

BANNER OF THE LIGHT.

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From a Spirit of an Ancient People.

(Automatically given through pen of
M. C. Colson.)

Not one fair gift of God can be made void.
Though for a time, mayhap, wrest from
appointed good,
Nay, but all the atoms of His Mighty
Force,
Are made to blend in full beatitude,
For every soul attuned to harmony.

Not one dark thread within the web, of
late—
As men interpret their attempts to thwart
God's perfect plan—but has inwoven with
it,
In gracious blending, such gleams of gold
and purple,
As are enwrought with every life, by hands
Divine.

If a man dies, will he live again? The
most momentous question this, that agitates
the minds of souls incarnate.

Lo! I, who now hold speech with ye, died
to the flesh. Yet do I live! Yea to my
rapture!

Not of thine age or race am I, oh nay!
A woman I, before whose unsealed eyes
have passed in grim procession, the nude
verities of many ages; and my soul yearns,
with passionate, strong desire, to lead all
who have bandaged eyes from out chill
darkness, wherewith unmet teachings and
vain imaginings, have made them wrapped,
and guide them to the nesting warmth
and radiance of the gracious Light, that
ever flows in healing splendor, from the
eternal verities of Love and Wisdom.

PREFACE.

Ye modern peoples deem that concerning
Egypt of the ancient land ye have far
outreaching records; yet I, Dagmar, of the
tribe of Golpomer, lived out my mortal
span, many ages before the earliest testi-
mony ye have gleaned from rifled tomb
and stately column. But not my task to
indite the history of mine ancient land.
Yea, would that I might lead ye with en-
lightened eyes and feet unstumbling, over
ripe fields of knowledge concerning such
ancient land and forceful people; but task
more fervent must be mine, for higher
good and wider uses; yet from relation of
my life of earth, ye needs must gain many
glimpses of domestic life, and royal func-
tions, in those so far-off days.

The Egypt portrayed within my narra-
tive will be in many ways, unlike the Egypt
of your knowledge.

In those far days, the desert wastes did
not so much abound. In verity—the desert
was made evident, but not so vast.
Streams that then made fruitful lands, lend-
ing joy and comfort, have pursued an un-
seen course for ages, while many lakes,
as ye name pools, have been drunk up by
thirsty sands, and cities, seeming stable as
the everlasting hills of heaven, have van-
ished utterly beneath the drifted sands of
many a thousand years. Yea drifting
sands, and changes made by many alien
kings and conquerors, have swept away
all landmarks of the days whereof I will
recite. Yea, the very names of Nomes and
cities, as they were known to me, have
been lost through lapse of ages.

In those far days, Egypt had wide out-
reaching boundaries, embracing various
lands and tribes, that have been alien for
thousands of years of your computing; yea,
and peoples who in later days of Egypt's
downward path, lent kings to her dwarfed
empire, were in my day, peoples all en-
slaved, who had achieved the highest post
within their power, when by reason of sur-
passing merit, any were made overseer of
household stuffs, to Egyptian dame or
noble.

Yea, and still other lands she ruled by
deputy, lands that found all their strength
from leaning on the mighty arm of Egypt.
In days of which I speak Egypt stood un-
rivaled in might and splendor, and all
other nations paid her homage. Even to
your days, there stands fair witness unto
Egypt's greatness, in one direction, yet
ages upon ages of her proudest days, when
she rested acknowledged mistress of the
world of flesh, contributes nothing to your
eager gleanings.

The royal city in my day, was named
Saisoslem and it rested where in later days,
the City Sais stood.

Were I to make bekrown the vastness,
and the splendor of such royal city, ye
would not find full faith wherewith to
crown my testimony.

Saisoslem was a marvel unto all the na-
tions, and from all lands she drew to her
great heart, the richest, and most fervid
blood, even that which pulsed with eager
throb, towards progression. The seat of
learning, and of wisdom, she opened wide
her gates to eager students from every
land. Barbarous nations sent their princes
to be instructed in our priestly colleges;
and kings and nobles deemed that they
were blest, when they had call to come and
learn what made us great. Our schools
were thus made schools to all the world of
flesh, and the hoary heads, who lent their
guiding to the destinies of nations, had for
long, their training in our colleges, our
court and camp. So did Egypt lend
strength and energy to many lands, and
fair ensample in all arts and sciences. Yea,
all arts that tend to make life beautiful, had
chiefest home in Egypt, and all sciences
that lend strength unto progressive minds
were more advanced than elsewhere.

Doubtless ye Christian nations deem that
in such far days, we must needs have all
been Pagan. Not so! Yea with us re-
ligious thought took strides far in advance
of what, for most part, lends ye guiding.
We dwelt within the radiance of a light
full gracious, that afterwards found quench-
ing beneath the rule of barbarous con-
querors.

We endowed the All Supreme with loft-
iest, and most dazzling attributes, nor
deemed the Source of Life, the Pure Be-
nevolence, could stoop to jealousy or make
pure human fret be evident.

With us no fear maintained lest Justice
should hold no fellowship with Mercy. In
every Hall of Justice throughout the land,
Justice and Mercy lent equal support unto
the throne of judgment, as how disposed,
will I make plain at later hour.

Though Justice, with unflinching eyes,
look not to right or left, he repulsed not
Mercy's pleading clasp upon his hands.
And when Justice was portrayed upon the
narrow bridge, awaiting with poised scales
the crossing of released and eager soul, fair
Mercy, with pleading, beauteous eyes, up-
raised, still clung to hand at Liberty. So
with our sculptured gods. Each took the
form that to the artist's mind, befitted best,
the attribute Divine he strove to lend por-
trayal of.

Each was portrayed in human form,
crowned with such adorable loveliness, and
such nobleness complete that none could
look upon them without vast yearning to
make their temple of the flesh portray such
full statured soul as looked forth from such
sculptured faces of serene, yet awe-in-
spiring, majesty. Yea, but few could meet
the gracious, steadfast gaze of sculptured
gods, and not find upward impulse.

The nature of the God of oneness, as mir-
rored on the minds of souls incarnate, was
thus made plain, in all their fair concep-
tions of His most gracious attributes.

By symbols, our priests presented the
God of oneness to their flocks, for cause
that many could not form even far
conception of the unseen, or make even far
computation of the All Father's tender at-
tributes.

Unto the sun was homage yielded, for
cause such glorious orb beseeemed a fitting
emblem of the source of all benignant
friendliness, such glowing majesty yielding
more forcible portrayal of the power Su-
preme than anything that mind of man
could make be evident. So the Nile, and
other streams of fruitifying power, for
cause they made more evident unto adoring
eyes the all embracing, pure benevolence
of the Supreme. Yet, although to the
avoiding of all stumbling blocks that in
such days, even as in thine, would cumber
the path of those who had not of the na-
ture spiritual, sufficient to their needs of
Faith. Symbols were used in guiding fal-
tering ones upon their journey Homeward,
not any soul made known his plea to
listening ear of the All-Father, by the lips
of priest or gave such praise for comfort
of the Father's blessing. When mediators
are deemed needful betwixt the Father
heart of All Supreme and children in the
flesh such children have of their rights

abated and their heritage made less. All
souls incarnate and discarnate have equal
right to approach the Lord of Life, and
from Him there never came to any soul
command to stand afar; and none may say
to neighbor, "Give place, thou art not fit
to approach the Lord." By me thy plea
must be presented, I am worthy than
thou, for I have by my fellows been ap-
pointed to the service of the sanctuary.

Our priests were men made learned in
what ye term occult science and were in
verity what many of your modern priests
but claim to be even spiritual shepherds.
Yea, we, more blest than ye, found full
need of tender guiding to the heart of
heavenly parent. Ye have been made bond
slaves to creeds, monstrous, and all im-
possible, as emanating from the tender,
mighty, soul of Infinite Love.

We for the most part had fullest faith in,
and knowledge of the near presence of
souls called Home. Such was the very es-
sence of all religious teachings, and what
brought most fondly near to us, the over-
shadowing tenderness of Love Divine;
since could there be bestowed more god-
like boon, then being given back, for our
heart's ease, our so called slumbering ones.

In every temple in the land, was a cham-
ber of reunion, or inner sanctuary; and
priests, to whom the Lord of Life vouch-
safed the gifts of what ye term medium,
was given the joyous task of aiding waiting
ones to find, made evident, close presence
of their dear ones called. When a ser-
vitor of the inner sanctuary failed in be-
stowal of yearned-for comfort, he placed
no ban on those who drew from fount
more satisfying to meet each loving need,
nor showed unseemly wrath for cause he
could not fill the measure of immortal
needs.

(To be continued.)

Spirit Messages.

Samuel Moots.

AN ANALYSIS.

(Continued)

So they have seas and oceans where our
kindred and loved ones have gone. Nature
always delights in scattering her beauties
and attractions throughout her realms.
Nothing left undone anywhere for the good
and happiness of her children.

I want to say a word about those Invo-
cations. Not a returning spirit has yet de-
murred about them, but they take them as
a matter of course, as the clear-sighted
soul ever does. They realize the good that
lies in all things, and especially in the higher
things of life. To a heart hungering for
truth, consolation, strength, goodness, and
power in its purity, they are laden with
its inner need—food and nourishment, sus-
tenance for spiritual uplifting and growth
in spirituality.

I quote from the issue of May 26 at ran-
dom:

"O wise and tender Spirit, we send our
prayer in perfect trust, and know the
answer will come back to us in a wave of
renewed strength and more positive
energy."

"This faltering, feeble life which so
dimly expresses the high and lofty ideals of
our spirit; this stuttering, stammering pro-
clamation of the truth that has been re-
vealed to us is so unsatisfactory that we
send our prayer, that a wonderful inflowing
may make us strong and steady, and bring
our expression out in a clear, true and
triumphant note."

"So much we long to whisper to every
soul the secret of our happiness; so much
we yearn to give every upreaching and out-
reaching spirit the assurance that oppor-
tunity will come in time, for all its best
deeds and noble purposes, that we sit in the
silence and wait for the outpouring of the
spiritual power."

I quote again from February the 3d:

"O, Spirit of Light, we lift our hearts to
Thee as the flower lifts its face to the sun.
We would be refreshed and strengthened
and have our lives made sweet and holy by
the instreaming light of the Infinite Father.
The aspirations of our hearts find response
only in the spiritual life."

"May the knowledge of spirit com-
munion be the same staff to those who are
in fear and doubt that it has been to us."

Blessed, uplifting thoughts are these—a
stairway up which a weak, tired and
tempted soul may climb to restfulness,

quiet, safety, and there gain strength and
power to combat all opposing forces that
would drag it down into the swamps and
quagmires of earthly life.

Now to the Oceans of Spirit life. In an
ancient series of writings I find these
words among others:

"Let there be a firmament in the midst of
the waters, and let it divide the waters from
the waters, and the Gods (Elohim—plural)
made the firmament, and divided the waters
which were under the firmament from the
waters which were above the firmament,
... and the gathering together of the
waters were called seas."

In the messages of May 26, John Pierce,
late of Gloucester, Mass., has this to say:

"Well, God bless us, I am really here
talking, and I don't know how I got here.
I cannot seem to feel any difference, or to
make myself understand that I have been
dead ten years."

"I am from Gloucester. I am a fisher-
man. I was drowned. I thought I knew
more about the water than most men knew
about the land, but one thing a fisherman
can never reckon with and that is a squall,
... and it is pretty quick work to right a
craft when the wind changes suddenly and
shifts its quarter."

In speaking about his discoveries in
spirit life he says:

"It is true we have a sea. It isn't all fair
and sunny pastures, and I don't believe I
would be satisfied if I couldn't see the
ocean!"

So here is one of that class—a most an-
cient occupation—fisherman. He finds
waters, seas, an ocean in his new life, much
to his pleasure, and enjoys it, no doubt,
more than those fields and pastures he re-
fers to. How his heart must have leaped
for joy when he first caught sight of that
sea! And, by the way, his name is John!

Many a fisherman has gone up through
the waters to spirit life since the fisherman
John of the sea of Galilee to the time of
this John's message. I wonder if John
Pierce's words throw any light upon that
ancient writing, quoted in this article.
"Waters—seas, above. Waters—seas, be-
low." A firmament between "the waters"
in spirit life and "the waters" in earth life.

There must be something about a fish-
erman's life that gives to the spirit more
susceptibility to Nature's truths of the spirit
than comes to one housed up in a bustling
city's activities. Be that as it may, it is
quite a study this message from one who
still loves and enjoys "a lie on the ocean's
wave, a sail on the rolling deep," and I'll
venture to say that this same John Pierce
would rather have a sail now and then,
under a good, stiff breeze, with his loved
ones and friends out on the Sea of Heaven,
than be in the constant bustle of the crowd
and "the multitude" passing to and fro
along the "streets paved with gold."

Let anyone glance through the volume
entitled "The Opening of Thibet," when
Col. Younghusband of the English expedi-
tion entered the sacred city of the Lama;
the most sacred and holy spot—the Jeru-
salem of the Buddhist, with its objective
seclusiveness—surrounded with temples
roofed with gold; images, altars, pillars,
sacred objects of gold, silver and the most
precious of stones in most profuse adorn-
ment. Fifteen to twenty thousand monks
and priests circulating through the sacred
precincts; and its hundreds of little brown
mice all "at home" in this "Heaven." It is
so subversive of the Soul's divine growth,
and runs counter to the common laws and
forces of development inherent in the
spirit's individuality, equal with "the pul-
pit's" conception and teachings of Heaven
today founded on the thoughts of past cen-
turies.

No, no, no. Nature's God, with his wide
resources for humanity has broader, more
exalted plans—freer and fuller scope for our
activities; richer, sweeter and more blessed
things for his children than what, at one
time, in "ye olden days" of Jewish life,
were considered the very acme of perfection
and enjoyment. A Jerusalem of walls,
gates, temples and priestly worship was
then precious to the Jewish heart, and sym-
bolical of the highest good. "It had its day;
did its work, but no more; it's past and
gone forever, like the earthly Jerusalem,
and Jehovah's people were set free" and
pushed out into the stream of growth and
progression.

The Infinite God ever follows the line of
principles laid down in the constitution of
things and souls. The cry is, "Up and out"
into "the open." "The freedom and delights
of the universe are for my children, when the
wrappings of flesh melt away and dissolve
into its original elements." Individuality of
outlook, tastes and pleasures are the only
satisfying portions. Each to his own.
From this will flow harmony out of
variety. All choice and change will be but
delightful in their blendings, shadings and
enchanting attractiveness. Absoluteness of
individuality, in its joys and outreachings,
has God's stamp on the soul, and Nature
has no other recognition.

The Infinite God "is marching on," and
to the dust shall fall all that would bulwark
the footsteps of truth, enlightenment,
knowledge, in its leadings to the universal
uplifting of humanity. The Infinite is in
humanity working out his will of Equity.
Truth is abroad in the land, and the Great
Lover of Souls has said: "My children shall
be equal and free." Hallelujah!

Process for Development.

Alfred Andrews.

AN ADAPTATION.

Among the good things in that jewel of
monthlies, "Reason," of which our dear
friend, Dr. B. F. Austin is editor, May is-
sue, under the head "Process for Physical,
Mental and Spiritual Culture," Mr. An-
drews has made a happy presentation of the
famed Abby Judson's instructions,
as practiced by herself. We believe Dr.
Austin and our readers will be glad to
have us give wider reading to these prac-
tical suggestions:

"First Step: Passivity—Facing the north,
turn round slowly three and a half times
to the left; while turning raise the arms
and hands, (back of hands upward), draw
them towards the body (in front and sides),
and downward from the head and outward
from the body (sidewise). While doing so,
repeat audibly or mentally the following
words to assist passivity: 'I now earnestly
desire to become passive and placid; to
empty myself of all evil; to throw aside all
anxiety, care, trouble, worry and annoy-
ance of every kind; to cast out all anger,
bitterness, envy, hatred, malice, pride, sel-
fishness, and all unkind feelings towards
every being in the universe.' Stop, facing
the south."

"Second Step: Receptivity—Facing south,
arms, hands and fingers extended, eyes
closed; rest on the balls of the feet; re-
main thus one or more minutes, during
which time say: 'I now strongly desire to
become receptive; to receive good and
healthful physical and magnetic forces
from every source; also elevating mental
and spiritual aid from the unseen world;
thus being filled with goodness that I may
benefit others.' (Facing south). At this
point, if desired, ask any special request of
the Spirit world."

"Third Step: Inspiration—Turn to 'the
right to the north. Turn round to the
right with hands and eyes raised, repeating
this invocation: 'In the name of Infinite
Spirit, Life, Intelligence, and Power, in
which I live, move, and have my own con-
scious being, I now earnestly beseech all
good, pure, true, loving, wise, and strong
influences (or beings) to come to me at
this time and affect me thus evermore.'
Stop at the north, and proceed at once to the
step."

"Fourth Step: Becoming Self-Centered—
Facing north; turn round three and a half
times to the right, at the same time drawing
the arms and hands towards the body
(front, sides, and back), saying: 'I must
now become self-centered, positive for
good, positive against evil, firm, just, true,
kind, reasonable, with calm, cool, correct
judgment; ready for every good purpose
and action.' Stop at the south. Proceed
at once to the step."

"Fifth Step: Ready for Action (Mental
and Physical)—Lock up magnetism with
both hands alternately, facing south."

For anything more than an aid to con-
centration in this practice we do not con-
tend. But Miss Judson's personal experi-
ence with it in her trying life, as attested
in those valuable works of hers (which her
clerical brothers, obeying the voice of bigo-
try rather than emulating her meek spirit,
destroyed, as her heirs, at her death). Miss
Judson's testimony to its value, in itself,
would make it worthy consideration.

Among the blind the one-eyed man is
king.—The Vedas.

Vagary.

(Written for the Banner of Light.)

The subtle scents of rose-kissed breezes float
Across our busy lives; and in our hair
And hands, and on our lips and throat
We feel the scented and delicious air.
The mystery of roses everywhere
Sinks on my being like a minor note
Such patient preparation, such fine care!
What is their meaning? What do they
denote?
A wealth of bloom we only may admire,
Do what we will they silently expire.
Their shattered petals heap like incense fire.
Say, are ye sentient, soul of each sweet
rose?
Where shall ye flower next? Who knows,
who knows?

Gleaning from Annual Report of the New York State Association of Spiritualists.

PRESIDENT'S ANNUAL REPORT.

In presenting this my Annual Report to this convention, as I review the work of the past year and look forward to the opportunities in front of us, I do so with mingled feelings of regret, as well as of hopeful anticipation and with regrets that more has not been accomplished in the past and with courage to believe that the Spiritualists of America will arise and successfully grapple with the larger work that seems now to be opening before them. Each passing year brings its opportunities and its duties to those who would uplift and bring happiness to the children of earth.

There is no time to brood over errors and omissions of the past and yet as a help and guide to future actions an intelligent review of what has been done may assist in outlining what can be done in the future. Experience is a schoolmaster and we may well profit by its lessons.

MISSIONARY WORK.

Our State Missionary, Mrs. T. U. Reynolds, has devoted such part of the year as her other engagements would permit, to this branch of work. She has visited different localities and held meetings where calls were made, where there were no organized societies, and has also visited local auxiliaries to the State Association where invited, and where circumstances would permit. She has attended the mass meetings held under the auspices of our State Association and considering all the conditions with which a state missionary must meet and work under, it can be said of her, "Well done, good and faithful servant." There are a great many towns and villages in the State where the people know little or nothing of our organized movement and where the majority of the citizens have no rational conception as to what Spiritualism stands for. With funds to meet the expenses, with push and energy, and with system and method, in the use of these, I believe much can be accomplished and the interest in our Cause largely increased and extended. The State Missionary should go armed with literature, and with song books to be used in these meetings, and prepared to remain from a few days to a week or more in each place, especially at the first visit and this first visit should be followed with other visits at intervals during the year.

MASS MEETINGS.

Since our last convention, state meetings have been held in the cities of Potsdam, Niagara Falls, and in Hornell. The Potsdam Society is composed wholly of ladies and from the favorable report of their work since the State Meeting, we are led to believe that Spiritualism in the minds of the general public there is better appreciated and has a higher standing. The ladies are certainly doing an excellent work in that city.

Regarding the Niagara Falls Society, we feel that Mrs. A. G. Atchison, who has served there as pastor for something like four years, is entitled to much credit for her persistent, untiring efforts. Her work there is a strong argument in favor of what we have heretofore urged concerning settled pastors.

At Hornell... the meetings were of a character that will hardly fail to place Spiritualism on a higher plane.

LOCAL SOCIETIES.

Local auxiliary societies and individual memberships constitute the basic foundation of our State organization.

There seems to be an increased tendency towards adopting the plan of settled speakers, which is certainly a forward movement and tends to place Spiritualism on a more substantial and enduring basis. Another step forward to which I call attention is the fact that several of our local societies are abolishing the door collection at their public services, depending upon voluntary contributions and subscriptions for financial support.

Where these departures from old methods have been adopted, we find strong and successful societies, which is a fact worthy of the consideration.

We hope these features may be still further extended.

Another tendency, which is worth consideration is the question of separating the phenomena from the lectures and having meetings devoted especially to each of these features. This departure may not prove most successful in all cases, but seems to work well in some and would seem at least to be worthy of more extended trial than has yet been given it.

INDIVIDUAL MEMBERSHIP.

Until local societies are established in many more of the towns and villages over the state, there will be a demand for individual memberships to enable isolated Spiritualists and those in localities where there is insufficient numbers to support a society to become a part of the organized movement.

Under our constitution any persons of good moral character may join our State Association and such individual members are entitled to seats on the floor of the Annual Convention and to the privileges of voting. But while the vote of an individual member counts one, the vote of a delegate representing a society of twenty-five members counts twenty-five, thus giving each voter a power in the convention equal to the number of persons he or she represents.

During the nine years which we have worked under this rule, there has been no serious inconvenience from the system, but it has been predicted that there is danger lurking behind the present lax method of receiving individual members and that some restrictions or some supervising authority should pass upon the acceptance of the members. I call the attention of the convention to this matter in order that it may act thereon if action is deemed essential.

There are thousands of worthy Spiritualists in the State who should become a part of the organized movement and I trust that ways and means may be devised by this Convention or by the incoming board to secure the support and the co-operation which these scattered Spiritualists can give us.

CHILDREN'S LYCEUMS.

I wish I could report greater progress in the establishment of children's lyceums. With this, the Temple Society of Buffalo, there is a good working lyceum which is doing excellent work for the future of our Cause by training the little ones in this, the most beautiful of all religions.

I know there are many places without lyceums and I urge upon the delegates present and the societies they represent to try and inspire their people with enthusiasm to inaugurate a larger work in this direction. The need is great.

SPIRITUALIST LITERATURE.

At our last Convention a committee on literature was appointed, which committee were authorized to procure, edit and put in circulation appropriate literature to be used in propaganda work for our Cause.

In this connection I would call your attention to our most excellent book for propaganda work, written by E. C. Randall of this city and entitled "Life's Progression," the first edition of which is about exhausted and which I would recommend to the consideration of the literary committee with view to some possible arrangement for its distribution of a cheap edition. Much care is to be done toward increasing interest in our movement through the judicious use of literature and I urge more activity in this direction in future.

STATE DAYS AT CAMP.

We were assigned New York State Days at Freeville, also at City of Light Assembly Camp Association last year. Mrs. Twing represented the State Association at Freeville and at Lily Dale. Your president and Mrs. Mattison, one of our trustees, were invited to attend the Fall Meeting at North Collins by the Friends of Human Progress. A state day is assigned us on the program of the City of Light Assembly for the coming season and Mrs. Twing, Mrs. Reynolds and your incoming president, whoever he may be, were mentioned to the management as likely to be present on that day.

REGISTRATION OF MEDIUMS.

This Association has heretofore authorized its board of trustees to inaugurate a system whereby speakers and mediums who were sufficiently developed and otherwise qualified to work under recognition of the State Association may be registered at the office of the secretary of this Association as persons whom the officers deem competent to practice their gifts under such State sanction.

We assume that it was the intention of this Association in granting this power to the board of trustees that they issue certificates of registration to those who were entitled to be so registered, but this provision was not specifically granted and I would suggest that more definite instruction be given by this Convention and I have in another part of this report made recommendations covering this point.

MEDICAL LEGISLATION.

In these days of commercial greed and scramble for special privileges, it seems incumbent upon almost every movement or organization to keep an eye upon the doings of legislative bodies and prevent, if possible, the enactments of laws and regulations that would deprive them of, or unduly encroach upon their legitimate rights and privileges, not necessarily because the legislators would knowingly legislate to injure any class of persons, but because interested parties who think they might profit by restricting the privileges of others, are continually working all manner of subterfuges to secure such restrictions, usually under the plea that what they are asking for is necessary for the protection of the people, whereas the sole purpose they have in view is unjust advantage to themselves by driving others out of business.

For instance, the medical association would hold a monopoly of healing the people, and in order to accomplish that end, are inclined to deprive others of following the commands of the Man of Nazareth to heal the sick by laying on of hands and by other spiritual gifts of healing. Under special pleas, it is not uncommon for them to appeal to the State Legislature for such enactments. But we do not learn that the Legislature of New York State has enacted any laws during the past year adverse to the legitimate rights and privileges of our people.

TAXING MEDIUMSHIP.

The Common Council of the city of Buffalo has recently had under consideration the question of imposing a license on the practice of clairvoyance, fortune-telling, etc. In the interest of our State Association

your President appeared before the Ordinance Committee of the Council and protested against the imposing of a tax or license on the practice of clairvoyance which is a spiritual gift and furnishes proof of continuity of life after transition and the exercise of which is a legitimate part of the religion of Spiritualism. And that to tax this and other spiritual gifts would encroach upon the Constitutional rights of a Spiritualist which we felt sure the Councilmen would not knowingly do. At this writing I am not advised that a final action has been taken on the proposed Ordinance, but there is no question but that this action by the Common Council of this city was inspired by and is one of the fruits of charlatanism, deception and fraud under cover of the name of clairvoyance, by persons who have no interest in and usually no connection with the organized movement of Spiritualism.

MEDIUMSHIP AND DISHONEST PRACTICES.

It would seem that the gift of mediumship and the sacredness of intercommunication with departed spirit friends, which is possible only through some phase of this beneficent gift, would so appeal to men and women that no one would entertain a thought or do anything that would degrade or bring into disrepute mediumship and the thing for which it stands. And yet the spirit of commercialism which is running riot in almost every department of life's activities has induced unprincipled, conscienceless persons to practice fraud and deception under cover of the name of clairvoyance and other mediumistic gifts. Their fraudulent practices have been and are a great drawback to the progress of the Spiritualist movement and every true Spiritualist deeply regrets that such bar-nacles have attached themselves thereto and will gladly join in any practical method for correcting this evil.

That this very important question should receive careful consideration by this Convention goes without saying and I recommend that a special committee be appointed who shall take under advisement the whole question covering proposed license, taxation, fraudulent practices and registration of mediums, and report to the Convention as early as possible with recommendations: for honest Spiritualists must have such protection as our organization can give.

ORDINATION, MARRIAGE AND BURIAL SERVICE.

At our last Convention a committee was appointed to draft and present to this Convention forms and usages for ordination, marriage and burial service which might be appropriate and convenient for the use of many of our speakers and mediums.

I trust that committee will be prepared to report to this Convention.

The increasing interest in the essential truths and principles for which Spiritualism stands and the more respectful consideration now accorded our workers and the organized movement by other religious workers, by the press and by the general public, to which your president called attention in his last Annual Report, are conditions which are even more pronounced to-day than one year ago. And if I read the signs of the times correctly, this indicates that conditions were never so favorable for a general spiritual awakening as they are at the present moment.

The fruits of the last half century of co-operation between advanced teachers in higher spheres with conscientious men and women on the earth plane are gradually ripening for the harvest. Thus far the tares have grown together with the wheat. Our attention has been wholly absorbed in efforts to acquaint the world with the important truths of Spiritualism until almost unconsciously to ourselves fraudulent practices under cover of spiritual gifts have attached themselves to our name like barnacles to a ship, and now a crisis confronts us. Heroic treatment seems essential for the health of the patient. Such a line of demarcation between the sheep and the goats must be drawn as will enable honest searchers for spiritual food, who will exercise ordinary intelligence and good judgment, to avoid the pitfalls and snares which unscrupulous persons through glaring advertisements under the name of clairvoyance and other spiritual gifts have set for them for the sole purpose of parting them from their money. Every true Spiritualist should at this critical juncture put his shoulder to the wheel. We should meet this emergency in one solid phalanx with courage and determination, forgetting self and willing to sacrifice some of our selfish interests for a great Cause and unite in one mighty effort to shake off all excrescences and place the organized movement of Spiritualism on a firm and enduring foundation where it will command that respect which is commensurate with its importance as a religious, educational and reform movement.

H. W. Richardson, President.

SYNOPSIS OF PROCEEDINGS.

Morning Session, June 1, 1906.

The Tenth Annual Convention of the New York State Association of Spiritualists assembled in the city of Buffalo June 1, 1906. The Convention was held at Spiritualist Temple, corner Jersey and Prospect Streets.

The Resolution passed at last Convention, requiring each society to furnish a full list of names and addresses of all their members was repealed.

Afternoon Session, June 1.

The following committees were appointed:

On President's Report: Mr. Morrison of Ithaca, N. Y.; Mrs. Lane of Buffalo, Mrs. Arnold of Syracuse, Mrs. Coston of Hornell, Mrs. Mudge of Syracuse.

On Delegates' Reports: Mrs. Duhi of Elmira, N. Y.; Mrs. Atchison of Buffalo, Mrs. Heron of Hornell.

Reception Committee: Mrs. T. U. Reynolds of Troy, N. Y.; Mrs. A. R. Cooper of Syracuse, Mrs. Dillon of Buffalo, Mrs. Atchison of Buffalo.

Committee on Secretaries' and Treasurers' Reports: Chas. S. Harburt of Buffalo, N. Y.; Mr. Cooper, Mrs. Bowker.

Committee on Ways and Means: Mrs. Carrie E. S. Twing of Westfield, N. Y.; Miss Victoria Moore, Dryden, Mrs. Reynolds.

Committee on Resolutions: Mrs. Rathbun of Port Washington, N. Y.; Mrs. Cooper, Miss Moore, Mr. Harburt, Miss Woodruff.

At the Convention of 1905, Mrs. Twing, Mrs. Reynolds and Mrs. Rathbun were appointed as Committee on Usages and Ordination and Mrs. Twing reported as chairman, offering a resolution that the forms and usages adopted by the National Association be adopted as the forms and usages of the New York State Association. Resolution carried.

The same committee were continued for another year.

Committee on Registration and Certificates to Mediums: Frank Walker of Hamburgh, N. Y.; Mr. Hoyt of Buffalo, Mrs. Holt of West Potsdam were appointed as a special committee to formulate a system of registration and issuing certificates of registration to mediums.

Saturday Morning, June 2.

Committee on President's Secretary's and Treasurer's reports were each in turn read, discussed, adopted and ordered placed on file.

The Convention directed that President appoint the following special committees: On place of holding next Annual Convention, Mr. B. F. Austin, Mrs. Mudge and Mr. W. H. Bach were named. On nomination of officers for ensuing year Mr. Frank Walker, Mrs. Bowker, Mrs. Cooper, Mr. Hoyt, Mrs. Atchison were named.

After remarks by B. F. Austin in relation to the purchase of a church by the First Society of Rochester, the Convention took recess until 2 o'clock p. m.

Saturday Afternoon.

Frank Walker, Chairman of Special Committee on Registration and Certificates to Mediums, reported, offering rules to govern the Board of Trustees in relation to Registration and Issuing Certificates to Mediums. Also blank forms for applications and for certificates, all of which were taken up, section by section, discussed and adopted, after which the report was adopted as a whole.

The city of Rochester was decided upon as the place for holding the next Convention.

An amendment to Section 1, Article I of the By-Laws was offered by Frank Walker, proposing that the following be added thereto:

"All applications for active membership in the New York State Association shall be passed upon by the Board of Trustees with power to accept or reject same."

This amendment was discussed and adopted, thus amending the By-Laws.

Report of Nominating Committee and the Election of Officers followed, resulting as follows:

President, Mr. Harvey W. Richardson, East Aurora, N. Y.; 1st vice president, Mrs. Carrie E. S. Twing, Westfield, N. Y.; 2d vice president, Mrs. Tillie U. Reynolds, 137 Congress Street, Troy, N. Y.; treasurer, Mrs. Milton Rathbun, Port Washington, N. Y.; secretary, Miss Sarah Woodruff, Colden, N. Y.; trustees, Mrs. J. H. R. Mattison, 248 North Division Street, Buffalo, N. Y.; Mrs. Harriet Duhi, 313 Columbia Avenue, Elmira, N. Y.; Mrs. Laura Holt, West Potsdam, N. Y.; Mr. J. W. Stearn, Buffalo, N. Y.

At a meeting of the Board of Trustees, following the close of the Convention; Mrs. Tillie U. Reynolds was again appointed State Missionary and Lyceum Superintendent for the ensuing year.

The evening sessions of June 1 and 2 and the morning, afternoon and evening sessions of Sunday, June 3, were devoted to lectures, mediumship, music, elocutionary readings, etc., and with an array of talent including most of the prominent workers in the state and some from other states, enabled those present to enjoy such a feast of reason and inspiration as is seldom witnessed in America.

Among the prominent speakers and mediums present were B. F. Austin, W. H. Bach, Carrie E. S. Twing, Frank Walker, Gertrude Mudge, Mrs. Tillie U. Reynolds, Mrs. A. G. Atchison, Mr. Chas. Harburt, Mr. Lyman C. Howe, Miss Sarah Woodruff, Miss Victoria Moore, Mrs. Anna Gillespie of San Francisco, Mrs. A. R. Cooper, Mrs. Staley of Toronto, Canada, Mrs. Milton Rathbun, Mr. Herbert L. Whitney, Mr. Morrison of Ithaca and others. The meetings were very harmonious. The lectures were of a high order and the Convention closed with a feeling that we are on the eve of a spiritual awakening such as the movement has never witnessed and with confidence that the coming year's work of the New York State Association will be crowned with larger results than any preceding year.

Miss Sarah Woodruff, Secretary.

Resolutions Unanimously Adopted by the Official Board and the Annual Convention of the New York State Association of Spiritualists, Convened at Buffalo, June 1, 2 and 3, 1906.

Inasmuch as our retiring Secretary, Mr. Herbert L. Whitney, has served the New York Association of Spiritualists faithfully and conscientiously ever since its organization nine years ago, we wish to offer appreciative recognition of his services. Therefore be it

Resolved, That we realize that in losing him as an official and co-worker, we are to miss a genial gentleman of intelligence, who is uniformly courteous and ever willing to lend a hand in any direction to facilitate the methods by which as a state organization, we progress. His reports, embodying full statements of finance, have always been concise, while comprehensive and just to all concerned. Committees, in considering and passing upon his annual reports, never fail to commend for clearness, accuracy and approve in every detail and recommend his return to the office. The report of the last committee, heard so late as yesterday, was filled with the high

est commendations, and his re-election was urgently advised.

As circumstances have made it impossible for him to remain in close touch with us, we part with him as a state officer with deep regret, and assure Brother Whitney that we shall carry with us the memory of his untiring industry, his ready response to every call, his painstaking attention to duty, his suave manner, his loyalty, not only to our Cause itself, but to his colleagues in the work, as an inspiration for our future success.

We trust that we shall have him returned to the office staff some time in the not distant future, when he shall have regained his health and shall have been relieved from the business cares, which, from year to year, have grown in demand until they have become overwhelmingly oppressive. Be it

Resolved, That we extend to our faithful brother the hand of loyal friendship, and that we wish for him everything good. That we shall retain his good will and interest in the Association, and his personal friendship, "goes without the saying" with all who know him well. Nine years of activity in the onerous position of Secretary, comprising the duties both of recording and corresponding, at home the year round, and annually in convention, without compensation, save in the satisfaction of duty well done, and the approval and appreciation of his staff associates, means much more than any one can comprehend, unless having served in the same capacity and under the same conditions. Therefore be it further

Resolved, That we offer our grateful thanks to our retiring Secretary, for all that he has done for the Cause, and all that he has been to us.

Resolved, That these resolutions shall be published with the Convention proceedings in every instance of their publication; also that a copy shall be sent to Mr. Herbert L. Whitney.

REPORT OF COMMITTEE ON RESOLUTIONS.

Whereas, The cause of Spiritualism, despite the numerous obstacles placed in its pathway, continues to advance, and whereas many learned thinkers are drawn into our ranks and become valuable adherents and advocates of our philosophy; therefore be it

Resolved, That this Association shall even more carefully provide and more liberally circulate the literature already extant and to be published. It is the duty of every organization of Spiritualism to meet, so far as in them lies, the needs of the hour, and furnish, especially to new converts, the reading which shall not only educate but stimulate to activity in forwarding our Cause.

MEDIUMSHIP.

Resolved, That as Mediumship is the cornerstone of our beloved Cause, we as a safeguard to honest mediumship vest the committee appointed by this Convention with full powers to act in accordance with their best judgment for the protection of honest, conscientious mediumship.

We are strenuously opposed to all such use of mediumship as would serve to cast a blight on Spiritualism. That our officers work with the authorities of the different cities to weed out bogus and fraudulent men and women claiming to be spiritual mediums and working under the guise of Spiritualism. Mediumship means all that is pure and truthful in human nature. It touches problems on which the world has been seeking light throughout the ages. We are standing on the threshold of a great awakening of the masses of civilization and it is the duty of mediumship and Spiritualism to preserve the honor and integrity of the cause of justice and humanity and the union of man on the broader lines of reason and truth; and it is the consensus of this committee that the Convention use all their powers to defend the honor of their mediums and the laws of the spirit world as they harmonize with the laws of each community.

LYCEUMS.

Resolved, That this Convention recommend to every society in the state the importance of spiritual education for the young; that it is one of their highest duties to establish Lyceums in connection with their meetings. The concerted action of a few often brings about great results, and it should be borne in mind that a little leaven in the form of enthusiasm may leaven the whole lump. This Convention would urge the immediate action by those interested in the spiritual protection and education of our youth.

Resolved, That some legal form be adopted that would cover a request of a member of a family to be interred on his demise with spiritual ceremonies. This request to take the form of an appeal to the members of the family as a dying testament. We believe that some form has been considered by the National Spiritualists' Association and we recommend that the New York State Association act upon this subject.

TEMPERANCE.

Resolved, That we as Spiritualists and coworkers in uplifting humanity use every legal means to discourage the use of intoxicating beverages, besides using our individual influence in that direction, and to use every effort to prevent the young from associating in places where they come under the pernicious influence of intemperance or other forms of immorality. That we educate them to understand the danger of intemperance in all forms. Be it further

Resolved, That each individual shall live the higher life and under guidance of the Golden Rule become a living example in our beloved Cause. Such happy fruition will result in our becoming temperate in all things.

WOMAN SUFFRAGE.

Resolved, That inasmuch as woman is a partner in the great world's activities, she should be accorded equal rights with her coworker, man; a voice in making the laws by which she is governed; and be it

Resolved, That we as Spiritualists inform ourselves on this subject of vital importance and help to speed the time when woman shall be accorded her full rights.

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rates must be left at our Office before 9 A. M.
on Saturday, a week in advance of the date
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The BANNER OF LIGHT cannot well undertake to touch
for honesty of its many advertisers. Advertisements which
appear fair and honorable upon their face are accepted, and
whenever it is made known that dishonest or improper persons
are using our advertising columns, they are at once
discontinued. We request patrons to notify us promptly in case they discover
a new column advertisement of parties whom they have proved
to be dishonest or unworthy of confidence.

Our columns are open for the expression of im-
personal free thought, but we do not necessarily endorse all
the varied shades of opinion to which correspondents may
give expression.

No attention is paid to anonymous communications.
Name and address of writer is indispensable as a guaranty
of good faith. We cannot undertake to preserve or return
unsolicited articles.

Whenever you desire the address of your paper
changed, always give the address of the place to which it
should be sent or the change cannot be made.

Banner of Light

BOSTON, SATURDAY, JUNE 23, 1906.

MAILED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK
FOR THE WEEK ENDING AT DATE.

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

To Charles L. King, whom we do not
know, congratulations on account of your
alliance with Clara L. Stewart (King)
whom we did know. To Clara L. (Stewart)
King congratulations and fuller service, on
your alliance with Charles L. King, whom
"Our Moses" knows.

The bitterness with which that vigorous
advocate of woman, the Woman's Journal,
censures the anti-suffrage women for the re-
sult of the voting on the woman suffrage
amendment in Oregon, leads us to present
the Spiritualists' Magic Staff.—"Under all
circumstance, keep an even mind."

The Occidental Mystic for May and June
(double number) is before us, published at
142 South Broadway, Los Angeles, California.
The editors, Arthur S. Howe and his
efficient wife, Mrs. M. E. (Gilliland) Howe,
(formerly of Boston), had a remarkable es-
cape from personal suffering by the calam-
ity in San Francisco, and did lose every-
thing in connection with the magazine. They
have rallied from the loss in a remarkable
manner, judging by the present issue, which
comes in form and matter leaving little to
criticize. We congratulate not only these
enterprising Howes but the Spiritualists of
the section in having so worthy a publica-
tion continued for their use.

By the U. S. Senate indefinitely postpon-
ing its action to give Congress jurisdiction
over divorce, a uniform code for all the
States is left to the States. More suffering
of the innocents, a higher measure for in-
dividual action, a purer motive in marriage
alliances,—in short, a more spiritual motive
in the majority would seem necessary be-
fore the nation can be freed from the evils
of conflicting laws on the most important
action of human animals. In the meantime
the conscience of the clergy, and any others
authorized to marry, seems the only pro-
tection against hasty and ineligible mar-
riages.

In giving the liberal space to the New
York State Spiritualists, which we do in
this issue, we feel we are placing before our
readers most valuable suggestions. We re-
gret we cannot give in full the intelligent
reports of the entire proceedings furnished
by Secretary Sarah Woodruff. President
Richardson so clearly analyzes the situation,
and from such a practical standpoint that
we would gladly give his Annual Report in
full. It is, in fact, a difficult thing to "blue
pencil." We trust, however, that what we
do give, together with report of important
measures adopted by the Convention, will
furnish a stimulus for many other centres.
The intelligent devotion with which our
brethren in the great state of New York
discharge their duties is an inspiration.

Do not waste any more strength attack-
ing those whose final decision left the old

Bay State with the responsibility of killing
a man on "circumstantial evidence," or
worse, and against the petition of well over
a hundred thousand thoughtful citizens.
They and their political friends "want no
more discussion of the case." Accommo-
date them if you wish, but unite on prac-
tical lines of co-operation with the Anti-
Death Penalty League. By your united
offerings put this organization in a position
for a campaign of education, so that a solid
front may be presented in the next state
election demanding the repeal of a law
making possible a repetition of this horror.
Work intelligently or keep mum. We are
whipped by means our statutes furnish.
Repeal them, that we may not be in bond-
age to the whim of any man or set of men.

Dr. William Van Allen's "Lessons from
the Recent Christian Science Convention,"
as presented from the Church of the Advent,
would have more weight if the general
teachings from this richly ornamented altar
did not ignore demonstrated truth and the
conclusions of ripe scholarship generally,
with such "high" disregard. What we of-
fered our own in last week's note of this
event, we suggest to him. No leader, or
sect, can answer good deeds done, except
by as good service. A suffering people will
be slow to forsake the hand that heals
them to follow the critic who simply derides
healer and healed, but himself leaves them
where the "un-Christian" Scientist found
them,—in pain.

Majesty of the Law.

We have felt too far removed from the
scenes of "Southern Problems" and too
ignorant of the real conditions that con-
front our fellow citizens in that section of
our country to glibly instruct them or give
too much weight to other writers as far
away from the real experiences but less
cautious in their instructions than we.

We realize all too well how Ignorance
may sit aloft on some academic platform
and "settle" things without any light from
the thousand points of actuality that often
contain in their collective force the real
essence of the determining power. But we
have before us a reported utterance on
these great themes from one whose sym-
pathies, education and blood make him
thoroughly Southern, and we feel like put-
ting the recent utterance of Gov. Jelks of
Alabama before our readers, and the more
freely, as his words are as applicable to the
North and West as to the territory not
yet free from the complications arising
from one set of men trying to hold in
bondage another set of men.

Gov. Jelks is addressing a great body of
religious teachers met in conference at
Birmingham, Alabama. Bishops and other
distinguished clergymen, with lesser lights
wearing the "cloth" and prominent lay-
men, are gathered for the event from many
states, and addressing them as Governor of
Alabama he urges his right to "preach" to
them, and urges that conditions demand
their full effort, as religious guides, to use
the church's influence on these problems
effecting good citizenship in respect for
law. We give herewith some of the more
impressive paragraphs:

"We do not keep the laws. Not Alabama
alone, but Georgia, Mississippi, Tennessee,
Texas and all the other states from which
you come; more than that, neither the
East, nor the North, nor the West keep
the laws. To the average man they are
neither sacred nor supreme."

"A prayer is ever on your lips, that God
may inculcate respect for the divine ordi-
nances, but badly less sacred than the laws
which the Omnipotent has written in the
revolving heavens, in the waters of the vast
deep, in the bosom of our hills and in the
thunders of Sinai, are the statutes of the
state. And yet we are woefully indifferent
to the statutes of the state."

Then urging his right "to preach a bit"
he declares, "men are killed in the streets,
in crowded hotels and stores, shot from
horseback and buggy, assassinated from the
roadside and from open windows. Unex-
pected and violent death stalks abroad; this
in spite of the statutes of the state, which
are taken from the statutes of God. Some
of the murderers of the well-to-do or prom-
inent class may see the inside of a prison,
few go to any further punishment, and only
now and then does one get the full penalty
of the law whose hardships, in theory only,
fall on all alike. And we lynch people, in-
nocent people."

"Some time ago, in a county in this state,
a poor old crippled negro in a justice court
swore to a statement differing from the
sworn statement of a young white woman
in the same court. This was his whole of-
fence. It is not an unusual occurrence to
have witnesses in the courts differ in their
testimony. It was a trifling little case in a
justice court. A complacent constable on
his way to the jail turned over the cripple
to a small mob of regulators, or allowed
him to be taken without serious opposition;
and the cripple that night supped in an-
other country. I have often wondered if
that figure, hastily summoned to another
court, ever comes back to sit at the humble
feast of his murderers, as did the ghost at
the great Macbeth's table. These murder-
ers could get their full desert if the negro
cripple would walk by their side in every
furrow that they make in the springtime
and in the summer, in the heat and in the
cold, an ever present and avenging Nemesis.
If I were stony of heart I could even

wish that the murderers, when they finally
come to face the inevitable to look in the
face of that judgment to which they
ushered without notice the poor unshriven
devil; that at the very moment when their
eyes were being closed to earth, if I were
stony of heart, I could wish that they
would look at the 'last on the face of the
poor and humble cripple."

"The constitution of this state makes it
my duty to see that the laws are executed,
hence my disposition to preach, to seize the
opportunity to beg your assistance. Stand-
ing on the secular ramparts, I cry out for
your assistance: 'Come over and help us—
help us more and more. . . . You, in the
language of the psalmist, say, 'I love thy
law,' meaning the divine law. So influence
the youth, in the cities, in the country, in
crowded communities and remotest ham-
lets, so teach them that they can lay their
hands on the statutes of their state and say,
'I love thy law.'"

These were such bold utterances that if
they had been expressed by so high an of-
ficial barely a decade ago they would have
stood good chance of being his last. That
they were "well received" is significant.
But the message that is thundering for a
hearing is not confined to the problems of a
race or a single locality. New England
may be able to see clearly and teach men
so, concerning the duties of law-abiding
citizens in the most exasperating condi-
tions of the "black belt." But this will not
satisfy those whom her churches are seek-
ing to save to a devout religious life, unless
she can satisfy them by clearest practice
that she is sound in her love for the "stat-
utes of the state," when tempted to increase
her own resources by gifts from hands red
with defiance of the same.

It will be the Washington Gladdens,
risking all to give His sheep the clear voice
of the Shepherd, who will feed them, when
the stuttering mumblings of the sycophant,
hoarse with his song of "no such thing as
tainted money" and ridiculous with his ditty
on the theme of beneficent "trusts," they
will not follow because he is an hireling
and they know not his voice.

Is the Co-operative Idea Practical?

When Dr. Lyman Abbott urged co-
operation as "a movement forward, upward
and toward a larger life," in his baccalaureate
sermon at Harvard (a liberal trans-
cript of which appears in the "Banner"),
involuntarily the mind had flashed before it
the failures in practical, every day tests
from "New Harmony" and Brook Farm to
the "Union Stores" which promised so
much in our boyhood days.

The Boston Transcript evidently found
this spectre in its editorial chamber and
happily "downs" it with this, seemingly,
substantial record furnished by the thirty-
eighth annual congress of the Co-operative
Union of Great Britain:

"Now turn to the Birmingham Congress
and see what the figures of the Co-operative
Union, founded by Robert Dale Owen
in 1844, show the 'Rochdale Pioneers' to
have grown to in two generations. . . . Most
persons now in middle life remember the
'Union Stores,' an offshoot of this move-
ment in this country, and because all these,
or practically all of them failed to establish
themselves, have the notion pretty satisfac-
torily settled among the things that are
'so,' that co-operation is an unworkable
ideal. And yet, according to the editorial
statements in the latest London papers re-
ceived, with reports of the annual Congress
at Birmingham, June 5, the movement,
which had its practical beginnings in the
'Owd Weywur's Shop' in a Rochdale back-
street now boasts two and a quarter million
members—mostly heads of families—has a
share capital of over thirty millions, em-
ploys nearly sixty thousand persons on the
distributive side, and nearly forty-five thou-
sand on the productive side, its sales
amounted last year to ninety-four millions,
and it made a net profit of over ten
millions."

"Moreover, Dr. Abbott's averment that
the co-operation of men can make an or-
ganization that shall not only live and work,
but one which shall have a conscience, as
well as intelligence, is borne out in the
statement concerning the personnel of the
Co-operative Union that wherever they are
they are the best citizens of the community.
It is one of their cardinal virtues to give
instruction in what we call nowadays 'good
government,' and to spend money on this
instruction; although it is another of their
leading principles, rigidly obeyed, to keep
the local unions out of party politics. The
result of this study of political and social
problems in the broad, impersonal way, is
that, as the London Chronicle says:

"Many of them, wage-earners, have an
acquaintance with the laws of political
economy which would put some of our leg-
islators to shame, and they are the back-
bone (or shall we say 'spinal cord') of
the community of which they are a part.
They combine in themselves the interests
of capital and labor, and nothing in the
movement is more striking than the fact
that they allow the employees to be full
members of the society they serve, and to
take part in the election of directors and
committees."

"One of the first votes of the congress
at Birmingham was the rejection by a two-
to one vote of the idea of maintaining a
member of Parliament as the professed
representative of co-operation—to be exact,
by 769 to 327. The next subject taken up
was the one which comes up in Parliament
in connection with every question of social
amelioration—the provision of homes for
working-folk with land about them, and in
the debate on this question Mr. Vivian, M.
P., stirred the congress by an appeal to

them to utilize their accumulated capital
and their other forces to strike out 'some
great new lines and extend their influence
in doing as they had done in the past.'"

The Transcript recalls in this connection
the teaching of the late Henry Demarest
Lloyd in his last work, "Man, the Social
Creator," in which he makes society a liv-
ing organism, inspired with the conscien-
tiousness of fraternity, and co-operation, not the
surrender of individuality in Government
Socialism, the destined way and aim of
progress,—epitomized in these clear
words:

"We must be men as well as members.
Only out of such stout stock, each revol-
ving about his own centre, as well as revol-
ving with the other bodies of his system,
can we get the true society."

A Psychic Experience by the Late Carl Schurz.

One of the chief characteristics of the
late Carl Schurz was his utter fearlessness
in matters of opinion, as it seems to us.
The many positions taken by him on
political problems brought him often in
conflict with political parties with which
he had closest affiliation at other times.
His utter disregard of the "trimming"
policies, too often characteristic of prom-
inent men, led him to follow wherever the
conviction called. With these traits we are
not surprised to see him record an un-
usually clear psychic experience in his
"Reminiscences of a Long Life" now run-
ning in that brilliant monthly, "McClure's
Magazine."

In the current number he gives the fol-
lowing experience adding, "In later years
I have had similar experiences which I in-
tend to mention in their proper places."

Here I must mention an occurrence
which at the time caused me astonishment.
Strodtmann had made me acquainted with
a marine painter by the name of Melbye, a
Dane. He was much older than we, an
artist of considerable skill, who talked
about his art as well as various other things
in an agreeable manner. He was greatly
interested in clairvoyance and told us he
knew a clairvoyant whose performances
were most extraordinary. He requested us
several times to accompany him to the
"seance" and to convince ourselves of her
wonderful abilities. At last an evening was
fixed for this entertainment, but it so hap-
pened that at about the same time I re-
ceived an invitation from Kinkel, which I
resolved to follow without delay. When I
packed my valise, Strodtmann was with me
in my room and he expressed his regret
that I could not attend the seance that
evening. He went away for a little while
to return to my room later in the day and
to accompany me to the railroad station.

In the meantime the thought struck me
that I might furnish a means for testing
the powers of the clairvoyant. I cut off
some of my hair, wrapped it in a piece of
paper, and put this into a letter-envelope
which I closed with sealing-wax. Then I
tore a little strip from a letter I had re-
ceived that morning from the Hungarian
general, Klapka, the celebrated defender of
the fortress Komorn, and put this strip
containing the date of the letter also into a
folded paper and enclosed it likewise in an
envelope sealed with wax. When Strodt-
mann had returned to me, I gave him the
two envelopes without informing him of
their contents, and instructed him to place
them in the hands of the clairvoyant with-
out the request that she give a description of
the looks, the character, the past career,
and the temporary sojourn of the person
from whom the objects concealed in the
envelopes were coming. Then I left for
London.

A few days later I received a letter from
Strodtmann in which he narrated the re-
sults of the seance as follows: The clair-
voyant took one of my envelopes into her
hand, and said it contained the hair of a
young man who looked thus and so. She
then described my appearance in the most
accurate way, and added that this young
man had won notoriety by his connection
with a bold enterprise, and that at the pre-
sent time he was on the other side of a deep
water in a large city and in the circle of a
happy family. Then she gave a description
of my character, my inclinations, and my
mental faculties which, as I saw them in
black on white, surprised me greatly. Not
only did I recognize myself in the main
features of this description, but I found in
it also certain statements which seemed to
give me new disclosures about myself. It
happens sometimes when we look into our
own souls that in our impulses, in our feel-
ings, in our ways of thinking, we find
something contradictory, something enig-
matical which the most conscientious self-
examination does not always suffice to
make clear. And now there flashed from
the utterances of this clairvoyant gleams
of light which solved for me many of those
contradictions and riddles. I received, so
to speak, a revelation about my own inner
self, a psychological analysis which I had to
recognize as just, as soon as I perceived it.
What the clairvoyant said about the
other envelope which contained Klapka's
writing was hardly less astonishing. She
described the writer of the letters and fig-
ures contained in that envelope as a hand-
some, dark bearded man with sparkling
eyes, who once had governed a city full of
armed men and besieged by enemies. The
description of his person, of his past, and
also of his character, as far as I knew it,
was thoroughly correct; but when the clair-
voyant added that this man was at the
time not in Paris, but in another city where
he had gone to meet a person very dear to
him, I thought we had caught her in a mis-
take. A few days later I returned to Paris,
and had hardly arrived there when I met
General Klapka on the street. I asked him

at once whether since he had written his
last letter to me, he had been constantly in
Paris, and I was not a little amazed when
he told me that he had a few days ago
made an excursion to Brussels where he
had stopped not quite a week, and the "dear
person" whom he was to have seen there, I
learned from an intimate friend of Klapka,
was a lady whom, it was said, he would
marry. The clairvoyant was, therefore,
right in every point.

This occurrence mystified me very much.
The more I considered the question
whether the clairvoyant could possibly
have received knowledge of the contents of
my envelopes, or whether she could have
had any clue for guessing at them, the more
certain I became that this could not be.
Strodtmann himself did not know what I
had put into the envelopes. Of Klapka's
letter to me he had not the slightest infor-
mation. He also assured me that he had
put the envelopes into the hands of the
clairvoyant, one after the other, in ex-
actly the same condition in which he had
received them without for a moment con-
fiding them to anybody else and without
telling to anyone from whom they came;
and I could absolutely depend upon the
word of my thoroughly honest friend. But
even if—which was quite unthinkable to me
—there had been some collusion between
him and the clairvoyant, or if he had,
without knowing it, betrayed from whom
the envelopes had come, it would not have
solved the riddle of how the clairvoyant
could have described my character, my in-
clinations, my impulses, my mental quali-
ties, much more clearly and truthfully and
sagaciously, than Strodtmann or Melbye
ever could have done. In fact Melbye
knew me only very superficially. In our
few conversations he had always done the
most talking; and a deep insight into the
human soul did not at all belong to Strodt-
mann's otherwise excellent abilities. In
short, I could not in the whole incident find
the slightest reason for the suspicion that
here we had to do with a merely clever
juggler.

Drunkenness Cured by Suggestion.

As far back as we can go in antiquity we
find traces of that terrible vice, alcoholism.
At Athens, there were inspectors at the
festivals to watch the drunkards.

Draco, the Athenian law-maker, was very
rigorous against drunkenness. He pun-
ished incorrigible drunkards with death.

In France, Charlemagne made drunken-
ness punishable by the lash and imprison-
ment, and after him, Francis I imprisoned
every man taken in intoxication.

In later times, alcoholism is found among
all races and in all lands. The ancient Gauls
are said to have given a slave for a glass of
wine.

Among the Romans drunkenness pre-
vailed from the earliest times. The Em-
peror Tiberius was assassinated while
drunk. Nero died drunk. Alexander the
Great died in a drunken orgie, having slain
his friend the Macedonian General, Clitus,
during the progress of his debauch.

But the evils of drunkenness are too well
known to be further recounted. The effect
of alcohol in excess upon the physical or-
ganism is well understood.

The crying need of the day is how to cure
this evil.

M. Rybakoff, a physician of Moscow,
has attempted its cure by hypnotic sugges-
tion.

Rybakoff divides drunkards into
1. Accidental drunkards; that is, those
who are not yet completely enthralled by
the vice but are on the way.

2. Habitual drunkards.

3. Dipsomaniacs; those who have a
mania for liquor.

4. All other forms.

These four forms are classed under three
heads—viz.:
1. Those who inherit a tendency to al-
coholism.

2. Those who do not.

3. Degenerates.

After a large number of experiments with
hypnotic suggestion upon these "alcohol-
ists" (to use a French expression), cover-
ing a number of years, he finds several
things to be true:

1. All alcoholists are very sensitive to
hypnotic suggestion.

2. The accidental drunkards are com-
pletely cured.

3. In all classes the cures amount to as
much as 45 per cent.

4. Those not permanently cured are re-
strained from further indulgence for from
eight days to a year.

Could this treatment be made a continu-
ing one, a permanent cure would seem to
be assured, after a time, in all cases.—From
Journal du Magnetisme, Paris. Adapted by
Mime Inness.

The Other Kingdom.—The teacher had
been instructing the class about the three
kingdoms of the universe, and to make it
plain she said: "Everything in our school-
room belongs to one of the three kingdoms
—our desks to the vegetable kingdom, our
slates and pens to the mineral kingdom,
and little Alice," she added, looking down
at the child nearest her, "belongs to the
animal kingdom." Alice looked up quite
resentfully, and her eyes filled with tears as
she answered, "Teacher, I think you are
mistaken, for my mamma says that all little
children belong to the kingdom of
Heaven."—Lippincott's Magazine.

Gleanings from the Baccalaureate Addresses.

DR. PHILIP S. MOXOM AT CORNELL UNIVERSITY.

"There are times when the knowledge of the world has increased more rapidly than the power of assimilation; when the sources of material wealth have been exploited beyond the capacity of moral nature to utilize riches for the highest ends."

"Then," he continued, "the moral sense is blunted, conscience is laid to sleep and men become habituated to courses of action which violate the fundamental principles of Christian ethics. Something like this appears to have occurred in our time, and we see the anomaly of a Christian civilization honeycombed with selfishness, injustice and fraud. It is a fair judgment on us as a people that our growth in moral character has not kept pace with our material possessions."

"We are intoxicated with prosperity. There is vast benevolence in the form of gifts to beneficent institutions, but men give out of the very superfluity of their riches. Giving today is often a fad or a pleasant luxury disguised as a virtue. Furthermore, no glamor of colossal benefactions can hide from our minds the repulsive fact that many large fortunes are secured by deliberate spoliation of the people. We are irreligious because we are immoral; we have lost faith in the future of the soul because we have wedded ourselves to the material present."

PRESIDENT-ELECT HAMILTON OF TUFTS COLLEGE.

"It is not possible to make a complete study of society in cross sections. If we would understand the meaning of any particular condition we must ask, first, how does it compare with previous conditions; second, how does the public mind regard it; and third, is it essential or is it only incidental to some deeper movement of the public life?"

"If we apply these tests to the conditions which alarm us at present, we find a large reason for encouragement. The conditions of the present are unquestionably unsatisfactory, but they compare more favorably than most persons realize with the conditions of the past."

"The newspaper press of today, at its worst, is not as scurrilous or as unscrupulous as the press of Washington's administration, or even of Lincoln's administration. It seems as if political morality were at a very low ebb, but it may be safely stated that the political morality of our public assemblies is as high today as it has been at any period of the history of the United States. In venality, selfishness and inefficiency, the continental Congress was far worse than any legislature of today."

"If we turn now to our second test we shall find that perhaps the most striking of all the signs of the times is the intense public reprobation of all moral evil. The people are determined that business oppression and immorality, political corruption and private vice shall be relentlessly unearthed and ruthlessly punished. There is no acquiescence in political corruption, there is no acceptance of commercial dishonesty as a necessary phase of business life, there is no tendency on the part of the public at large to condone individual wrongdoing. All these things are the subject of indignant denunciation and of prompt punishment wherever possible."

"The American public believes that the worst newspaper is better than no newspaper and that the 'yellow journal' with all its faults is better than the censored publication which is not permitted to discuss public affairs. The creation of great aggregations of capital and the tendency to centralize power in the hands of the general government, much as they are deplored and great as are their incidental evils, are the signs of the deep and abiding desire for efficiency which marks this present time. The men of today, and especially the Americans of today, desire to have things done, to have them done without undue waste, to have them done with the greatest amount of efficiency. Therefore, in spite of the incidental damage involved, they instinctively adopt the business methods which lead to the greatest efficiency."

"The American people mean to govern themselves with capacity and efficiency and they will adopt whatever methods seem to promise most in a way of accomplishing these results. It is a very superficial view of the American character, which considers it devoted to any political type except as a means to an end. The end which the American—like his English brother—has in view is always the combination of the best amount of individual liberty with the greatest possible government efficiency. He will use any political method, any form of political organization, only so long as it accomplishes those results. When it fails he will discard it and take another."

"Many of the excesses which are perpetrated under the name of socialism, trade unionism, free-thought and the like, are manifestations of this desire for personal liberty. Of course, the attempt to secure personal liberty often runs into license, especially among those who have not been accustomed to liberty, but it does not follow that liberty is undesirable. It has been wisely said that the cure for the evils of liberty is more liberty, and the men who, by their excesses, seem striking at the very foundations of society, are only lashing out blindly in their desire to obtain that which we all recognize as most desirable."

"These considerations are full of encouragement. They show that the signs of the times are not necessarily portents of disaster. They clearly point out the path of true leadership. The leadership of today needs to be sane and wise. It needs the power to interpret all conditions without being swayed unduly by fear of passion. It needs the wisdom and the strength to seize upon the great fundamental movements of society and direct them wisely toward high ends, so that the stream of progress, like

an advancing river, may clear itself from the impurities which, from time to time, mix themselves with its waves.

"This is the task which is committed to the hands of those to whom society looks for leadership. It is for worthy participation in these tasks that Tufts is trying to train her sons and daughters."

REV. HERBERT S. JOHNSON AT MASS. A. C., AMHERST.

"We come to the spiritual kingdom of God measurably by inferior highways; not only by the spirit of self-sacrifice; also by the keen brain, the brilliant imagination, the skilful fingers, the quick eye, the eloquent tongue. Jesus sought to awaken men to ambition because he understood clearly that this quality is the condition of all progress. Such belief is set forth in his command to the disciples that they should not scatter their pearls before swine."

"To give you your heart's desire of lofty position before you are competent would work ruin to yourself and others. God desires a character; you want a house and bank account; God wants a man. The supreme danger of the age and the country in which we live is that many men are not willing to consecrate themselves to unselfish service."

"There are men in American business and politics today who would make a door mat of the stars and harness the Almighty to a push cart if they were able."

PRESIDENT L. CLARK SEELYE AT SMITH COLLEGE.

"We rightly estimate the value of education, religion and government by their success in giving the spirit insight into the realities of the unseen world. No system of religion or education is worthy of respect which does not enable men to gain more correct conceptions of those things which are hidden from the impure and ignorant, and does not enlarge and rectify the mental vision. Some men are spiritually short-sighted, color blind in reference to what is right and wrong. No vision is worth following which does not satisfy the deepest longing of the mind for truth."

REV. LYMAN ABBOTT AT HARVARD.

"There are three conceptions of the social order, and they are in radical conflict. The first is autocratic government—the rule of the many by the few; the second is individualism—no government, or the least possible government, with every man free to do and think as he likes—the third is fraternity—the organization of society on the basis of mutual obligation, mutual service, mutual helpfulness. In the middle ages, the first was the universally accepted theory of society; but, when this theory was broken down by the Puritan reformation in England and the French revolution on the continent of Europe, there was ushered in the second era of individualism, as it was also understood by those who migrated to this country. In that era we acted on the assumption that by each man looking out for No. 1—taking care of himself and family—all the other numbers would be taken care of, and political, as well as industrial justice would be done."

"Now that epoch, though not quite gone, is passing, and we are entering into the third epoch of fraternalism, which is characterized by the saying, 'All ye are brethren.' Observe that the notion which insists that government shall confine itself to protecting the individual against the wrongdoing individual, and the nation against the wrongdoing nation, is a great advance over the old repressive theory of government, which left it in the hands of the few to manage the affairs of all. But there is something still better. It is the notion of a government which is an organism, which has a reason, a conscience, a judgment and a will; it is the notion that to this will, judgment, conscience and reason all members of the organism shall contribute."

"Yet there are still in America belated men who belong to the middle ages and believe that democracy is a failure and want to go back to autocracy, and there are other men who are doing what they can to make democracy a failure by trying to substitute another kind of oligarchy for the oligarchy which has been abolished. There are yet other men who are afraid of any extension of the powers of government—afraid of having government do more things in the present than it has done in the past. We have men in industry who belong to the age of despotism, who believe, or profess to believe, in democracy in education, democracy in politics, democracy in religion, yet who still believe that in industry there must be a few captains of industry, while the great masses, the bone and sinew of industry, should be ruled by the few. There are others who think that the remedy for all industrial evils is free competition; and there are men who in the realm of religion want us to be ruled over by the creeds and the traditions of our fathers, just as there are men whose whole conception of religious liberty consists in letting every man think and worship in his own way."

"But over against all that I want to put before you this notion of fraternity—the idea that society is not a mere aggregation of individuals; that government is not a mere protective shell within which industry and life can be carried on; that the church is not a mere voluntary body of men who want to do their own thinking and live in their own way, but that society is an organism, a person—a unit; that government is also a distinct organism, with its intelligence, conscience and will, that you, through public opinion and public spirit, are going out into the world to help to make. The age of competition all around you is giving place to the age of co-operation and combination. It is vain for men to try to prevent people from organizing—the whole trend, sweep and current of our time is toward organization. It is a movement ever forward, upward and toward a larger, better and nobler life. So it is in

religion, for religion is not a mere relation between the individual soul and its God—it is also a relation of man to his fellow-man—and we are moving, not toward a church united by a common creed, but toward a church animated by a common dominating purpose."

"In the future, all these denominations which came together through their representatives at the Mohonk peace conference will be united by no common set of formulated beliefs, but by a common spirit and a common aim. For the spirit of the 20th century is the recognition of brotherhood in religion, brotherhood in industry, and brotherhood in politics."

"This 19th century has been an age of energy and enterprise surpassing in these respects all other ages; but it has had its vices, and some of these are still among us. The first vice of our American life is our ambition to accumulate, to struggle each man only for himself and his own, and then to measure his place in the world by his success in accumulating. Our second vice is the lawlessness of self-will—the putting of self-will above the law, which is the will of the community; and the third is the false standard. I am not condemning men, remember, because they have amassed fortunes. I am not attacking multi-millionaires. It is better to be a multi-millionaire than to wish you were one and not have the ability to get there. The evil of the multi-millionaire is the concentration of wealth with a sordid aim and a false standard. I would ask you, therefore, not to see how much you can accumulate, but to see how much you can achieve."

SOCIETY NOT A MOB.

"The remedy for the ambition to accumulate, for the self-will and the false standard, is recognition of the fact that society is not a mob of individuals struggling one with another, each caring only for himself and his family to see what he can get out of the common pile, but an organism, a personality, in which every man is to serve every other man, in which the common interest is to be the supreme object of every one's endeavor. There must be recognition of the commonality of the nation, the personality of the nation; and every citizen, instead of voting and working for his own interest alone, must put forth his energy for the national welfare. Such men we have that belong to no party—Folk in Missouri, Jerome in New York, Colby in New Jersey, Roosevelt in Washington. You may not agree with their policy, you may criticize their party; their temperament may not be favored by you. Yet you cannot but believe that these men, or men like these, are recognizing that there is something else to be done in the state than to make the government subservient to individual interest or a protectorate over individual interest. As the state must be recognized as an organism if we are to have a remedy for our political troubles, so the remedy for the stripes of Christendom will come through respect for humanity out of reverence for God."

Excursion Rates and Tours.

Boston & Maine Book of Rates and Routes Free.

The Boston & Maine Railroad have recently issued their 1906 book, which contains railroad rates and various routes to the principal resorts, also a list of interesting side trips, steamboat connections, rates in parlor and sleeping cars, and all necessary information required by the summer tourist. This book will be sent free to any address by the General Passenger Department, Boston & Maine Railroad, Boston, Mass.

B. B. Hill Celebrates Birthday.

From one room, in which he started forty-six years ago to make dating stamps of his own invention to the presidency of the largest dating stamp manufacturing company in the world, is the record of B. B. Hill, president of the company which bears his name, at 1016-1020 New Market Street, Philadelphia.

He celebrated recently the anniversary of his start in business, and as his 76th birthday came at the same time, the celebration had more than ordinary significance. A theatre party was given in the afternoon, and at 6 o'clock a dinner was served to the Band of Mercy and the Sunshine Band, in the work of which societies Mr. Hill is very much interested.

In the evening friends and neighbors gathered at his home, 1243 North Thirtieth Street, to extend their congratulations. Among those who called was Captain Francis J. Keffer, 81 years old, of 1214 West Dauphin Street, who was held as a hostage during the Civil War to protect some Southern bandits who had been captured on the sea and were to be executed for piracy.

Mr. Hill is the owner of seventy-five different patents having to do with the manufacture of dating stamps, and the productions of his factory go to every corner of the world. Only recently he sent a large order to Russia, and the increase of his business on the Continent he considers remarkable and an effective witness to the fact that the prejudice against American goods is every year growing less.

Since 1882 he has been a resident of Philadelphia, his business career beginning in Chicopee, Mass., twenty-two years before—The North American.

[Mr. Hill's place in Spiritualism seems to have impressed the "American's" editor but little. In an editorial mention in the "Banner" of June 9 may be found an unworthy but heartfelt tribute to this phase of his important life. The Editor.]

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By DR. T. A. BLAND.

Is a wonderful book, being the personal experiences of a man whose dead wife, after appearing to him many times, etherialized, materialized and through trance mediums, has him put into a hypnotic trance by spirit action, and held in that condition for ten days, when she speaks with her in the celestial sphere, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells the wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

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Our Home Circle.

EDITED BY
MINNIE RESERVE SOULE.

Are There Dolls in Heaven?

W. F. Henderson.
(Written for the Banner of Light.)

A golden haired child most tender of heart
With a soul filled with love for all, to impart,
As she sat by her mamma's side one day,
Asked this question in her dear earnest way.

"Do dollies go to Heaven like little girls?"
And she kissed her doll and smoothed its
soft curls.
"No, my sweet Nellie, I don't think they do."

Dollies are not human like me and you."
"Dollies are not human, not what they seem!"

Listen, mamma, and I'll tell you my dream.
I dreamed I was in a beautiful land,
With trees and flowers, oh, wasn't it grand!
Such happy children I never did meet,
Each girl had a doll so handsome and sweet.

Such lovely dollies I never did see,
And mamma, each doll was smiling at me."
So darling Nellie with her message from
Heaven

Had solved the vexed question so many
had given.

That a boy in Heaven must have a ball
And a dear little girl must have her doll.
All love is not human, for love is divine,
Each love has a lover, each lover a shrine.
The dream of Nellie was a prophecy given
That each little girl finds a doll in Heaven.

A LINK IN OUR GOLDEN CHAIN.

DON'T LET THE SONG GO OUT
OF YOUR LIFE.—Kate Stiles.

The soft June breezes come sweeping in
through our windows and the rustling
leaves make music in the air. Sunbeams
dance over the carpets and subtle odors fill
the house with the incense of summer. Oh,
wonderful, beautiful world in which we
live! Eyes and ears, nostrils and finger-
tips are alive to the beauty, the harmony,
the haunting scents and the rose petaled
joys of June.

The grasses in the open field nod blithely
to the birds, and the buttercups and clover
blooms whisper of golden honey to the
bees.

But what is this? A new note is added
to the harmonies.

So sweet, so bright, so clear that at once
we hold our breath and listen, scarce be-
lieving that our ears have heard aright.

Yes, it is a grasshopper, piping a merry
roundelay in the sunshine and quite un-
mindful that his solo is distinctly audible
above the strong, gleeful tones of the robin
and the bluebird far above his head.

Oh the visions of the long summer hours
when the haze was on the hills and friends
we loved were near. The long, dreamy
afternoons, when the house dog slept lazily
under the shade of the vines and in the
stillness was the consciousness of growing
corn and nodding wheat.

Then the grasshoppers and butterflies
were a part of the summer vacation and the
hum and the flitting wing brought no spe-
cial note of joy except as each comple-
mented and harmonized with the beauty
and glory of the summer.

But today the song of the grasshopper in
the open field is a clarion note to memory
and through its doors we return to the life
of untrammelled childhood and upreaching
youth.

And all unconscious of his power the
little grasshopper sings away at his tasks.
And all unable to reach him in his grassy
home to thank him for his service, we find
our day made brighter, our arm made
stronger, and our life more complete. His
song was worth the singing although he
may never know it.

Each soul in God's universe is filling a
place of trust, and if from the depths of
its being no song is heard, there's a lapse
in the harmony of creation.

We are not always conscious of this and
we sit in the grasses and listen to birds, we
watch the stars and crouch in the shadow,
we wander in silence where the waves make
sound and the keynote of our life song is
never breathed out to blend itself with the
music of the world.

Anything that can awaken us to the
realization of our possibilities should not
only be acknowledged, but sought.

The attitude of self-abasement should
never be encouraged. A lofty and conse-
crated conceit is to be preferred.

Surely life is not given us as a closet
in which we might hide our aspirations and
gifts, but rather as a great school where we
may study and practice and exercise the
various capacities that we find stored with-
in ourselves.

Of what use is it to study scales for the
voice and never use the voice in practice?
Seeming modesty is often self-conscious-
ness in disguise.

Self-consciousness and the consciousness
of being able to do something are as far
apart as the poles. Self is lost in the per-
formance of a great and lofty deed and
confidence in the importance and worth-
iness of its accomplishment is an inspiration
that leads to a perfect development of the
powers that make for success.

Constantly comparing the expression and
action of one's own life with that of any
other soul is a hindrance to growth.

Aside from being a plain and simple
waste of time and energy, it is unworthy
the gift of expression bestowed on one.

Suppose the little grasshopper spent
twenty minutes out of every hour compar-
ing his twanging note with the musical,
liquid tones of a bobolink, would he ever
have courage to move onward through the
long summer days?

But the grasshopper's song is as import-
ant to him as the bobolink's melody is to
him, and they both speak of a spirit of
life and joy and blessed realization of the
possibilities of sound in their little bodies.

As the robin sings of spring sunshine and
flowers and the bee hums a song of indus-
try and thrift, so may we sing out our

place in the world and join the wonderful
symphonies of creation.

Do we belong to the spiritual kingdom?
Then shall our tones bespeak a spiritual
kinship with the spiritual expressions
everywhere.

Certain it is that every song of life is
helpful to someone, somewhere and some-
time, and if ours be hushed through fear,
or false modesty, or insufficient faith in the
power that breathes through us, some heart
may faint while it waits for the assurance
we might give, or falter when we might
give courage and good cheer.

Keep up your voices ye singers of the
spiritual harmonies, the homesick souls are
waiting for that strain which shall trans-
port them in memory to the spiritual king-
dom and inspire them to press toward the
spiritual fountains where the waters flow
freely for the healing of the nation.

M. M. S.

III III

Sarah E. Eastman.

If every boy and every girl,
Arising with the sun,
Should plan this day to do alone
The good deeds to be done—

Should scatter smiles and kindly words,
Strong, helpful hands should lend,
And to each other's wants and cries
Attentive ears should lend.

If every man, and woman, too,
Should join these workers small—
Oh, what a flood of happiness
Upon our earth would fall!

How many homes would sunny be,
Which now are filled with care!
And joyous, smiling faces, too,
Would greet us everywhere.

I do believe the very sun
Would shine more clear and bright
And every little twinkling star
Would shed a softer light.

But we, instead, must watch to see
If other folks are true,
And thus neglect so much that God
Intends for us to do.

Golden Days.

The Minister Who Stayed.

Frank H. Sweet.

(Written for the Banner of Light.)

"Tothern," and Bill Joster reined in his
horse at the blacksmith's door, "new min-
ister's comin'."

"Heard so. The Smith boys was in here
this mornin' chucklin' it over. How d'you
like their brand?" And the blacksmith
turned from his anvil and held up a rod of
iron, the end of which he had just shaped
into an S. "Overyonder's the name o'
their ranch, you know."

Joster looked at it critically, then nodded
his approval.

"First rate," he answered; "simple, an'
that's the beauty o' brands. Jest a plain
S an' O, without no gingerbread work;
shows good horse sense. I heard one o'
em buckled arter that locoed mustang
that's been ragin' round loose, an' run it
clean down an' out o' the way o' bein'
dangerous. Clear grit that for a tender-
foot. But 'bout the minister. What do
you think?"

Tothern was heating the brand for a final
welding, and did not answer for some mo-
ments. When he did there was repression
in his voice.

"I'm givin' up thinkin' 'bout ministers,"
he answered gravely; "I jest let 'em come
an' go. This one'll make the boys a few
days' excitement, like 'tother did; an'
that's about all. I don't even reckon he'll
be allowed to supPLICATE. An' I'm bound to
say I'm sorry," with real regret in his
voice. "Back where I come from I went
to church o' Sundays, an' it made me feel
better. But the minister there was a good
man, an' had sense. Out here they seem
dwindlin'."

"Mebbe it's on account o' the climate,"
suggested Joster. "I member I used to go
to church once, an' there was a Sunday
school, with Christmas trees an' all the
fixins'. That was when Mother was
alive," his voice dropping a little lower.
Then, after a short silence, he blieved,
"Come to think, Tothern, I don't believe
any minister but Deever's had much show
with us. The other two that come arter
him didn't have time to get rested from
their sixty miles on horseback; an' anyway,
one was a trembly old man an' the other a
boy who was sickly."

Tothern remained silent, his face grave,
even stern. Joster went on:

"It's Deever, of course, an' I feel jest
like you do; an' all the boys round here
feel the same way, only bein' younger
they're more for actin' out. But for all
that, Deever was a good man. He'd drop
down on his knees in your shop an' talk
an' threaten by the hour when you was
busiest; an' he'd do that way everywhere.
But 'twas jest his way. An' he didn't
b'lieve anybody could do a thing that was
good; all was wicked an' lost, an' the big
hole was gapin' right under their feet. An'
if he was so scary as to run from a coyote's
howl, an' didn't dast to touch a gun or ride
a hoss, that was his way, too. He come o'
that sort o' stock an' couldn't help it."

"A minister needs to have hoss sense an'
human feelin'," said the blacksmith
harshly; "bein' good ain't all. But you
know that wa'n't the trouble. I could have
stood Deever an' made allowances, if it
hadn't been for the old Doctor." He
pounded fiercely for a few moments, then
went on. "The Doctor was the best friend
I ever had. He saved my life once, and he
pulled my family through a good many
sicknesses. An' you know he was the best
friend of everybody all round the country.
He never thought of himself or his own
feelin's when anybody else was needin'
him. I've known him to ride forty miles
when he was sick'n the man he was to
visit. An' once he chased a bar from a
sick folks' cabin with nothin' but his medi-
cine box. All his life was jest like that.
An' then, when he got old an' sort o'
flinthy like, an' hadn't saved up a single
dollar for himself, that Deever come.

"Now you know the Doctor never swore
only a few words at some pizen mean thing
he'd come across; an' there wa'n't no wick-
edness in such swearin', only jest righteous
indignation. Everybody round here
knowed that. But one day Deever heard
him say a few words, an' got arter him an'
never let up. Seemed to me it was 'cause
the Doctor was too weak to be dangerous,
for 'most all the cowboys swore wuss. But
you all know about it," stopping abruptly,
the tears streaming down his face; "I'd
have cut both arms off rather'n not got up
to the old Doctor's cabin if I'd knowed he
was sick."

"Yes, it was hard," admitted Joster. "All
the boys round here cried that day I
reckon. But none of us knew. The Doc-
tor never would ask help for himself. He
an' his half-witted hired boy was alone
that day when he was took wuss, an' then
Deever happened to come by. But 'stead
o' sending out for help he lit into him
'bout swearin', an' got more an' more ex-
cited. An' the boy said arterwards that
bein' so weak the Doctor got pretty well
wrought up, an' jest they knowed he
dropped back dead. When the boys heered
I reckon they'd have lynched Deever if he
hadn't lit out. An' I don't reckon anybody
round here's been to a preachin' since."

"I don't reckon anybody has," dryly;
"an' I don't reckon anybody will for one
while. It'll take a pretty strong man to
undo Deever's work. Hello," as a horse-
man swung suddenly round a bend in the
road and approached them; "who's that?"
Joster shook his head. "Don't know, but
reckon it's one o' the Smith boys' men. I
hear they've took on a new lot, mostly
young fellers from the East. Rather light
weight for a cow puncher, seems to me."

The stranger reined in beside them.
"Good morning," he began, when suddenly
from the opposite direction came a warn-
ing cry of "Locoed, locoed! Clear the
way!" and scarcely a hundred yards dis-
tant, rushing toward them with head for-
ward and mouth white with froth, came a
beautiful stallion, his eyes gleaming and
his wicked teeth showing in the midst of
the foam. Two or three hundred yards
behind raced several horsemen.

"One o' the hosses the locoed mustang
bit," gasped Joster, urging his horse for-
ward into the shop. "Ride in here,
stranger, quick, so we can shut the door.
Them teeth ain't healthy jest now.
Hurry!"

"Thank you, but I prefer to stay out
here," replied the stranger calmly; "my
horse is a good one, and he and I are
pretty sure to keep out of trouble. Be-
sides, that horse must be stopped."

"Yes, but we can't do it, for we've no
rifles. Ride round the shop quick an'
mebbe you'll dodge him. We—"

But the locoed horse was upon them, and
he slammed the door with a bang, then
opened it just wide enough for himself and
the blacksmith to peep out. What they
saw they never forgot.

The stranger had whirled his horse to
face the oncoming brute, leaning forward
and at the same time snatching his coiled
lariat from its place on the saddle. At first
sight of them the locoed horse had swerved
from its course and was now rushing
toward them with its lips drawn back from
its wicked looking teeth. The stranger
allowed it to come within six or eight feet,
then sprang his horse lightly to one side,
too late for the madly rushing brute to
change its course. Then there was the
swift whirr of a lariat, an almost human
intelligence of the stranger's horse in
throwing itself back upon its haunches,
a neigh of baffled rage and pain, and the
locoed horse was struggling upon the
ground, to which he was thrown back by
the tightening lariat every time he at-
tempted to rise. Thus the pursuers found
them.

Joster and Tothern came from the shop.
As soon as the wild horse was put beyond
danger of doing mischief, they went
straight to the stranger.

"I've been cow puncher and rancher most
of my life," cried Joster enthusiastically,
"but I've never seen that throw done
neater. Where'd you learn it? I hope
you're goin' to stay among us?"

"Yes, such is my intention, if you will
permit me," answered the stranger smil-
ingly. "I learned the throw at my uncle's
ranch, a hundred miles north of here. I
spent most of my life there until I went
away to school, and returned to it during
vacations. I am very fond of ranching."
He turned to the blacksmith. "Mr.
Tothern, I presume? I was recommended
to call on you. I am the new minister."

Joster and Tothern opened their mouths
and stared, as did the other men who were
now standing about. Then they looked at
each other.

After a long, deliberative silence, during
which the staring men seemed to be tear-
ing down and reconstructing ideas, the
blacksmith advanced and took the out-
stretched hand.

"A man who'll do a thing like that can
stay with us jest as long's he's a mind to,"
he said gravely. "My old doctor would say
that himself. An'—yes, I'm glad you're a
minister. We need one—o' the right kind,
I mean, good an' with plenty o' hoss-sense
an' human feelin's."

The Dollar Mark.

There are times when it is a duty to make
money; but the man does not live whose
chief duty it is to make money, nor whose
chief attention can safely be given to
money-making. If one gives money-making
first place, both his work and his judg-
ment are undermined and unreliable. If he
lets the opportunity to make money be the
usual determining factor in his decisions,
he is building character on about as stable
a foundation as that man used who heard
Christ's words and did them not. In at
least nine cases out of ten there is a better
reason for or against any given course of
action than a money-making reason.
Those who will not believe this soon come
to be recognized by their fellows as
branded by the dollar mark. And such a
mark is the sign of a slavery which robs
life of all its real richness.—Sunday School
Times.

SPIRIT Message Department.

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

Circle Open to Subscribers.

Until further notice, the Message work
will be done in the Banner of Light Lec-
ture Room, in Banner of Light Building,
on Wednesdays from 4 to 5 p. m. The
doors will positively close at 4, not to be
opened until the close of the seance. This
is in no sense a "test circle," but any sub-
scriber to the "Banner" who makes appli-
cation can have a ticket to the seance, free.
This ticket will not be transferable.

The Banner of Light makes this offering
for the service of spirits and those whom
they may be able to reach. We shall wel-
come to this work those who wish to co-
operate by reverent, sympathetic attend-
ance, but we feel that we should have at
least the evidence of sincerity which their
subscription to our paper signifies.

INVOCATION.

Once again we come into this little circle
made hallowed and blessed by the inflowing
of spiritual love. Once again our hearts
are tuned to the harmonies of the spirit
spheres and blending our songs with the
songs of the angels we listen for the voice
of some one over in that country who
yearns to speak a loving message to some
one dear and loved who is still with us.
So precious is this opportunity, so golden
the hour that we would give all that we
have to make it a sanctified time, that the
message may be made clear and definite and
strong. Out in the dark world the misery
and the pain of death is making shadow
and distress and its discordant note is
harshly grating over the souls of humanity
and for just the purpose of bringing sweet
music and harmony into the world we are
gathered here. One of the bits of the truths
of God's love, one of the evidences of His
eternal care is ours at this moment. So
may we give our best, our all to these who
seek their own. Amen.

MESSAGES.

George Atwood, Brattleboro, Vt.

The first spirit that comes to me this
afternoon is a man about six feet tall; he
has broad shoulders, full face, dark eyes
and very heavy gray hair. I should think
that he was about forty-five or fifty years
old. He doesn't seem to be the least bit
concerned over coming, but just steps in
here as bravely and boldly as if it were the
most natural thing in the world for him
and he says, "My name is George Atwood.
This isn't entirely new to me. I knew
something of spirits and the spirit world
before I came over into this life, but one
never knows just what barriers will be put
up when an effort is made to communicate.
I used to live in Brattleboro, Vt. Many of
my people were Spiritualists, but we took
it as a sort of a help for our every-day
living and as an answer to some of these
dead, old expressions that were being given
from pulpits that ought to have been
burned long ago and we didn't get right
down to the beautiful philosophy of making
life holier because it was continuous. Now
I wasn't much of a religionist. I don't know
that I am now, but I find myself reaching
for something deeper and truer and better
than just an answer to the arguments for
Hell. I have got a wife, she is alive; her
name is Martha; she didn't have any particu-
lar use for the Spiritualistic message and
since I passed away she hasn't made much
of an effort to help me come to her. I
wasn't sick very long, if I had been I sup-
pose I would have made her make some
promise to me, but anyway here I am and
I am not very weak, but I don't know just
how to use my strength. If I could give
all the strength I have to Martha, I could
get her well, but she is too nervous to have
me make any attempt to get close to her
side so I have come here to see if while I
am talking to you I cannot find some way
to pour into her life some of the abundance
of my strength. I am not unhappy, but I
see so many things I want to do that I get
very uneasy. I have got a boy too, and he
is more inclined to listen to something
from my world than my wife. You please
say to him, his name is Willie, that his
father is near him and watches over him.
Thank you"

William Henry Brown, Jacksonville, Fla.

There is a man who is trying to talk to
me now and he is so full of fun and life that
he can hardly settle down to give a serious
message. He has a brown beard and dark
brown hair and blue eyes. O, he is full of
fun and he says, "Well what are you going
to say to me? I suppose first I must tell
you who I am. Well, my name is William
Henry Brown, I lived in Jacksonville, Fla.
I met very many people, my business
brought me in contact with a good many
people and I used to size them up as men,
women, and freaks and the freaks predomi-
nated. You know if you live in a city
where tourists congregate you are pretty
apt to have a good many fool questions
asked, that seem to call for fool answers
and I got in the way of answering people
according to their folly. I am just exactly
as fond of a good horse today as I was
before I came over here and I am just as
fond of a good sensible person as I used
to be, but I cannot say that I find any more
of them where I am now than I did in
your world. There are all kinds of people
in the spirit-land and you have to take your
pick and take the people you like and let
the rest alone. Now I believed in going
to church, I thought it was the best thing
a man could do with his Sundays, I wasn't
always able to go myself; so you see a man
cannot always do what he believes in. For
a long time I believed it was possible for
me to get to Josie, but I haven't been there

yet and this is my first attempt. I know
that she is all ready to receive a spirit mes-
sage and I know that nothing will make
her feel any more content with life than to
know that I am near her. I think she has
been as brave as any woman I ever saw
and I have been proud of her and I want
her to know that there is nothing over
here in the spirit land that will take me
away from her. I used to tell her that if I
died first, I hoped she would marry again,
but she hasn't done it and I suppose I am
half flattered that she cannot forget me.
Please tell her that she is very dear to me
and I will be much obliged to you.

Edith Dobbins, Cleveland, O.

There is a spirit here of a young woman
I should think about eighteen or nineteen
years old. She is very pretty, very delicate
looking and seems so eager to reach her
mother and father that I feel I must do all
I can to help her. This is what she says:
"I am Edith Dobbins. I am from Cleveland,
Ohio. I cannot tell you exactly how long
I have been gone, but somewhere between
four and five years. My people are Con-
gregationalists. I presume they have
heard something of Spiritualism, but never
to give it any particular thought and I
don't know that they are thinking of it
particularly now. I wanted to call their
attention to it because grandma and I see
so many ways that we might do something
to help them that we feel as though we are
neglecting an opportunity when we let
them go on in ignorance of our conscious-
ness of their life. I always wanted to be a
teacher and I was fitting myself for it. I
died with pneumonia. It was very strange.
I think, that I, who had always had such
strong lungs, should die with such a
trouble. Why, it seemed as though there
wasn't the least chance to save me. I grew
worse so rapidly. It seems to me that I
have never lost sight of the home or my
friends in all the time I have been gone.
When the girls go to see mama, I know
about it, and I sit there in the room with
them and I have gotten used to it now, but
I used to feel so out of place because they
didn't see me. My father is growing very
tired and I wish he would take a long rest
this summer. He can as well as not and it
would be better for everybody. Harry has
grown so big and strong and does so much
for them all that it is a great comfort.
Grandma and I take long, long walks and
grandma reads all the time. He says he
never had a chance to study all he wanted
to and now he is going to. O, I send so
much love and so much of a feeling of in-
terest in everything that is going on.
Thank you very much for letting me come."

Charlie Howard, Norwich, Conn.

Here is a spirit of a man and he says, "O
please, please, don't close until I speak.
My name is Charlie Howard and I lived in
Norwich, Conn." I think he is about
thirty-five years old. He stutters. His
eyes are blue his hair is black and he is
very fine looking. He says that he is so
anxious to get to his wife, her name is
Mabel, and he says, "Please help me if you
can. Mabel is in trouble. There is some-
body trying to get things away from her
that rightfully belong to her. And he is
trying to tell her not to release her rights
too quickly. If she does she never can pick
it up again; but if she stands firmly now,
she will see the way to take care of it
afterwards." This man, I think, was con-
nected with hotel life, because he is in a
place with a lot of people who seem com-
ing and going all the time. But this is
what he says, "No, no, I traveled and
often stopped at hotels and that is what
you see. It wasn't a surprise to me when I
passed away. I had been told that unless I
got help I must go and so I was father
prepared for it. My brother and my father
were the first people to meet me. I don't
remember anything for the first few hours
after my spirit left the body. I seemed to
go to sleep and I think it was the effect
of the ether which they gave me. I didn't
seem to be able to shake off the influence
of it and when I did get back to the house
everything was changed. Everything was
dark and still and uncanny. There has never
been a day since I went away that I haven't
returned to the home. I have seen the
changes that were made, some in the
rooms, some outside and some away, at the
other home. They didn't trouble me, it
was more like a child playing with blocks,
and had no particular effect on me until I
saw this movement to usurp the rights of
Mabel. I thought I must see if there
wasn't something I could do. Jim ought
to know better, that is enough for me to
say about it. If I could come in closer
touch with the family I might be able to
tell more, but I don't know, I cannot
promise anything, I only hope I may do
more. I wish I had paid more attention to
this. I thought that the material life was
all there was. If a man kept honest, didn't
kill his brothers to get to his own high
estate, paid his bills, told the truth and kept
respectable, that was all God wanted. It
seemed to me it was enough and that it was
hard work. I think now if I had known
that I had a spirit that I would have done
these things easier, because it would have
come natural. I was brought up to think
that every man was tempted of the devil
about once in twenty-four hours and if he
resisted he was a good man, if he failed, he
was a weak one. I haven't seen any devil,
but I have seen my own spirit reaching for
something different than what I was able
to give it. I wish I could make my
brother who is alive understand this. He
would live longer, be happier and get the
true purpose of life, I think. I wish I
could say more, but I thank you for giving
me this chance to send my love to those
who were dependent on me. Tell little
Warren that papa loves him. Thank you."

I don't covet a record, a name, a repu-
tation. Records are back, names die, repu-
tations are destructive. But I do covet a
self-poised, self-regulating being; a being
in full accord with the Life-Soul of the uni-
verse.—Brown.

Banner of Light.

BOSTON, SATURDAY, JUNE 23, 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 24, 1906. "We are all Neighbors."

Gem of Thought:

Now who among us here can say,
Thou hast more sin than I?
Is not each trying day by day
To live a life that's high?

So strength and courage we each need,
We give yet we must take;
In kindness of thought and deed
The perfect life we'll make.

J. W. R.

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

Boston and Vicinity.

First Spiritual Science Church, 446 Tremont St., M. A. Wilkinson, pastor.—Morning circle, the harmony being excellent, the messages were very fine and the opening circle was grand. Afternoon and evening the opening remarks by Mrs. Belle Robertson were of great encouragement to the pastor, those of Mr. Prevoe, uplifting and inspiring; poem by Mrs. Dr. Wilde; messages by Mrs. Robertson, Mrs. Reed, Mrs. Brown, Mrs. Gray, Mrs. Peak-Johnson, Mrs. Cutter, Mr. Mapp, Mr. Brewer, Prof. Clark Smith, Dr. Blackden, James Newhall and Mrs. Kemp. Solos by Mrs. Nellie Carleton-Grover and Mrs. Lou Rockwell. The duets on the piano and violin by Mr. and Mrs. Prevoe were unusually good, making the opening day in the new hall a grand success. Fine talent is promised next Sunday.

Public Spiritual Circle, Friday, June 15, 446 Tremont St., Nellie Carleton Grover, conductor.—Meeting devoted to healing, development and spirit messages. Healers present, Mrs. Stockman, Dr. Clark, Prof. Payroe, Dr. Johnson, Dr. Blackden, Mr. Marsh. Poems by Mrs. Page and Mrs. Hayes. Messages by Mr. Harwood, Mrs. Kemp, Mr. Smith, Mrs. Hobson, Mrs. Kelly, Mrs. Day, Dr. Blackden, Mr. Marsh and Mrs. N. C. Grover. Inspiring music by Miss Emily Mills. Banners for sale.

Malden Progressive Spiritual Society, Inc., Mrs. Alice M. Whall, president, 138 Pleasant St., Louise Hall.—Thursday evening circle, June 14, opened with singing and invocation. The president, controlled by her guides, Prairie Flower and Twilight, occupied the whole evening in giving messages, everyone present receiving a fine message and most of them very accurate. Sunday services, June 17, 1906, 2 p. m. Children's Lyceum, no session on account of inclement weather. 3:30 p. m., afternoon circle opened with singing and invocation. Mrs. Carter, Mrs. Mosier and Mrs. Whall gave many messages. Mr. E. A. Peters gave delineations. Evening meeting opened at 7:45 with a praise service, the president reading from the Scripture, then offering the invocation. Mrs. A. J. Pettengill was introduced, who took for her subject, "The Earth is the Lord's and the fulness thereof, the world and they that dwell therein." Mrs. Pettengill gave a beautiful and practical address, then devoted about a half hour to the giving of many fine messages. Mrs. Pettengill will occupy the platform next Sunday, June 24. This society will have a trolley party to Bass Point, Nahant, on June 30, leaving Malden at 8:30 a. m., if fair.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor.—1 John, iv, formed the subject. The president and his controlling power, Sitting Bull, were heard with great power. Mr. Graham was heard to the great pleasure of all. Mrs. Morgan gave many messages. Mr. Newhall spoke, showing great evidence of the spirit power. Messages were given by Mrs. Bolton, Mrs. Fitzgerald, Miss Strong and Mrs. Mellin. At 2:30, Acts 19 was the theme. Mrs. Cutter spoke, controlled by the influence, "Pat." The high spirituality of his remarks were noted. Messages were given by Mrs. Morgan, after which she sang. Mr. Darling of Orange spoke quite earnestly upon Present Legislation. Mrs. Mellin gave messages, after which classes were formed. 7:30 p. m., 1 John, i, formed the theme of the evening's discourse given by the president. Messages were given by Mrs. Morgan, also by the president and clerk. Mr. Darling gave some of his experiences in Spiritualism. Messages were given by Mrs. Hughes. On Wednesday, June 27, a salad supper and entertainment will be given at 724 Washington St. Templar, 25 cents each.

New England States.

Haverhill, Mass.—The Spiritualist Union had for its speaker on May 6 Annie R. Chapman of Brighton, who gave the best of satisfaction. May 13, Mabel D. Page of Swampscott occupied the rostrum most acceptably. May 20, Ruth A. Swift, the president of the society. Her messages and ballot-readings were excellent. May 27, Ida M. Pye of Wakefield. She devoted most of the time to message work, giving much satisfaction.

The First Spiritualist Union of Norwich, Conn., held its annual meeting Tuesday

evening, June 5, at the Academy on Park St. The following officers were elected: Secretary, Mary P. Clapp; Treasurer, William F. Bogue; Auditors, Henry Bellows and H. R. Hayes; Speakers' Committee, William F. Bogue, Nathan Brewster, Mrs. N. Brewster, Mrs. R. A. Jennings and R. B. Parker; Music Committee, Mrs. M. E. Twist, Mrs. A. Gould and Mrs. C. J. Edgerton. The reports of the secretary and treasurer showed the society to be in a prosperous condition having a balance in the treasury and a goodly increase in membership the past season. A. P. Blinn, who has been the settled speaker, and to whose earnest efforts much credit is due, will return next season and will resume services the first Sunday in October.

Pawtucket, R. I.—June 10, Spiritual services in St. George's Hall conducted by A. S. McMahon, were much enjoyed. The circle at five o'clock was excellent, as there was perfect harmony and the results were fine. After the circle a light lunch was served to those wishing to remain for the evening service which opened at 7:30. Mr. Satchel very kindly filled Madam Myrtle's place, she being ill. Mr. Satchel gave a fine, short lecture which was greatly appreciated. Wm. Meadowcroft gave flower messages which were all readily recognized.

Announcements.

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

Odd Ladies' Hall, 446 Tremont St.—Bible Spiritual Meetings, Mrs. Gutierrez, president, closed until September.

Harmony Hall, 724 Washington St.—Spiritual Phenomena Society, N. P. Smith, speaker. Sunday, 11 a. m., 2:30 and 7:30 p. m.; Tuesday and Thursday, 3 p. m. Excellent mediums at each session.

First Spiritual 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.

V. S. U. every Sunday at "Waverley Home," 2:30 p. m. This service followed by an informal circle on the lawn.

First Spiritual Science Church, M. A. Wilkinson, pastor.—Services, Sundays, 11 a. m., 2:30 and 7:30 p. m. Tuesday, 3 p. m. Indian Healing Circle. Odd Ladies' Hall, 446 Tremont St., Boston.

The Children's Progressive Lyceum, No. 1, of Boston, and the Ladies' Lyceum Union, will hold their annual picnic at Norumbega Park Saturday, June 23. If stormy the next pleasant Saturday.

Unity Camp, Saugus Centre.—Sunday, June 25, 2 and 5. Miss Elizabeth Harlow. Conference at 11. All mediums invited. Good music. Refreshments served. Cars leave Scollay Sq., Boston, every half hour, direct for camp gate. Admission free.

Malden Progressive Spiritual Society, Inc., 138 Pleasant St., 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.

Camp Notes.

Lake Pleasant, Mass.

During the past week campers have come in rapidly and many more cottages are open. Everyone seems busy in beautifying their places with paint, renovations or flower beds. The Unitarians of Greenfield held a largely attended Sunday school picnic here last Sunday. Landlord Yeaton, of the Lake Pleasant Hotel, says that the demands for rooms exceed any season of his six years' experience on these grounds. The management of the camp is congratulating itself on having secured the Beethoven Quartet of Boston for the services this season. Many flattering reports of the quartet are being received. The agent and telegraph operator at the railroad station arrived last week and all trains make regular stops here, as scheduled, since June 10. H. S. Streeter is to publish a paper this season entitled "The Pinewood Star." He will issue two editions, July 10 and August 10. There is some talk of having vaudeville shows in July, the intention being to erect a summer theatre in the old grove, if arrangements can be effected. The new grove back of the Temple is being put in excellent condition. The band concerts each Sunday are attracting big crowds from the surrounding towns. The arrangements for the 4th of July are being rapidly consummated. A big day is anticipated. Calls for circulars continue to come in.—A. P. Blinn, sec.

Harwich Port.

The Ocean Grove Campmeeting Association will hold its fortieth convocation from July 8 to July 22 inclusive. This is the oldest Spiritualist camp in the world, and its location on Cape Cod affords the campers excellent facilities for bathing, boating and deep sea fishing. Albert E. Tisdale will furnish the vocal music for the services, and is also engaged to deliver two lectures. Mr. Tisdale is one of the few pioneer lecturers now on the platform. The other speakers and mediums are Miss Elizabeth Harlow, Albert P. Blinn, Mrs. Alice M. Whall, Mrs. B. W. Belcher, Mrs. Carrie S. Thomas. Circulars of this camp

can be procured from Henry K. Bearse, Harwich, Mass., or from Albert P. Blinn, chairman, Lake Pleasant, Mass.

Ashley (Ohio) Camp has planned much more than a visiting bee, judging by the talent engaged in W. V. Nicum, Dr. Tallwell, Mrs. Carrie Twing, Miss Marian Carpenter, Mrs. M. E. Kibby. If you have some things you would like to know about the place and work to be done, write the genial secretary, Mr. Will Randolph, Ashley, Ohio.

New Era Camp, New Era, Oregon has outlined one of the best campmeetings ever held by the First Spiritual Religious Association of Clackamas County. The Rev. G. C. Love is serving as president of the association for his second year, and he writes that he "has an official board in perfect harmony, each unselfishly serving the people whose servants they consider themselves to be." He informs us that 1905 had nearly three times as many tents as in 1904, with larger patronage at the hotel and more cottages occupied. They look to have a better patronage this year, and to this end have arranged to have the president of the N. S. A. with them as a national representative. Other speakers arranged with are Mrs. Lapworth of Seattle, Mrs. Irene Smith of Tacoma and Mr. and Mrs. Underwood. Success to them.

List of Camp-Meetings, 1906.

MASSACHUSETTS.

Onset, July 22 to Aug. 26; Dr. George A. Fuller, Chairman.

Lake Pleasant, July 29 to Aug. 27; Albert P. Blinn, secretary, Lake Pleasant.

Harwich, July 8 to July 22; Mrs. Mary B. Small, secretary, So. Harwich, Mass.

Unity Camp, Saugus Centre, June 3 to Sept. 30; Mrs. A. A. Averill, secretary, 42 Smith St., Lynn.

Camp Progress, Swampscott, June 3 to Sept. 30; B. H. Blaney, secretary, 150 Elm St., Marblehead, Mass.

MAINE.

Verona Park Camp, Aug. 12 to Aug. 26; F. W. Smith, secretary, Rockland, Me.

CONNECTICUT.

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

NEW HAMPSHIRE.

Sunapee Lake Camp, Blodgett's Landing, July 29 to Aug. 26; Lorenzo Worthen, secretary, Hillsboro Bridge, N. H.

OHIO.

Lake Brady, July 1 to Sept. 2; A. G. Keck, secretary, Akron, O.

"Central Ohio Camp," Beulah Park (near Columbus), June 3 to June 24; the secretary may be addressed, "Secretary," 55 McDowell St., Columbus, O.

Ashley Camp, Ashley, Aug. 5 to Aug. 26; Mr. Will Randolph, secretary, Ashley, O.

Mantua Camp, Mantua, O., July 9 to Aug. 27; F. H. Sherwood, secretary, Mantua, Station, O.

NEW YORK.

City of Light Assembly, Lily Dale, July 13 to Sept. 2; Laura G. Fixen, Gen. Man., 1047 Carmen Ave., Chicago, Ill.

MICHIGAN.

Haslett Park, Aug. 6 to Sept. 3; D. R. Jessop, secretary, Williamston, Mich.

Island Lake, July 22 to Aug. 28; H. R. La Grange, secretary, 185 E. Montcalm St., Detroit, Mich.

Grand Ledge, July 21 to Aug. 21; J. W. Ewing, secretary, Grand Ledge, Mich.

Forest Home, July 30 to Aug. 20; Mrs. Ruth Eastman, secretary, P. O. Box 69, Mancelona, Mich.

Vicksburg, July 30 to Aug. 20; Mrs. Jeanette Fraser, secretary, Vicksburg, Mich.

IOWA.

Mount Pleasant Park, Clinton, Ia., July 29 to Aug. 26; Mrs. M. B. Anders, secretary, Clarksville, Mo.

WISCONSIN.

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

INDIANA.

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

WASHINGTON.

Edgewood Camp, July 30 to Aug. 20; Mr. George E. Knowlton, secretary, Tacoma, Wash.

CALIFORNIA.

Harmony Grove Camp, Escondido, Calif., July 22 to Aug. 5; T. J. McFeron, secretary, 528 Fir St., San Diego, Cal.

Los Angeles Camp, Mineral Park, June 25 to July 25; Mrs. Nettie Howell, president, Los Angeles, Cal.

NEBRASKA.

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

KANSAS.

Winfield Camp, July 15 to July 25; Mrs. Maud K. Gates, secretary, 807 No. Manning St., Winfield, Kan.

Forest Park Camp, Ottawa, Kansas, Aug. 17 to 27; Jacob Hey, secretary, Overbrook, Kan.

OREGON.

New Era Camp, July 8 to July 29; Rev. G. C. Love, president, Address New Era Camp.

OKLAHOMA.

Long Mountain Camp, Mountain Park, Aug. 23 to Sept. 1; Rev. T. W. Woodrow, president, Hobart, O. T.

WONDER WHEEL SCIENCE.

(July 10, Copyrighted, 1904, by C. E. Webster.)

Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

By Professor Henry.

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

Birth Mo.	1	2	3	4	5	6	7	8	9	10	11	12
May 23-25	- K	- B	- F	- G	- M	- E						
24-26	E	- K	- B	- F	- G	- M						
27-29	E	- K	- B	- F	- G	- M						
30-31	M	- E	- K	- B	- F	- G						
June 1-3	M	- E	- K	- B	- F	- G						
4-6	G	- M	- E	- K	- B	- F						
7-9	G	- M	- E	- K	- B	- F						
10-12	F	- G	- M	- E	- K	- B						
13-15	F	- G	- M	- E	- K	- B						
16-18	B	- F	- G	- M	- E	- K						
19-21	B	- F	- G	- M	- E	- K						
22-24	K	- B	- F	- G	- M	- E						
25-27	K	- B	- F	- G	- M	- E						
28-30	E	- K	- B	- F	- G	- M						
31-3	E	- K	- B	- F	- G	- M						

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

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

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

Chats on Wonder Wheel Science.

WHO IS WHO, ANYHOW?

The planets are not bad. It is the people of the world that are bad. We term things good and evil according to the condition of our perverted wishes and desires.

We oppose the laws of Nature and of Nature's God. Therefore we become the evil, opponent, or adversary of Nature and God. As their laws are infallible and ours are not, then God and Nature become the Devil, opponent, or adversary to us. We thereby create our own evils and by our evil creations we suffer. God and Nature, and their Agents, the planets and all things else working by the laws of God go on, performing their own work totally regardless of whether we suffer by our own perversions or not.

The planet Saturn we term evil. Why? Because Saturn is the restrainer, the governor, the check to extremes, the brake on the wagon, or on the automobile. When we want to go up hill faster than the law of Nature permits, if the brake is on or bears too tightly upon our desired operations then we call the brake a "bad brake," but, if we find ourselves going down hill by the laws of God and of Nature faster than we think we ought to go, then we get frightened if the brake is not tight and we call it a "bad brake" just the same.

John came neither eating nor drinking, and the people called that "evil." Jesus came both eating and drinking, and the people called that "evil." The evil was in the people and not in what John or Jesus did. We create fads and fashions contrary to Nature, and because Nature's laws in some of her operations are not in harmony with such perverted notions we term the Agents of the Divine the "devil." God's laws are either good or evil according to whether or not we conform to them. We are all there is that can possibly be evil in the entire universe.

In reality we are not evil only in our perverted ideas of Nature and of God, and we thereby suffer by our own creations, in church, state, social and commercial operations. Like a drunken man who thinks that the room is spinning around, or like a crazy man who thinks everybody is crazy but himself, or like a religious fanatic who thinks others are sinners, we create our own hallucinations of evil and we suffer mentally thereby when we come in contact with things contrary to our perverted notions.

We put on good clothes and, regardless of the fact that clothes are only to disguise our nakedness, we call clothes not after our fashion "bad clothes." We educate our sense of smell to the fragrance of artificial perfumes and thereby render natural odors so offensive that they make us sick. We educate ourselves to be greedy for money, and therefore call poverty of money "evil," yet it will be generally found that poor people eat the most wholesome foods, and thrive in localities where perverted tastes would suffer from contagion and disease.

We cry out "evil" against everything that does not conform to our unnatural wants and desires, when, in reality, there is no evil except in our own perverted thought. We make the so-called evil more dangerous to us the more we cry out against it and oppose it. Everything in Nature, every planet in the heavens, is created for a purpose. The only excuse that can possibly be made for evil is the fact that we rebel against God and Nature and strive to divert the creations of God and of Nature from the purposes for which they were created, or else we desire to appropriate their uses to times which are unnatural to their purposes.

"There is a time for all things under the Sun," a time for Jupiter, a time for Saturn, a time for Venus and a time for Mars, properly regulated to the higher interests of our individual, personal and bodily requirements; but one fox gets his tail clipped in a trap, by meddling with things that operate by the laws of cause and effect, then, to cover up his own evil acts, he calls all foxes "bad, out of style," or "immoral," who do not likewise have their tails clipped.

Evil is only in the mind of him who cries evil, or thinks evil against other things. Stop the cry of evil and evils will cease—never before—but artificial and natural odors, mixed conditions of clothing, poverty and riches will go on just the same and be with us always because they are God's laws and the laws of Nature, regulated by the movements of the planets, which movements will not change to accommodate the perverted ideas of man.

There is but one way for people to know whether or not the claims made for and against Astrology are true or false, and

that is to prove the claims for one's own self. That is what was termed the "straight and the narrow way" by Ancient Wisdom. As Paul said to the Romans, "Let every man be persuaded in his own mind." When a person says, "So and so says so, therefore it must be true," that is not what is meant by "own mind."

Experts called "authority" testify on both sides of a case in court. Hence they are not authority in regard to the actual truth. They are only the authors of their contradictory statements. We may believe them if we have no greater desire or means for knowledge or wisdom. What they say may be wisdom, because wisdom is the "use of the best means for attaining the best ends." Their authority should not be ignored if it be the "best means" at our command to attain the best ends. But what are the "best ends?" In matters of civil court he best ends may be the conviction or the acquittal.

Now Astrology is claimed to be particularly adapted to the "best ends" of our own mortal and immortal life. In that regard would you like to depend upon the authority of such contradictory testimonies as are given by able men in the civil courts? Not I! No sir! God has furnished me with a mind to be exercised in Thought. He has furnished me with a body to guard, protect and comfort. He has furnished me with Senses with which to discern what is favorable to the necessities of my body. Do you think that some authority knows better about the necessities of my body than I know myself? If so, then Senses are not performing their duty. They are permitting themselves to be poisoned by the tongues of other men and are therefore leading my thought into error, to deceive my mind.

Supposing these authorities term an individual "crazy." What of it if the so-called crazy person is comfortable in his own way? A crazy person, if comfortable and doing injury to no one else, is a better man than one uncomfortable and doing injury to others, even though he be termed "sane."

If we but study the history of Man from time immemorial, we will find that more injury has been done in this world by people termed "sane" than by those termed "insane." So-called insane men do nothing but isolated cases of individual injury. So-called sane people do their injuries by the wholesale.

When it comes to a divine judgment of sanity or insanity, it is a pretty hard matter to draw the line. It is a well-known fact that all people are prone to call other people "crazy" or "mad," when these other people think or do things different to their own ideas or who say things that they cannot understand. See what Paul says: 1 Cor., 14-23.

Waverley Home.

"Sincerity and truthfulness in all things that we say or do," said a speaker today, "is one of the brightest gems in the human character; to scorn to demean one's self by wrong acts, and to be considerate of the failures of the weak in mind, develops God-like traits of character in the human soul that are a blessing and a saving remnant to human society. Sincerity, finesse, diplomacy and selfishness has well-nigh choked up the wellspring of spiritual attainment. In the minds of the masses of sects labeled religions, we have a plethora; they number almost as the sands of the sea and the pity of it all is that, in some of these religious sects, they should so libel the name of the Almighty as to make him appear responsible for their miserable and barbarous creeds. But light and understanding of things spiritual is breaking in upon us; the misty, nebulous old theories concerning the after-life are found to be untrue; the so-called 'dead man' has come back from the Great Beyond. Life is beautiful; life endureth forever and forever; so, dear friends, be true, be earnest and sincere in all those traits that ennoble the soul, that you may come into the possession of your own, a beautiful life that will abide forever and forever." Mrs. S. E. Hall presided and also gave a fine address. Mr. Brewer gave the invocation. Mr. Clark Smith was very interesting in his remarks and his descriptive powers, as also was Mrs. Bolton. Those participating in the Lawn Circles were Mrs. Bemis, Mr. Brewer, Mr. Croval, Mr. Smith, Mrs. Hull, Mrs. Bolton. Mrs. M. A. Bemis, musical director.

J. H. Lewis.

Decision and character will often give to an inferior mind command over a superior.—W. Wirt.