. J. Weaver, George B. Warner, John D. Vail, F. M. Ryerson, E. W. Sprague, Emma J. Owen. This Board of Directors and Officers makes a strong working force for the school, and Morris Pratt Institute is on the way toward a grand success as an educational institution. Spiritualists everywhere are becoming more and more interested and next year promises to be the banner year of the school.

Several important rules for the government of the school were adopted, among them the following: "No student, nor person in the employ of the Association, who habitually visits saloons, gambling places, or houses of ill-repute, or is guilty otherwise of disorderly conduct, shall be allowed to remain in the school, nor the school building. For the first violation of this rule, when it becomes known, the penalty shall be a reprimand by the Principal of the School, in private; for the second violation, a reprimand by the Principal before the Faculty, and for the third violation the penalty shall be expulsion from the school and building, subject to the discretion of the Executive Committee."

The Wisconsin State Mass Meeting was a great success in every way. I need say little about it as Secretary Loebel will doubtless make a full report of it for the press. We shall hope for more meetings of the same sort.

I must not omit mention of the crowning feature of Thursday's meeting, which was the christening of the baby daughter of Mr. and Mrs. Byron Woodbury, and which took place in the beautiful little chapel of the Institute, Mrs. Cora L. V. Richmond performing the ceremony. It was simple, yet impressive and very beautiful. Mr. Woodbury was at one time a student in the school, and this christening of the little one born to him and his sweet, young wife, at this time had a special significance for all who witnessed it.

To all the workers who so generously assisted in these meetings, we, as an Association, extend our most grateful thanks. May the blessing of the Spirit World rest upon each and every one of them.

The Secretary's report, and the report of the Committee on Resolutions, as accepted by the Association, are given below.

Emma J. Owen, Sec'y.

SECRETARY'S REPORT.

To the Morris Pratt Institute Association. Officers, Directors and Members: It is with much diffidence and even trepidation that I undertake to make to you this, my first report of the work I have done as your secretary, and to place before you a statement of the financial affairs of the Association.

I had little thought when I accepted the office of secretary that I was undertaking an arduous task, more difficult than you can realize. However, I have done the best I could, and I submit my report to you, feeling that for whatever it may lack in clearness or completeness, you will have patience and fraternal consideration.

Correspondence.—In the first place, I would say that much correspondence has

been done with the view of interesting as many people as possible in the school, not alone that we might receive donations from them, but that students may be induced to enter the school. What we need more than anything else is a sufficient number of students, and we should work mainly along this line hereafter. In my opinion, twenty paying students would make the school self-sustaining.

Advertising.—More judicious advertising should be done. A very little has been done this year. A write-up in the Wisconsin Industrial Review and an ad. in the Clinton Camp Announcement, at a cost of \$5.00 each have been placed, with the approval of the Executive Committee. We have small ads. in two or three of the Spiritualist papers, space for which is given us by the publishers.

We need a new Catalogue which should be gotten out as soon as possible, and a neat little folder to be enclosed in letters is much needed. I would suggest that some definite plan of advertising be adopted and acted upon.

Finances.—The Spiritualists of the United States have been very generous with Morris Pratt Institute. During the past four years, thousands of dollars have been given by generous hands to sustain and further the good work of education that has been, and is being done here. During this time a great amount of indebtedness has been incurred, which has been a source of anxiety to the Board of Directors and all concerned. However, the financial condition of the Association is much better than ever before. We are at less expense than formerly, and very substantial help has been received from various sources. Last fall at the Convention in Minneapolis The National Spiritualist Association donated One Thousand dollars for the purpose of paying off the indebtedness of the school, for which we are very grateful. All of this donation except a small portion which was not paid into the treasury, was used conscientiously by your present secretary and treasurer, in paying debts as the N. S. A. desired.

Our good friends, Mr. and Mrs. Ryerson of Seattle, Wash., have put into our treasury this year about six hundred dollars, and in addition to this, Mr. Ryerson recently gave the school a fine piano, which is a great addition to the school furnishings. Mr. and Mrs. Ryerson have subscribed a thousand dollars to be paid into our treasury some time during the summer or fall. These good friends are moved to be very generous with the school and intend doing still more in the future. Other friends have contributed generously, and many debts have been paid off.

During the past year indebtedness to the amount of \$1,316.62 has been paid, and we still have a balance of old indebtedness outstanding of \$490.62. Of this amount \$400.00 is the balance due Tenney, Hall & Tenney, attorneys in the late litigation with the Pratt estate, and \$80.53 is still due on a bill for furniture purchased in 1902.

Paying out so much on old accounts has left us a little behind on our expenses for the current year, but, having done so much in one year, and with brightened prospects before us, we do not doubt that we shall soon be relieved of the last vestige of the burden of debt that has rested, and still rests in a degree upon us.

Financial Agents.—Our Financial Agents, Moses and Mattie Hull, have sent in to your Secretary during the year \$494.81, of which sum \$326.56 is the result of their work since the first of November, 1905. They have written encouragingly of their work and the prospects of the school. Since November 1st they have been working mainly for themselves, giving incidentally a meeting, or taking a collection for the school, and have paid their own expenses. We cannot be too grateful to them for their unselfish labors for the school.

During the first six months of the year, Mrs. Clara L. Stewart was a Financial Agent of the M. P. I. A., but at the end of that time she suspended her labors in this capacity, and later resigned all official connection with the school. Your present Secretary was appointed by the Executive Committee to the office of Secretary made vacant by Mrs. Stewart's resignation, and entered upon the duties of the office Nov. 17th, 1905.

Receipts.	
Cash on hand June 8, 1905	\$196.22
Subscriptions, donations and collections	1,607.27
Membership fees and dues	401.00
Tuition	238.00
Board of students	307.74
Rooms of students	182.72
Miscellaneous	47.00
Loans	115.00
	\$3,094.95

Disbursements.	
General expenses	\$835.08
Traveling expenses	232.54
Salaries	461.40
Hull-Ryerson account	30.46
Loan	25.00
Debits (expenses and salaries)	1,316.62
On hand	193.85
	\$3,094.95

In conclusion let me say that the prospects of the school are bright. The balance of indebtedness will soon be paid off; an endowment is promised; we shall be able to secure the needed help in all departments, and with the continued assistance of our spirit and earthly friends, and with good business management, good instruction, homelike surroundings and the spirit of good-fellowship and helpfulness among us, Morris Pratt Institute is sure to become the power for good that Father Morris Pratt designed, and as we all wish it to be.

Respectfully submitted,

Emma J. Owen, Sec'y.

REPORT OF COMMITTEE ON RESOLUTIONS.

The Committee to which was referred portions of President Hull's annual report submit the following:

Professor and Mrs. A. J. Weaver during

the school year of 1905-6 have continued to give freely of their time, strength and ability to advance the welfare of the school, and as usual have received for their services nothing but their rooms and board. In September, 1905, Mrs. Weaver reluctantly complied with the solicitation of your Executive Committee to accept the position of Matron, adding its grave responsibility to her previous duties of purchasing agent of household and table supplies.

Be it therefore resolved: That we tender her our most hearty thanks for the tireless alertness, constant economy and rare unselfishness with which she has discharged her duties, and assure her that we greatly appreciate the substantial aid she has given to the conduct of the material interests of the school.

Professor Weaver, in addition to looking after many details of management, has continued to render ideal service as a teacher in one of our most important departments and as Principal of the entire work of instruction in the Institute.

Therefore be it resolved: That we extend to him a fraternal expression of our gratitude for his patient devotion to his duties and for his supreme loyalty to the development of a higher type of Spiritualism.

It was a satisfaction at the opening of the school year to find that Mrs. Alfaretta Niver had abandoned her intention of withdrawing from the Faculty of the school. Her pleasant personality, enthusiasm of manner and experienced methods have made her department of Oratory and Physical Culture a benefit to every student entering it, while it has made a favorable impression upon the educational circles of Whitewater.

We acknowledge our increased indebtedness to the unfaltering zeal of Moses and Mattie Hull, who, during their year of work have by their united efforts collected for the school about five hundred dollars, without any expense to the Institution for their journeyings.

The fact that they give their efforts to securely establish the school without receiving board or salary ought to silence all superficial critics until they shall first have developed a corresponding spirit of service as worthy of emulation.

We congratulate all members and friends of the Morris Pratt Institute upon the good fortune which brought us the services of Mrs. Emma J. Owen as our Secretary. Painstaking, methodical and accurate in every detail, she has given our business records a reliability which enables us to know in a moment whence every dollar comes and how it goes. Such services as hers are invaluable to us.

We extend to every one of our Faculty and Students a wish that the vacation season shall bring them pleasant environments, renewed vitality and a safe return to September's opportunities at the Institute.

George B. Warner,
Christine Cooper,
E. W. Sprague,
Committee

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The Optimist.

There was once a man who smiled
Because the day was bright,
Because he slept at night,
Because God gave him sight
To gaze upon his child;
Because his little one
Could leap and laugh and run,
Because the distant sun
Smiled on the earth, he smiled.

He smiled because the sky
Was high above his head,
Because the rose was red,
Because the past was dead!
He never wondered why
The Lord had blundered so
That all things have to go
The wrong way here below
The overarching sky.

He toiled, and still was glad
Because the air was free,
Because he loved, and she
That claimed his love and he
Shared all the joys they had!
Because the grasses grew,
Because the sweet winds blew,
Because that he could hew
And hammer, he was glad.

Because he lived he smiled,
And did not look ahead
With bitterness or dread,
But nightly sought his bed
As calmly as a child.
And people called him mad
For being always glad
With such things as he had,
And shook their heads and smiled.

Bolton Hall.

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How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thoughts would hold

An hour's communion with the dead!
Tennyson.

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Our Home Circle.

EDITED BY
MINNIE MRS. SOULE.

Invisible Messengers.

Anna M. S. Soule.

(Written for the Banner of Light.)

Sweet voices through the darkness call;
I cannot tell whose forms they wear,
And yet I feel that one and all,
Dear, tender names they used to bear.

When the whole earth in silence lies,
Reposing 'neath night's folded wing,
I hear their calls, and gentle sighs,
In notes as soft as wind-harps bring.

They call me through the gathering gloom,
Onward and upward through the night,
To where sweet flowers immortal bloom,
That home with endless glories bright.

They call me by some spirit name,
They woo me, soothe my soul to rest,
Not with those hopes of earthly fame,
Which long since my life seemed blest.

They whisper Heaven, and home and peace;
They cheer my fainting, sinking heart;
They bid me hope; each day's decrease
Draws nearer, dear ones far apart.

And so the stillness and the gloom
Of the long nightwatch weareth by;
I am not lonely, for my room
Holds those, unseen by mortal eye.

They cheer, sustain; and day by day
They soothe my sinking soul, that waits,
Knowing Heaven is not far away,
And soon will ope its Golden Gates!

A LINK IN OUR GOLDEN CHAIN.

THE LIVING TRUTH OF SPIRIT
COMMUNION CREATES PEACE
AND JOY AND HEAVEN.

In Augusta, the beautiful little city, beloved by the children of Maine, lives a widow whose life is a sweet testimony to the truth of spirit-communion. Under the shadow of the State House, she and her young daughter have spent the years of her widowhood, the morning sunshine peeping into her chamber as it clambered up over the green banks of the Capitol grounds and the friendly stars keeping watch at night as her little roof-tree nestled close under the protecting wing of the strong Castle of the State.

It was our precious privilege to be entertained by her when an engagement took us to that city and many, many times since then, a sweet memory of that brief trip has brought gladness and strength to our heart.

"I don't know what would have become of me when my husband went away," she said, the pathos of her pain softening her voice, "if it hadn't been for Spiritualism."

"You didn't know about these things until then?" we asked.

"No, and I was almost crazy and one night I heard that there was to be a Spiritualist meeting and I went and the woman said such beautiful things that I wanted to believe and yet couldn't understand."

"The next morning I was at work and I kept thinking about what I had heard and the more I thought the more I felt I must go and see the medium and have a talk with her."

"Then I felt I must not afford it and suddenly the feeling came over me so strongly that I must go that I left my work just as it was and went to her and told her I must see her."

"Did she see you?" we asked.

"Yes, she did and if ever I talked with my husband I talked with him then and I came home the happiest woman in the world."

Ah, life had grown wondrously bright for the lonely woman and all the despair of an awful and indefinite separation was swept away by the mighty flood of truth which had poured itself out through the gifted medium she had interviewed.

"It helped me so much that I just longed to tell everybody about it," she continued "and when they started meetings, Charlotte and I took hold to help what we could. Charlotte plays for them and has never missed a meeting."

We looked at Charlotte. Just a slip of a girl looking out into life with wide wondering eyes, vivacious and ambitious and at that particular stage of girlhood when there is no past to dwell upon and the future is dim and far away and the Now with its opportunities is all absorbing.

Her mother's grief could never be her own, for the father in the house was an unknown bliss and at best could only be an untasted joy of potential value to her mind.

But the faithful spirit was hers and an interest had been awakened and she possessed that strongest factor of a human staff, reliability.

That was just a year ago this month. And Charlotte has slipped out into the spirit-life and her mother is alone.

With what heartache we read of her passing it will not be hard to understand, and sometimes, through the turmoil and stress of the busy life we lead, the clear, brave eyes of the little dependable friend seem to shine upon us as twin stars.

So much she taught us before she went and now her life lesson shall create in us a new purpose and a diviner will.

It would be easy for us to let the tears come and the regrets be spoken. It would be easy for us to let the anguish of the mother love, that hungers for the perpetual presence of her darling, warp our own understanding of the wonderful truth that has been revealed and it is not easy to feel that perfect peace for which we yearn.

Yet the same over brooding spirit of Love is manifest in the world today as when this widowed mother talked with the loved husband and the same assurances are daily being given of continued life and con-

sciousness now as then. A message from a loved spirit, whatever the spoken words may be, must always imply the denial of that stupendous falsehood that there is such a thing as death or separation, for the personality of those who pass out of the body and out of our sight.

Why sorrow about something which does not exist? Why live in a satisfied grief in a fool's purgatory and fear that the joy of truth is a fool's paradise?

A fool is a fool whether in glory or grief and the ringing message of wisdom is to make us wise and fear folly.

Our little friend, Charlotte Boynton, is alive and we know it and her interest and devotion and sweet independence will be manifest in the home of her mother, where every picture on the walls, every article in the home, every step the mother daily takes are as much a part of her present life as the woven threads of the fabric that covers us.

They all contributed to make her what she is.

Surely we may be to her and the little mother what she was to the Spiritualists of her native city; the hand of strength, the reliable staff.

Surely we may, and so we fail not nor falter, nor let the sad tears blind our eyes to the sunshine of her presence.

If the night seems long and so lonely and still, that the beating of the mother's troubled heart makes inaudible the soft footsteps of the spirit child, our faith and assurance shall make light her dark night and short her long vigil.

So, little maiden, much loved and most dear, we give you our hand of strength, our heart of assurance and whisper to your mother, "She is near, she is near, only listen, you will hear her, only look, and you shall see her."

M. M. S.

Spelling a Quarrel.

It takes selfishness to make a quarrel. And each of the two parties to the quarrel must be selfish, for selfishness on either side makes a quarrel impossible. It matters not at all how much in the right one may be, nor how much in the wrong may be the other; the trouble can continue and thrive only through the persistent obtruding of self by both sides. Even if the whole trouble be an innocent misunderstanding, and both sides are right, as is true of so many quarrels,—if the quarrel continues, it means that both sides are wrong. For the instant that either side crushes out self, and self-interest, and self-pride, there is nothing for the other side to oppose, and the quarrel melts away like an unsubstantial nightmare. "A and B," said a man of two others who had had somewhat of a misunderstanding, "have 'got it in' for each other, haven't they?" "No," was the reply; "A has 'got it in' for B, but B hasn't 'got it in' for A." And that explained why there had been no quarrel where there was every reason to expect one. Selfishness is unlove, and selfishness is love; and love is holding another's interests dear. A quarrel with one whose only purpose is, at an utter sacrifice of self, to hold us and our interests dear, is a lifeless affair. We cannot insure others' taking that attitude toward us, but we can be sure to take that attitude toward others. It takes two to make a quarrel, but only one to spoil it. We may always have the privilege of being that one.—The Sunday School Times.

A Quarrel.

"Goldie, Goldie, where on earth do you suppose that child has gone?" exclaimed Aunt Frank as she came out into the yard and surveyed the apple trees, looked into the well and under the steps, for Goldie had a habit of hiding away when it was time to set the table for dinner and only an extensive search would reveal her.

She never made much fuss about working, but she seemed to have a notion that the table would be set just the same whether she were there or not and that vacation wasn't exactly the time to learn to do things that she didn't have to do at home.

"Why don't you keep the dining table set all the time the same as we do at home," she asked her Grandmother one day, "and then Aunt Frank wouldn't have to set the table so often. I think it would be ever so much easier for her, and then, besides," she added, confidentially, "it's more stylish, I think."

Ma didn't seem to be impressed with the dignity of being in style as much as Goldie thought she would be, but said simply, "I guess we won't make any change in our housework just now, little girl," and Goldie was regularly asked to set the dinner table and as regularly made it her particular business to be away and make Aunt Frank call her when the hour arrived.

So Aunt Frank was making the usual search. But she came back without the little lady whose merry laugh when she was discovered made her aunt forget all impatience.

"Where do you suppose she is?" she repeated a half-dozen times as she hovered between the door and the table and incidentally spread the cloth and put on the plates and the silver and the cups and saucers and with an apologetic air at last discovering that everything was ready for dinner, said, "Well, she escaped this time and I didn't intend she should."

It was nearly one o'clock when Goldie, flushed and triumphant, walked into the house and calmly took her place at the table. She had the air of a superior being as she refused everything offered her but the pudding, and only took the least mouthful of that at a time.

"Oh, Goldie's doing something she doesn't want anybody to know about," said Fred knowingly. "She always acts that way at home when she's trimming a hat or making something that she's afraid Aunt Nellie will laugh at."

Goldie did not descend to reply and Aunt Frank and Ma looked smilingly at each other.

"You ought to see the hat she made for Milly Stevens," Fred continued, bent on breaking the dignified silence of Goldie.

"It turned up on the side and had fourteen kinds of flowers on it and ten kinds of ribbon and Mamma wouldn't let her give it to Milly after it was done it was such a sight."

"Oh, you mean thing," exclaimed Goldie, "you know Mamma said it was too dressy for Milly and wouldn't look well with her plain clothes. I'll tell something about you if you don't keep still."

"There, there," said Ma, "if Goldie wants to trim hats instead of playing with dolls I am glad and I hope she'll keep right on until she can trim one that she will be proud to wear herself."

"But she plays with dolls, too," said Fred, bound to uphold his position of contempt for his sister's efforts at the millinery business.

"Well, Milly couldn't go to Sunday school because she didn't have a best hat and my teacher told us to help one another, and I just did it to help her, and I put my best ribbon on it so it would be pretty, and I didn't have a minute to play with the girls for two or three days," burst forth poor Goldie in a very storm of wrath at the mischievous brother.

"Goldie, Goldie, don't talk so loud and so fast," said Ma.

"You needn't get so mad, you know you had to wear your old ribbon to Sunday school because you cut your best one all up and Aunt Nellie said you ought to know better," persisted Fred.

"I just hate you, Freddie," cried Goldie in a tumult of temper and indignation as she flew out of the house and ran through the yard and sat down under the old tree she loved the best and cried as if her heart would break.

The storm had descended so swift and sudden that no one quite knew how it had all happened, and Ma and Aunt Frank and Fred looked blankly at each other as if expecting an explanation.

"She must be sick," ventured Aunt Frank after a moment or two. "Oh no, she isn't, she always does that way when she is making anything and don't want anybody to know," explained Fred. "Papa says she is sensitive and when she's afraid she may be laughed at for what she's doing, she gets hurt if you laugh at something she has done, and when she feels hurt she gets mad and cries."

Ma listened, but said nothing, for she was a wise Grandma and knew that no amount of argument would make Fred see that he had helped to bring tears to his dear little sister's eyes.

He had seen them there too often to believe for a minute that they didn't have to come when Goldie had something on her mind.

A little later when the dishes were done and Aunt Frank was changing her dress and Fred had gone to play with the boys, Ma went softly out under the trees and found Goldie.

The storm was spent, but her eyes were still red and sobs like little catches in her breath shook the little body and made the tears come to the Grandma's eyes.

"I wish I could have seen the hat you trimmed for Milly," began Ma, "I am sure it must have been pretty."

For a moment Goldie looked straight into her Grandmother's face as if she wanted to assure herself that she was being made fun of and then she said, "Oh it was pretty and it didn't have on it what Fred said, but I did put my best hair ribbon on. I just had to, for it was the only thing I had that would match the flowers and I wanted it to be nice because Milly don't get a new hat very often."

"Did you mind wearing your old ribbon?" questioned Grandma cautiously.

"Not a bit. I'd have worn it a year and not cared."

"Didn't you feel as if you had lost some good times while you were working on it?"

"No, I didn't care; it was more fun making that for Milly than it would be to make a dress for a doll that can't even look happy when she's dressed up."

"Yes, but Milly couldn't wear the hat after it was done."

"Yes she did, Mamma took off the flowers and left the ribbon and put some more with it and Milly said it was the loveliest hat she ever had."

"I shouldn't think you would care what Fred or anybody said about it then," whispered Ma. "You were happy making the hat, you were glad to wear the old ribbon, and you made Milly very happy indeed by your effort."

"Yes, I know," said Goldie, "but I had just been making something that I wanted to show you and Aunt Frank and I thought Freddie would make you believe that I couldn't do anything."

"Did you think we wouldn't know whether you did a thing well whatever anybody said?" asked Ma gently.

"I wasn't quite sure. I don't feel quite satisfied with it myself, but I hoped you would like it and I didn't want Freddie to talk until after you had said what you thought."

"Will you let me see what you have made, dear?"

"Sometimes, I can't now. I'm not cross any more, but I can't let you see till tomorrow, any way."

"All right, whenever you are ready. I will wait," and Ma went into the house and Goldie ran off to see the girls who were calling her to go and play.

"Frank," said Ma, when she went in, "Goldie only needs understanding appreciation of her efforts and she can do anything. Don't laugh at her, but tell her where the thing is wrong, and I believe it will be easy to help her create some useful things. She is an enthusiastic little genius and will live and accomplish great things with a little praise; but she can be spoiled in the growing and become erratic and wilful and do for spite and in temper what she should do for love and in sweetness."

M. M. S.

It is not erudition that makes the intellectual man, but a sort of virtue that delights in beautiful and vigorous thinking, just as moral virtue delights in vigorous and beautiful conduct.—Hamerton.

SPIRIT

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM
OF
MRS. MINNIE M. SOULE.

In Explanation.

The following communications are given by Mrs. Soule while under the control of her own guides for the good of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a representative of the "Banner of Light," and are given in the presence of other members of the "Banner" staff.

These circles are not public.

To Our Readers.

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

INVOCATION.

Now again we come into this little circle with a consecrated purpose to carry strength and joy and peace to the suffering ones. Our lives have been made so glad, our hearts have been filled with so much of joy, our darkness has been dispelled by so much of sunshine that we yearn to pass along the wonderful truth that has made us free. Wherever a heart is bowed in sorrow, wherever the pain that follows death stabs a mortal into silence, there we would go with willing feet and strong arms and a voice that can only sing of the truth made manifest through spirit communion. All the wonderful philosophy, all the life-giving and soul-growing manifestations must follow after the inflowing of the knowledge of life after death, but when the eyes are dim with tears and when the heart has lost its faith, only one word and that the word of life, can restore the vision or bring back assurance. So we would never, never forget, whatever heights we may attain, however lofty our purposes may soar, still we would never forget that the first step of the realization of the spiritual life is the step that brings the loved ones close, close after death has put up the barriers of silence. With this purpose in view, may the word that is given be strong and sure and steady, may these spirits who come here, come with so much of confidence that there shall be no faltering, nothing but the strong word. Amen.

MESSAGES.

Sam Clark, Buffalo, N. Y.

Here is a spirit of a man who says he comes from Buffalo. He doesn't seem to want me to say much about him, but seems anxious to get hold of the machine himself. "My name is Sam Clark. I did live in Buffalo, N. Y. If what all the neighbors say about me is true I was a pretty bad man. I don't suppose it makes any difference whether anyone believes me or not, but I feel like saying, I didn't know I was so bad as my reputation painted me. Now I have got a girl and her name is Ruth and she is a sweet girl. A lot of things have been told to her that were no more true than it is true that I am unconscious of her life and mine. Her mother and I separated; that was nobody's business but ours. Her mother is still alive, but she is not with Ruth. I left some money for Ruth; she didn't get it, nor will she ever; it has gone and it is no use for me to talk about it. What I want is to have my girl know that I loved her, that I do love her and that I am working every way I can to give her some knowledge of how close my spirit is to her. The time will come when she will be free from the conditions in which my death has placed her. I would give anything to have her come and have a talk with me. I am afraid she will not do that, but I want her friends to get this message to her and tell her that there is more to life than I had any idea of and that she is more than a pretty wax doll to be played with by friends for a while and then tossed aside. God bless you people, it is such a help for me to speak and I thank you."

Oscar Wheeler, Montreal, Can.

There is a man about twenty-eight years old who comes right to me now. He is tall, slim and very light mustache and light hair. He says that his name is Oscar Wheeler and he says, "O, say, give me a chance to speak as quick as I can, will you? I lived in Montreal, Canada, and I went out to this other life so quick that I didn't have a chance to do a thing to help folks that I left behind. I left a brother and his business has all been mixed up since I came. Some of them thought I had something to do with my own death, but I swear by God that I didn't. I am no coward and if there was a lot to be met I wanted to stay and do my part. I hadn't been feeling well for two or three weeks, but I didn't complain of it much. I suppose that is what killed me. All I know is that it was night and dark and I woke up and found the light and my father beside me. My father is one of those men who never made it easy for his boys to talk with him. So it wasn't easy for me to say much to him. I thought I was dreaming, but when I got stronger he told me what had happened. Well I kicked and fussed about the same as an old woman would when she finds herself on the wrong train and her friends at the station waiting for her to come to another place. It didn't do any good, the train was running on a schedule and I landed over here instead of back where I

expected to. This spirit-post-office is a mighty good thing. I have lived on the hope of it for a long time and here I am and am sending my message back and know it will get there all right and I hope it will do some good and they will stop talking about you. Thank you."

Thomas Noyes, Alameda, Cal.

There is a spirit of a man here who is about sixty years old, very fair, blue eyes, round, full face and a bald head, and he says his name is Thomas Noyes and that he lived in Alameda, Cal. "Why bless your hearts, I knew all about this philosophy. My mother was a Spiritualist before me and when she went away why we just made it the most natural thing in the world and sat around the tables and tried to get messages from her. I just said to myself that I wouldn't let death swallow me up and nothing be heard, for very often I tried to get messages from some particular friend and they didn't show up, and so I have come here. I said I would before I come away and I have come to keep the promise. I knew Carlyle Petersilea, who is one of your staunch supporters; he was before he came here and is now. Such music as he produces is beyond description. He used to play as if he were inspired and look as though he would burst in his effort to express all that he felt. Now he is able to express so much more that it is wonderful. He sends love and greeting to his many, many friends and particularly to her who was such a help to him and who opened so many doors for him to the spiritual world. And he says that sometimes she just yearns to be with him and he bids her to be patient and to dream of what it will be when they are together and both free to express all that they often talked about. Now I feel as though I had done a good bit of work for myself and my friends and I say adieu."

Lucy Chandler, Boston, Mass.

Here is a spirit of a beautiful woman, I mean beautiful in her whole makeup. She looks about forty-five years old. She has dark eyes and soft brown hair which is combed very full and fluffy around her face. I should think she wasn't sick a very long time for she shows no sign of disease or disturbance of any kind and she doesn't seem to have been gone a very long time. She wants to speak herself and she says, "My name is Lucy Chandler. I am a Boston woman I have frequently been attracted to this place, but felt that there were so many people who needed to come that perhaps I had better wait. Now I want to send word to James and to Mary. Mary's husband is with me and has been here a long time, in fact, he came long before I did and was well adjusted to the new life when I found him. I have often been to the old home and have made manifestations that attracted attention, but these were never followed up with a firm desire to find out what I wanted. I used to think that I heard spirits about my room, but I wasn't sure for it is very easy to be deceived in these matters. A little sound outside, a voice of some one passing in the street, the tapping of a bird or the rustling of the leaves will all make sounds that are hardly distinguishable and may be readily conceived to have supernatural origin. I knew all these things and so I was very careful. Now I think I was more cautious than wise and that it would have been better to have made some effort to connect myself consciously with my friends who had gone. The reason I believed it would have been better is because I might have stayed longer, had I been in communication and understood some things that now I see plainly. The fact of spirit-life doesn't make the physical life less important or less to be desired. Some things are more easily learned in the physical life than in the spirit. Some material conditions are more quickly comprehended in the spiritual life. So I feel that it is a duty one owes to himself to stay as long as possible in the life in the body. I didn't believe this. I thought that the quicker one died, the freer he would be and I always upheld the suicide if he had courage to face the future. Now I am far from feeling that any man is warranted in taking even his own life much less the life of any other. To say that I am sorry for things that have happened is a meagre way of expressing my attitude of mind, but in the fullest and freest way, I say, I will do all I can to make the present hour full and complete and wipe out any incomplete past. I thank you for giving me this opportunity."

Because.

Because of one dear infant head
With golden hair,
To me all little heads
A halo wear;
And for one saintly face I know
All babes are fair.

Because of two big, earnest eyes
Of heavenly blue,
Which look with yearning gaze
My sad soul through,
All eyes now fill my own with tears
Whate'er their hue.

Because of little death-marked lips
Which once did call
My name in plaintive tones,
No voices fall
Upon my ear, in vain appeal
From children small.

Two little hands held in my own
Long, long ago,
Now cause me as I wander through
This world of woe,
To clasp each baby hand stretched out
In fear of woe;
The lowest cannot plead in vain
I loved him so.

Selected.

Learn first and philosophize afterward.—Talmud.

Banner of Light.

BOSTON, SATURDAY, JUNE 9, 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 10, 1906.—"Kindness is Dearer and Better than Gold."

Gem of Thought:

"Be kind and be gentle to those who are old, For kindness is dearer and better than gold."

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 Church of Boston, Inc., Rev. Clara E. Strong, pastor.—2 Sam., 22, was the subject of the morning and all enjoyed the words of the president, Mr. Walter I. Mason. The pastor clearly depicted our attitude toward our enemies. Mr. Newhall was heard with pleasure. Messages were given by the mediums present. 1 Sam., 17, was the theme of the afternoon. Many messages were given and after that classes were formed and all enjoyed the messages from the spirit loved ones. "Spirituality" was the theme of the evening and after the president had given a grand address, Mrs. Cutter, under the influence of a colored spirit, gave many evidences of continuity of life. After a solo by Miss Routh, all enjoyed Mrs. Bemis and her rich flow of words. Influences controlling Mrs. Bolton were heard for the first time and greatly enjoyed. After a solo by Mrs. Lewis, Mrs. McArthur spoke. Mrs. Carrie D. Chapman served as chairman.

First Spiritual Science Church, Mrs. M. A. Wilkinson, pastor, Commercial Hall, 694 Washington St.—Morning circle. Afternoon, regular services. Evening, memorial service for departed loved ones, which was a very impressive service. Mediums assisting for the day were Mr. Prevost, Mrs. Blanchard, Mrs. Robertson, Dr. Blackden, Mrs. Whitmore, Prof. Brooks, Prof. Clark Smith, Prof. Matook, Mrs. Peak-Johnson. Music by Annie Morgan, Mrs. Lou Rockwell, Mrs. Lewis, Mr. Walter Anderson and Mrs. Nellie Carleton Grover. Meetings all summer.

Malden Progressive Spiritual Society, Inc., Mrs. Alice M. Whall, president, Louise Hall, 138 Pleasant St., May 31—Thursday evening circle opened with singing and invocation. Mrs. Mosier, Mrs. Crocker, Mrs. Morton and the president gave messages. Closed with benediction by the president. Sunday, June 3. Children's Lyceum opened with singing. The general subject, "Improving Our Opportunities," was discussed by Miss Reynolds, Mr. Josselyn and the conductor, Mr. Patch. A piano solo was given by Miss Coston. The march with the flags was beautiful and correct. The general subject for next Sunday will be "Gratitude." Afternoon circle opened with a praise service and invocation. The president, Mrs. Mosier and Mrs. Eaton gave many beautiful messages. Evening meeting opened with a praise service. After preliminary services the president introduced Mrs. Sarah Belcher of Marlboro as the speaker. After Mrs. Belcher's able address there was music and then she gave many fine messages. Miss Annie Foley, of Haverhill, will occupy the platform Sunday evening, June 10.

New England States.

Providence, R. I.—The Ladies' Progressive Aid Society, Mrs. Brown, president, held its regular circle Tuesday evening, May 29, with large attendance. Communications were given by the president, Mrs. Harcourt, Mrs. King, Mrs. Wilkinson, Mrs. Bradford, Mr. Chase, Mr. John Butterworth. Communications were promptly recognized and a very enjoyable evening was spent. The next circle will be held Tuesday evening, June 12. All are invited.

Fall River, Mass.—The First Spiritualist Church held its memorial service Sunday, May 27, in Columbian Hall, South Main St., which has been the home of the Spiritualists of this city for a number of seasons past. The day being stormy the attendance was not as large as usual at the special services, but those who did attend were well repaid. The morning services were in charge of the Lyceum scholars, who entertained their parents and friends with songs, marching and calisthenics, showing careful and patient training. At 2.30 p. m. the services were opened by congregational singing, followed by invocation by Mr. James Scarlett of New Bedford. A duet was rendered by Mrs. Sarah Chatterton, president of the church, and Miss Mary E. Davis, after which Mrs. Scarlett of New Bedford gave a beautiful address the subject being, "Memorial Day." After Mrs. Scarlett concluded, Mrs. Isherwood gave messages. In the evening Mr. Scarlett gave a very interesting lecture, the theme being "What Memorial Day Means to Us." At the conclusion of his lecture a vocal solo was rendered by Mrs. Annie Holmes. Mrs. Scarlett then gave a brief talk, which was followed by a duet by Miss Chatterton and Miss Davis. Mrs. Isherwood of New Bedford

once more gave messages to the audience, which were readily recognized. The president, at the close of the exercises, bade all a happy and enjoyable vacation, as the Sunday services were to be closed until September, when the society will open services in a home of its own, the goal which it has striven so hard for and which after careful and honest labor has been reached at last.

The Compounce Association of Spiritualists will hold its forty-second annual picnic at Compounce Lake, Bristol, Conn., Wednesday, June 20. Business meeting at 10 a. m., conference at 11 a. m. At 1.30 p. m. Mrs. Helen Stuart-Richings will lecture and will also give psychometric readings.

Pittsfield, Mass.—The First Spiritual Society of Pittsfield, Mass., closed its meetings for this season with Rev. Oscar A. Edgerly for speaker the last two Sundays of May. Mr. Edgerly gave the best of satisfaction. In these days when the instruments of the invisible world are being tried in the crucible, it is refreshing when those are found not wanting when put to the test, as Mr. Edgerly has been wherever tried. The Pittsfield Society will look forward with great anticipation to a year from now when if possible it will again have the pleasure of Mr. Edgerly's services. The society is young and as yet among the struggling ones, but has great hope and much interest. All communications with this society should be addressed to Miss L. Abell, secretary, West Housatonic St., Pittsfield, Mass.

Announcements.

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.

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, 694 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.

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, 204 Dartmouth Street, Boston.

Lynn Spiritualists' Association, Unity Camp.—Sunday, June 10, Mrs. S. C. Cunningham, the noted test medium. Conference at 11, regular services at 2 and 5. Good music. Refreshments served to those who wish. Ample protection in case of rain or cold. Cars leave Scollay Sq., Boston (subway), at quarter past the hour and every half hour, direct for the camp gate. Admission free.

Movements of Platform Workers

Helen Stuart-Richings has postponed appointments for June in New York, Pennsylvania and Ohio to accept a call to occupy the platform at the annual Lake Compounce (Conn.) summer meeting June 20. She is also announced for a lecture-recital in Unity Hall, Hartford, Conn., May 31.

The Grand Lodge, Camp, Michigan, is to be congratulated on securing again as chairman for the season, Mr. Oscar A. Edgerly of Lynn. The 1906 calendar notes his affability as chairman and success as speaker and teacher.

It is noted that they are to have as their first speaker their old president, Mrs. A. E. Sheets.

Among other speakers named is our own Elizabeth Harlow. This is her first engagement at Grand Lodge. They have made no mistake in adding her to their list, as they will testify when they feel the inspiration of her fervent work.

A Wedding at Norwich, Conn.

The Norwich Bulletin gives the following account of a Spiritualist wedding:

"At the Spiritual Academy Wednesday evening a very pretty wedding service was held, the contracting parties being Eugene J. Carroll and Mary Emma Mowry, both of this city. Rev. Albert P. Blinn, pastor of the First Spiritual Union, officiated.

"The Academy was beautifully decorated, the platform being a mass of laurel, evergreen and ferns, with a large wedding bell suspended above it, each row of seats in the lecture room being flanked with flowers and ribbon.

"Charles A. Dowsett acted as organist and promptly at 8 o'clock he opened the service with the bridal chorus from Lohengrin. The bridal procession consisted of the groom, Eugene J. Carroll, accompanied by Miss Annie Leopold, bridesmaid; the bride, Mary Emma Mowry, was accompanied by

her brother, Eben H. Mowry, who served as best man; six little girls, led by Master Harlow Bogue, preceded the two couples, scattering flowers as they marched and singing in concert with the organ.

Dr. Clarence Capron and E. Clinton Simpson acted as ushers. The Academy was filled with attentive and interested witnesses, the Spiritualistic service being used in the solemnization.

"At the close of the service the friends marched to the supper room to the strains of Mendelssohn's wedding march, and a reception was given the newly married couple. A dainty collation was served. Numerous handsome and useful presents were given, the members of the society remembering the happy pair with a dinner set and table linen.

"After a brief wedding trip Mr. and Mrs. Carroll will make their home in Taftville.

"The flower girls were Ruth Bogue, Lucy Gregson, Ora Howlett, Emma Mapes, Grace Howlett and Leola Edgerton.

"The committee upon decorations was Mrs. Frank Barber, Mrs. C. E. Burdick, Henry Coit, Mrs. C. A. Dowsett, Miss May Clapp, Miss Elsie Bogue and Mrs. A. P. Blinn."

"Fair Deal" for Christian Science.

To the Editor of the Banner of Light:

Gentlemen: Within the last few weeks the attention of the public has been called to Christian Science by reason of three cases which have presented Christian Science in an unfavorable light.

I desire to present a brief resume of these cases for your own information and with the expectation that your sense of what constitutes a "fair deal" to the Christian Scientist, will enable you to see the manner in which an accumulation of evidence supposed to be against Christian Science is pressed upon the public when in reality the only effect is to misrepresent Christian Science and, therefore, those who are known to be Christian Scientists. The erroneous press reports of these recent cases are calculated to prejudice public opinion, and because they are false, it is simple justice to publish the denial but, better yet, in the first instance to discriminate against sensational mention of this subject, which constitutes the sacred religion of very many of our respected citizens.

(1) The case of Mrs. William Jarvis, of Staten Island, said to have been made insane by studying Christian Science and by attending Christian Science services at Palm Beach, Fla. Not a word of truth in the whole story. Mrs. Jarvis never attended a Christian Science meeting at Palm Beach, but joined the Methodist church there a few days before she became mentally unbalanced.

(2) Case of Julius Benjamin, a Christian Science practitioner, of New York City, arrested, charged with obtaining money under false pretenses, discharged by Magistrate Walsh, and rearrested, charged with practicing medicine without a license. Benjamin is alleged to have given pills to his patients. This he absolutely and flatly denies ever having done. He asserts that he has never practiced, nor pretended to practice anything but Christian Science, consequently he has broken no statute law relating to the practice of medicine. Benjamin never posed as a physician and never called himself "Dr." Benjamin. Witnesses were called in his behalf to testify to his excellent character and good standing. It was alleged that Benjamin pretended he could promote and assist maternity among the childless married women of the East Side. This Benjamin specifically denies, and Christian Science must be dissociated from any such wicked and silly superstition. Christian Scientists are not engaged in any such absurd business. This denial cannot be made too sweeping, or too emphatic.

(3) The case of Mrs. Rowell, a trained nurse, said to be a Christian Scientist. It is alleged that she neglected to give the prescribed medicine to a patient, thereby endangering the patient's life, that she prayed by the bedside, left the windows open on a raw day, and did all this in the name of Christian Science. Not one word of truth in this story, so far as Christian Science is concerned. The woman is not a Christian Scientist and so declared herself in the New York Sun, following the publication of the original article. It was mischievously asserted at the time that there were many Christian Science nurses in New York City and the illogical inference was drawn, editorially in some instances, that because one woman, not a Christian Scientist, had violated the ethics of the nurses' profession, ergo, all nurses ever so slightly interested in Christian Science were a menace, etc., etc. As a matter of fact, there has never been a case in which a nurse interested in Christian Science has been known to introduce her own ideas, in place of the medicine or the prescribed treatment.

From the foregoing it will be seen that the published accounts of these three cases were so far from being true that they were likely to do Christian Science much injustice. It may be presumed that the foregoing cases are fair samples of the press reports which involve Christian Science, and it is not unreasonable to hope that by thus calling attention to a careless generalization which usually makes Christian Science suffer for the mistakes of some other systems, we shall encourage our editorial friends to exercise a keener discrimination in all questions which seem to include Christian Science. Christian Scientists themselves would be the first to condemn such practices as are alleged of Benjamin and the trained nurse. Christian Science does not foster quackery in any form, nor does it breed fanaticism, and its adherents will not consciously tolerate such acts under the name of Christian Science.

Yours truly,
H. Cornell Wilson,
Publication Committee.

The noblest of all charities is in enabling the poor to earn a livelihood.—Talmud.

WONDER WHEEL SCIENCE.

(July 20, Copyrighted, 1906, 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.	1	2	3	4	5	6	7	8	9	10	11	12
May 23-25	E	K	B	F	G	M	E					
26-28	E	K	B	F	G	M	E					
29-31	M	E	K	B	F	G	M	E				
June 1-3	M	E	K	B	F	G	M	E				
4-6	G	M	E	K	B	F	G	M	E			
7-9	G	M	E	K	B	F	G	M	E			
10-12	F	G	M	E	K	B	F	G	M	E		
13-15	F	G	M	E	K	B	F	G	M	E		
16-18	B	F	G	M	E	K	B	F	G	M	E	
19-21	K	B	F	G	M	E	K	B	F	G	M	E
22-24	E	K	B	F	G	M	E					

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.

IMAGINATION, HYPNOTISM, TELEPATHY.

The longer we try to keep mental creations before the mind, the more things we will see in the mind, either in connection with the original creation (an elephant, for instance), or some other conception that comes into the mind to drive the elephant out. The world has readily learned how to create troubles and bugbears in the mind, and a nervous, imaginative minded person can easily create a highwayman behind every tree on a dusky night, or a burglar under the bed. If people would only learn to create pleasing objects in the imagination as readily as they do the objects of terror or distaste, what a happy world this would be. Then, we might have spirit friends all about us at any time, for, if they did not come in material form we might welcome them in the mental kingdom of our individual nature.

We are all free to form our imaginations into hobgoblins or into angels bright, but the eternal course of man's life is never turned one iota to the right or left by imaginations, whether angelic or diabolical. This is what we learn from Astrology. Happiness is the continual path in which human eternal life runs. That happiness can only be destroyed by foolish imaginations. Imaginations that are not foolish are always happy.

Success through the getting of money is the most foolish of all the imaginations. Only the happy person in life is successful, and happiness may be created in the mind without a cent, as well as unhappiness, with or without millions, for happiness does not come from the objective world, but from the subjective world—the within.

True Astrology teaches us how we are within. Fake Astrology teaches how other things about us may be made to appear by our imaginative mind. True Astrology makes us acquainted with ourselves. Fake Astrology makes us imagine that we know something about our neighbors. Fake Astrology, under other names, may be found in the legislative halls, in the courts, in the church, in every form of social and commercial life, but true Astrology is only known by him who knows that Contentment dwells in his heart, because of the fact that he is One with the Great Eternity of All Things, and that passing events, material or mental, are merely self-created imaginations, like unto the imaginations in his dream.

All is Real which our mind, asleep or awake, is engaged at considering. The real and the unreal worlds are distinguished only by our consciousness. Whatsoever is—in our thought, by day or night—is real to us, in man's free domain of imagination, but Time, Space, Eternity and a Ceaseless Mental Progression in cyclic rhythms, are the Great Divine Realities, of which matter, in form, is but a record, like unto these printed words on blank paper. The record lasts until the forms depart from material vision and from mental memory, and then ends the tune of that record, but the never dying spirit of the principle that created the record, lives on and on and on and on, and we, today, are but the present day embodiment of that principle. It is our own privilege to enjoy ourselves or to be miserable, according to the trend of our imagination.

No matter what condition our mind may be in, every suggestion in favor of such condition or against it, makes the condition stronger or weaker. The vision of happiness or of unhappiness is made more active. In what is called the hypnotic state, it is so, but not one whit more so than in our normal condition, or in ordinary conversation when one idea leads to another.

These matters were studied by me when a young man, more than forty years ago. To find the source of these vexed human problems, I waded through all forms of occultism, mysticism, religious and philosophic lore, and found the panacea for all our ills in a proper knowledge and understanding of True Astrology.

True Astrology is not the "Lo, here, and the lo there." It is the ever present "wee sma' voice" within, where the true Christ of the Gospels abides.

We are disciples all and about the Cross. But individually, we are not all of the Disciples. We each play our individual part. The fakir plays his part, and he generally leads in the processional movements of this world, because everything has to be first faked-up before we learn how to appreciate the possibilities beyond the fake. God

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, add Nos. 6 and 12 will also be unfavorable.

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.

bless the fakir, and God bless the curious-minded who are attracted towards the fakir, for without them there would be no progression in the imaginative world, and we would still have to live and chew over and over again the imaginations of the fakirs of the past, which have become unreasonable to the present state of our own imaginative minds.

The fakirs always do the best they can. They would do better if they only knew how. When the people learn how to do better than the fakir, then the fakir's occupation has gone, in the old lines, but man still goes on searching out new fakes, which are sometimes termed "fads, fancies, customs, moralities, or fashions." A new name always takes the curse off of an old fake, when the time comes around every seven years to play it on the new generation.

Uranus moves through a Zodiacal Sign once in seven years. He changes the spirit of the world, alternately, from positive to negative. Not instantaneously, but by progressive degrees through the signs about 4 degrees each year.

Every mind that is a mind, is thinking, imagining and creating some idea all the time. It may be in connection with memories of the past, or it may be on lines never dreamed of before. Awake, and in bed at night, and I can bring all sorts of sights to my mind's eye at will, but imagination is not dependent upon the will, so, even though I do not exercise the will, the imagination goes on creating ideas of its own sort as long as I keep awake, and when I go to sleep, imagination does not rest, but it keeps up its perpetual work and reveals the fact in such things as may be remembered called "dreams."

Hypnotism is but the ordinary process of thinking, turned into some special train of thought by suggestion. Somebody tells us of something that annoys us, then at once the thought takes up the subject and we go on thinking about it in every sort of a manner until the interest from that suggestion wears off. We will find that these annoyances always come to us under an annoying planetary influence, and the success or the failure of the hypnotist depends upon the planetary conditions prevailing at the time.

When we are all standing together in a room or elsewhere, then, of course, we are all under the same exact latitude and longitude of the heavens. The transitory forces must be the same upon us all. We are each of us at that time affected by the self same powers of the heavens, but we do not each of us express the same effect in thought or action, because we are not constituted alike. Butter and putty, under the same sunlight, do not act alike. We will, however, be in agreement and accord with each other, precisely as the harmony is between our planets at that time. This condition shows the astrologic law of what is called telepathy, or mind-reading. It is not mind-reading at all, unless we may say that we read our own mind. It is merely the harmonious action of the heavens upon two subjects at the same time. The faked-up operation of mind-reading—largely fostered by Barnum—had to be brought into play, and one idea and another advanced, in order to finally bring the world to a realization of the fact that "the Heavens do rule."

A similar harmony of stellar action may occur between subjects thousands of miles apart, consciously or unconsciously, just as two people, remote from each other and strangers, may be working out some problem, or developing a similar invention at the same time. The laws of the heavens explain how this is.

Nothing else will.

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That which is most needed is a loving heart.—Buddha.