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100 Per Amon. NO. 18

From a Spirit of an Aucient People.

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

Not one fair gift of God can be made 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

fate—
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 ve. 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 unmeet teachings and vain imaginings, have made them wrapped, and guide them to the nestling 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 concern-ing 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 testimony 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 enlightened 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 functions, in those so far-off days.

The Egypt portrayed within my narrative 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, lending joy and comfort, have pursued an unseen 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 vanished 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 enslaved, who had achieved the highest post within their power, when by reason of surpassing merit, any were made overseer of household stuffs, to Egyptian dame or

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 unrivaled 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 beknown the vastness, and the splendor of such royal city, ye would not find full faith wherewith to rown my testimony.

Saisoslem was a marvel unto all the nations, 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 religious 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 conquerors.

We endowed the All Supreme with loftiest, and most dazzling attributes, nor deemed the Source of Life, the Pure Benevolence, could stoop to jealor y or make pure human fret be evident.

With us no fear maintained lest lustice 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 unfathomable eyes, look not to right or leit, 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, upraised, 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 portrayal of.

Each was portrayed in human form, crowned with such adorable loveliness, and such nobleness complete that none could ook upon them without vast yearning to make their temple of the flesh portray such full statured soul as looked forth from such sculpture faces of serene, yet awe-inspring, 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 mirrored on the minds of souls incarnate, was thus made plain, in all their fair conceptions 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 attributes.

Unto the sun was homage yielded, cause such glorious orb beseemed a fitting emblem of the source of all benignant friendliness, such glowing majesty yielding more forcible portrayal of the power Supreme than anything that mind of man could make be evident. So the Nile, and other streams of fructifying 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 nature spiritual, sufficient to their needs of Faith. Symbols were used in guiding faltering 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 betwist the Father

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 worthier than thou, for I have by my fellows been appointed 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 impossible, as emanating from the tender nighty 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 essence 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 godlike boon, then being given back, for our heart's ease, our so called slumbering ones

In every temple in the land, was a chamber 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 wailing ones to find, made evident, close presence of their dear ones called. When a ser vitor of the inner sanctuary failed in bestowal 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 Moote 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 Invocations. Not a returning spirit has yet demurred 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 ladened with its inner need-food and nourishment, sustenance for spiritual uplifting and growth in spirituality.

I quote from the issue of May 26 at ran-

"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 expression out in a clear, true and

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

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."

only in the spiritual life."
"May the knowledge of spirit communion, be the same staff to those who are in lear and doubt that it has been to us."

Blessed, uplifting thought are these-a heart of All Supreme and children in the stairway up which a weak, tired and flesh such children have of their rights 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 aters 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 alking, and I don't know how I got 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 fisherman. 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 raft when the wind changes suddenly and hifts its quarter."

In speaking about his discoveries in pirit 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

So here is one of that class-a most anient 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 refers to. How his heart must have leaped for joy when he first caught sight of that 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-A firmament between 'the waters' in spirit life and "the waters" in earth life.

There must be something about a Fishrman's life that gives to the spirit more susceptibility to Nature's truths of the spirit han 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 life 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 expedition entered the sacred city of the Lama; the most sacred and holy spot-the Jerusalem of the Bhuddist, 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 adornment. 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 and runs counter to the common laws and forces of development inherent in the spirit's individuality, equal with "the pulpit's" conception and teachings of Heaven today founded on the thoughts of past centuries.

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 symbolical 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 nonthlies, "Reason," of which our dear friend, Dr. B. F. Austin is editor, May issue, under the head "Process for Physical, Mental and Spiritual Culture," Mr. Andrews has made a happy presentation of the lamented Abby Judson's instructions, as practiced by herself. We believe Dr. Austin and our peaders will be glad to have us give wider reading to these practical 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 myseli 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-nishness, 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; remain 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 this invocation: In the name of Infinite Spirit, Life, Intelligence, and Power, in which I live, move, and have my own conscious 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

"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 become self-centered. 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

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

For anything more than an aid to concentration in this practice we do not con tend. But Miss Judson's personal experience with it in her trying life, as attested in those valuable works of hers (which her clerical brothers, obeying the voice of b try rather than emulating her meek sp 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

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?

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

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 suc-Spiritualists of America will arise and suc-cessfully 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

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 outlining what can be done in the fu ture. Experience is a schoolmaster and we may well profit by its lessons.

MISSIONARY WORK.

Our State Missionary, Mrs. T. U. Rey-nolds, has devoted such part of the year as nolds, has devoted such part of the year as her other engagements would permit, to this branch of work. She has visited dif-ferent 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 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 tittle 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 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 her their spiritualism. appreciated and has a higher standing.

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 paster for something life four years, is entitled to much credit for her persistent, untiring efforts. Her work there is a strong argument in favor of there is a strong argument in favor of what we have heretofore urged concerning

LOCAL SOCIETIES.

Local auxiliary societies and individual

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 secieties are apolishing the door collectives are apolishing the door collectives. local societies are abolishing the door col-lection at their public services, depending upon voluntary contributions and subscrip-tions for financial support.

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

We hope these features may be still fur-ther 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 eem at least to be worthy of more ex ended 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.

worting. 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 erious 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 au-thority 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 essen-

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 duture of our Cause by training the little ones in this, the most beautiful of all religions.

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

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

We were assigned New York State Days at Freeville, also at City of Light Assem-bly 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 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 Associa-tion as persons whom the officers deem competent to practice their gifts under

with 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 en-titled to be so registered, but this provision was not specifically granted and I would suggest that more definite instruction be by this Convention and I have in another part of this report made recom mendations covering this point.

MEDICAL LEGISLATION.

In these days of commercial greed and scramble for special privileges, it seems in-cumbent upon almost every movement or organization to keep an eye upon the do-ings of legislative bodies and prevent, if possible, the enactments of laws and regu-lations 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 in-terested parties who think they might profit by restricting the privileges of others, are continually working all manner of subter-fuges 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

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 emachments. 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

TAXING MEDIUMSHIP

The Common Council of the city of Bul-falo 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

after tran exercise of which is a legitimate part of the religion of Spiritualism. And that to tax this and other spiritual gifts would en-croach upon the Constitutional rights of a Spiritualist which we felt sure the Coun-cilmen would not knowledge. a Spiritualist which we felt sure the Coun-cilmen 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 charlatanry, deception and fraud under cover of the name of clairvoyance, by per-sons who have no interest in and usually no connection with the organized moveno connection with the organized move-ment of Spiritualism.

MEDIUMSHIP AND DISHONEST PRACTICES,

It would seem that the gift of medium ship and the sacredness of intercommunion 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 run-ning riot in almost every department of life's activities has induced unprincipled, life's activities has induced unprincipled, conscienceless persons to practice fraud and deception under cover of the name of clair-voyance 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 barnacles have attached themselves thereto and will eduly ion in any practical method for

will gladly join in any practical method for correcting this evil.

That this very important question should receive careful consideration by this Con-vention goes without saying and I recomvention goes without saying and I recom-mend that a special committee be ap-pointed 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 rec-ommendations: for honest Spiritualists must have such protection as our organizaommendations: for honest Spiritualists must have such protection as our organiza-

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

The increasing interest in the essential truths and principles for which Spiritualism stands and the more respectful consideration now accorded our workers and the or ganized movement by other religious work ers, 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-lay 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 im-portant truths of Spiritualism until almost unconsciously to ourselves fraudulent pracunconsciously 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 demarkation 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 clairyoyance and other spiritual gifts have set for ance and other spiritual gifts have set fo 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 endur foundation where it will command t respect which is commensurate with 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 Spiritual-ists 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 Conve

tion, requiring each society to furnish a full list of names and addresses of all their

Afternoon Session, June 1.

The following committees were ap-

pointed:
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. Duhl 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 Treasur-

ittee on Resolutions: Mrs. Rath-Port Washington, N. Y.; Mrs. Miss Moore, Mr. Hurlburt, 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.

other year. Committee on Registration and Certifi-cates to Mediums: Frank Walker of Ham-burgh, 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 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,

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. 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 Conven-

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

"All applications for active membership in the New York State Association shall be passed upon by the Board of Trustees

the power to accept or reject same. This amendment was discussed dopted, thus amending the By-Laws. discussed and Report of Nominating Committee and the Election of Officers followed, resulting

the Election of Officers followed, resulting as follows;
Presidenf, 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 Duhl, 313 Columbia Avenue, Elmira, N. Y.; Mrs. Laura Holt, West Potsdam, 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 sessions of June 2 and 2 and 2 and 3 and

The evening sessions of June 1 and 2 and the morning, afternoon and evening ses-sions 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.

of reason and inspiration as is section winnessed in America.

Among the prominent speakers and
mediums present were B. F. Austin, W. H.
Bach, Carrie E. S. Twing, Frank Walker,
Gettrude Mudge, Mrs. Tillie U. Reynolds,
Mrs. A. G. Atchison, Mr. Chas. Hurlburt,
Mr. Lyman C. Howe, Miss Sarah Woodruff, Miss Victoria Moore, Mrs. Anna Gillispie 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 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 precrowned wit

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

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-

in close 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

We trust that we shall have him returned to the office staff some time in the not dis-tant 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 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. 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 that any one can comprehend, unless having served in the same capacity and under the same conditions. Therefore be it further

there the same continued in the same continu

e has been to us. Resolved, That these resolutions shall be published with the Convention proceedings in every instance of their publication; also copy shall be sent to Mr. Herbert L

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

even more carefully provide and more liber-ally 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, fonscientious 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 Spiritualisms 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 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

Resolved, That this Convention recom-mend to every society in the state the im-portance of spiritual education for the young; that it is one of their highest duties young, that is one of their inguest 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 the spiritual protection and education

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 re-quest to take the form of an appeal to the members of the family as a dying testa-ment. 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

Resolved. That we as Spiritualists and 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.

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 Spiritualiats inform ourselves on this subject of vital, importance and help to speed the time when woman shall be accorded her full rights. WOMAN SUFFRAGE.

higher spiritual development, do all within our power to raise the standard of social purity. It is deplorable that woman, re-garded as the weaker sex, should be com-pelled to maintain a higher social standing than that established for man. It is fitting that in this, the dawn of the twentieth cenury, woman, the sentinel of social purity, should be earnestly and loyally aided and sbetted by man.

SOCIAL AND ECONOMIC SYSTEMS.

Resolved, That in view of the fact that while we eat our bread in peace and oft-times in luxury, there are starving mil-lions, we should extend our influence for the betterment of social and economic

CHILD LABOR AND PEACE.

Resolved, That inasmuch as one of the most far-reaching evils of the day is the stulfification of the souls and bodies of the God-given children, we do all within our power to secure the enactment of laws to exterminate the hideousness of the existing

evil of child labor.

Resolved, That in this day of advanced civilization, the badge of patriotism shall no longer be the sword but the olive branch, and that as workers in the vast field of progress it behooves us to use our best efforts for the promulgation of peace through arbitration.

CALAMITIES.

Resolved, That we tender our heartfelt sympathy to those who have suffered from the recent disasters that have visited this and other countries and that we do all within our power to alleviate the sufferings caused by these widespread disasters.

IN MEMORIAM.

Resolved, That we hold in loving remem-brance the arisen ones who have left our

brance the arisen ones who have left our ranks to join the sphere celestial.

Resolved, That we in convention assembled express our sincere regret that the veteran worker, H. C. Sessions, of Cortland, has been removed from our midst, but in the knowledge of the beautiful truth of Spiritualism we feel assured of his union with the great angel hosts and his continued co-operation with us.

continued co-operation with us.
Resolved, That loving tribute be given to the memory of that grand and noble arisen soul, Susan Ba Anthony, in honor of a life of self sacrifice in labor for her sisters and for human progress; and we most earnestly hope for the fulfilment of her words to her loving sister, Rev. Anna B. Shaw, that she might yet be enabled to return and continue her great life work.

MISSIONARY.

Resolved, That in view of the noble work that has been done by our sister, Mrs. Tillie U. Reynolds, State Missionary, the committee recommend that she be contin-ued in the work, as it is only by the efforts of our best and most earnest workers that the greatest good may be accomplished. Resolved, That thanks are due and

Resolved, That thanks are due and hereby tendered to the officers and trustees of the New York State Association of Spir-itualists for the untiring zeal and concerted

action in promulgating the various branches of state work. To The First Spiritualist Church of Buffalo, for the use of the Temple as a meeting place and for manifold attentions.
To Harmony Circle and all other loyal
Spiritualists for countenance- and support.
To Mrs. J. H. R. Mattison for her kind

and helpful consideration of our comfort. To Mrs. Nellie Whitcomb for her success in providing music that has so delighted everyone.

To Mrs. Louis C. Miller our sincere gratitude for the large American flags which so beautifully decorated the Temple. To Mr. Leo Manger for his genial management and kindly courtesy in making the Hotel Victoria pleasant headquarters for the New York State Association. To the Spiritualist press for the generous

space allotted for numerous notices and full reports of the Convention proceedings. To the Press of Buffalo for the impartial To the Press of Buffalo for the impartial and able reports given of our meetings. To all who have so kindly assisted in mak-

ing this Convention a success, we tender the sincere thanks of the Association. Hoping we may be permitted to assemble again in 1907 with "ranks unbroken," but if from our number some are called to the higher life, we shall meet in spirif, still holding in sweet remembrance the assembling together as members and workers of the New York State Association of Spirit-

Miss Sarah Woodruff, Mrs. Adeline Cooper, Miss Victoria C, Moore, Mr. Charles Hurlburt, Mrs. Harriet M. Rathbun, Chairman

Berkeley (Cal.) Anti-Vaccinationists.

Our brothers in California we believe to be of the right sort. As we pointed out, they put their hands in their pockets and started a school for those children who and started a school for those chindren who were debarred from the public schools for resisting the vaccination onslaught under penalty of being deprived of school privileges, this is the kind of "works" that would have pleased the writer of the Epis-

the of James.

The school has just held public graduation exercises before a large audience, graduating Maud Conwell, Bruce Donaldson, Malcolm Sinclair, Herbert Lowe and Rodney Wilson.

As Dr. W. W. Helen, president of the

State League, was present, he was called upon and responded with a few words on the present "Graft System." His remarks

were greeted with applause.

Parents and teachers expressed themselves well pleased with this year's work, this being the second term of the school.

Promotion cards were received by the pupils that were promoted. A petition to be presented at the next meeting of the

soon as a bit of diseased animal matter

As soon as a bit of diseased animal matter had been injected into their blood, or they had proved by the scar that this-had been recently done, they were all allowed to go free. This was not done by a mob in a panic of fear, we repeat, but the policemen and doctors acting under superstitions influences. For vaccination is a superstition. Passibly in some mystical manner it does

fluences. For vaccination is a superstition.

Passibly in some mystical manner it does prevent smallpox. We do not know, and neither do the doctors. They are unable to trace any rational connection between the rite and the possibility of its preventive virtue. So far as rational medicine is concerned, these board of health doctors in Philadelphia might as well have compelled the victims of their imprisonment to drink rattlesnake soup. Chinese doctors use this

rattlesnake soup. Chinese doctors use this in some cases with as good results, experimentally, so they say, and with as little reason, as our doctors use diseased animal matter for the prevention of smallpox. Yet

16,000 persons were imprisoned on that May Sunday in Philadelphia, for half the day, and deliberately by officers of the law, not to prevent their carrying the smallpox

germs of one case outside the area of their

germs of one case outside the area of their imprisonment, but for the purpose of com-pelling 1,000 of them to submit to the superstitious rite of vaccination and the rest to prove that they had submitted to it!"

Facts and Conditions in California.

The many letters of inquiry which have

The many letters of inquiry which have been received as well as the numerous misstatements which have been made and published throughout the country, relative to the recent earthquake and fire in San Francisco and the effect of the earthquake in other towns in California, prompts this Chamber of Commerce to make a statement of facts and conditions as they truly exist and would ask the several bodies, to whom this is addressed, that it be given the consideration and the publicity which it deserves, in the interest of truth and of justice to California.

The earthquake occurred the morning of April the 18th about 5.15 a. m. The temblor was perceptible to a greater or less extent throughout the state. It was most severe on the peninsula of San Francisco, in Santa. Clara County and in Sonoma County. San Jose and Santa Rosa were considerably damaged by the earth-

were considerably damaged by the earth-quake alone, and some of the intervening towns between these places and San Fran-

quake alone, and some of the intervening towns between these places and San Francisco were damaged considerably, but many escaped without much injury. In Alameda County, across the bay from San Francisco, Oakland probably suffered the most, but the damage was slight in comparison with that done in the above mentioned localities.

Throughout the San Joaquin Valley, the Sacramento Valley, Northern and Southern California, there was no damage done at all. In this city, the capital of california, ninety miles from San Francisco, the temblor awakened many people, but not even a chimney was disturbed or a pane of glass broken. The same is true of all the cities in the Sacramento and San Joaquin Valleys and in Northern and Southern California.

San Francisco, the metropolis of the Pacific coast, suffered terribly from the ravages of fire, which was the indirect outcome of the carthanaker, true, there was

cific coast, suffered terribly from the ravages of fire, which was the indirect outcome of the earthquake; true, there was much damage and many buildings particularly of the older type, were badly shaken, some entirely destroyed; but if the damage had ceased there, the matter of the earthquake shock, would by this time, have passed into history, but immediately after the shock some two score or more fires broke out, in as many different places throughout the city, and it was then discovered that the water mains (the sole supply of the city) were broken and rendered

ply of the city) were broken and rendered useless and unavailable. The telephone and telegraph systems were also service-

less; it was not until Thursday evening that

the day of Saturday before the authorities

Thousands of people were rendered homeless, the territory devastated by fire included the wholesale and retail business section of the city and the hotel and com-

pactly built residence portion. The loss was enormous and at this writing has not been computed; but semi-official estimates place

it in the neighborhood of three hundred million dollars.

San Francisco was the great clearing house of the state and it will be rebuilt bet-

nouse of the state and it will be rebuilt bet-ter and greater than ever. The many mod-ernly constructed buildings of steel and stone were practically uninjured by the earthquake, and only suffered by the fire. It must be remembered that California is some eight hundred miles long and three hundred miles wide, and the districts which

suffered by the earthquake cover a very small part thereof.

Crops and agricultural conditions, as well as those of mining, live stock, lumber, and the great fruit industries, were uninjured in the slightest degree; all these great

interests which constitute by far the major portion of California's wealth and resources, promise a most bounteous yield this year, and together with the immense amount of construction work now being done by new railroads, makes it patent that there will be ample work and opportunity for all who desire it. There has been no interruption to the general business of the state, outside of San Francisco, save that which has been occasioned by the efforts of the people in aiding and alleviating distress in the stricken city. sonal Liberty";
"We sometimes read of superstitious performances in benighted regions or times, which fill us with contempt for the low grade of intelligence that has tolerated them. Yet right here in this enlightened them. Yet right here in this enlightened country we foster superstitious observances quite as absurd in character Ind even more intolerable in their interferences with personal liberty. For instance: Early in the present month of May, in the enlightened city of Philadelphia, 16,000 persons were held psisoners in an area comprising nine squares of that city, because within that area there was one incipient case of smallpox. If they had been so imprisoned by a mob in a panic of fear the wholesale outrage might well be excused. Fear knows no reason. But they were imprisoned deliberately by public officials for the purpose of performing upon them, or such of them as had not yet gone through the ordeal, a medical rite as superstitious in character as any savage hoodoo or rite of ancient priest. As soon as a bit of diseased animal matter

aiding and alleviating distress in the stricken city.

There are many theories and opinions ventured as to the cause of earthquakes, but this matter will always be more or less obscure to the mind of the layman. From the reports of scientists who have been conducting investigations it is stated that localities which have a volcanic or rock foundation have felt more severely the earthquake temblor, than localities such as Sacramento and the Sacramento Valley which are located on very deep sedimentary or alluvial foundations. It is an undeniable fact that this great valley had never had a severe or disturbing temblor in the history of American occupation. Barring those interests which were wholly financed by San Francisco, everything will go on as formerly, except in some lines of industry, improvement and development will be accelerated.

This organization will be very grateful to those who will give publicity to this in-

celerated.

This organization will be very grateful to those who will give publicity to this information, and we will gladly send literature or specific information on any phase of the catastrophe in San Francisco, or on any subject or interest within our power, upon request being made of us. Very truly yours, Sacramento Chamber of Commerce,

Alden Anderson, President. John C. Ing. Secretary. Sacramento, May 19, 1906.

Interview with Ex-Governor Douglas

ON THE WORK AND FUTURE PLANS OF THE MASSACHUSETTS BUSINESS MEN'S TAR-FFF REFORM LEAGUE.

Since Ex. Governor Douglas's return from Florida, where he went for rest and recuperation after he left the State House, he has been in the best of spirits and is

much improved in health.

"New Englanders are now developing the new South, building up its industries today just as they did for the. West a generation ago," Governor Douglas says. "And as has been the case in other places, Massachusetts men are supplying a large. Massachusetts men are supplying a large Massachusetts men are supplying a large share of the enterprise, energy and capital the work requires. It seems to me that the most urgent duty of those of us who have stayed in the old Bay State is to devote the same sort of enthusiasm and the same effective effort to bettering our own Commonwealth's condition.

Then in the Large conditions of the same of the same and the same are same as the same are same and the same are same and the same are same as the same are same are same as the same are sam

"That is why I am particularly pleased by the progress made in organizing our Bus-iness Men's Tariff Reform League while I was away. I come back to find that it al-ready has more than a thousand member, a large proportion of whom are business men representing firms and corporations of the highest standing. Although the League is yet hardly under way, the start we have made is a pretty good one. I think, for the enrollment even now represents between \$80,000,000 and \$100,000,000 o

invested capital.
"The Business Men's Tariff Reform League is just what its name indicates-ar organization of business men, pure and simple. It has no partisan political pur-poses whatever, and neither is, nor ever will be, any party's or candidate's machine. It is simply the crystallization of the feeling of the large manufacturers, dealers and con-sumers of Massachusetts that it is about time the most onerous and needless of our Tariff duties on raw materials, which are seriously retarding the industries of the Commonwealth, should be removed.

Commonwealth, should be removed.

"It has become evident that we cannot count on the assistance of politician-statesman unless we can make our voices heard above the din of the partisan clamor. 'And the only way to do this is by all speaking at once, in unison.

"The Business Men's Tariff Reform League was started almost by force of circumstances, as you might say, in order to give our business and professional men, manufacturers, consumers and citizens at

manufacturers, consumer- and citizens at large, an opportunity to work together for their common good and by uniting their efforts to work effectively. The fact that the thousand and some old names enrolled are the result of a few thousand circular letters shows how much an organized movement of this kind was needed and gives some idea of how powerful for good it is bound to become. "The League has no p litical affiliations.

I am simply joining hands with other bus-iness men, and together we are to carry on a campaign of education until the existing vils are remedied. We shall co-operate with any other non-part san body engaged in the same sort of undertaking, and we shall stick to our purp-se of promoting reciprocity with Canada and other foreign countries, and of securing the abolition of the duties on hides, sole leather, iron ore, coal, lumber, and wood pulp, in particular, until we have accomplished it. The League is a movement by Massachusetts business men for the benefit of Massachusetts business interests and everybody, Republican or Democrat, is of equal standing in it. Indeed, so thoroughly non-partisan in it. Indeed, so thoroughly non-partisan are we that our enrollment is pretty evenly divided between the parties.

ly divided between the parties."

The headquarters of the Business Men's Tariff Reform League have been opened in the Qld South Building. Governor Douglas is President of the organization, which will soon be completed by the choice of other officers, including an advisory board representing all parts of the state.

warms us: this holy rapture springs from the seeds of the divine mind sown in man. —Ovid.



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mintipo-nt-Tare Dr. GEORGE A. PULLER

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Banner of Bight.

BOSTON, SATURDAY, JUNE 23, 1906.

ASUED EVERT WEDNESDAY APTERNOON AT 4 O'CLO 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 result 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 escape from personal suffering by the calamity in San Francisco, and did lose everything 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 criticise. We congratulate not only these enterprising Howes but the Spiritualists of the section in having so worthy a publication continued for their use.

By the U. S. Senate indefinitely postponing 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 individual action, a purer motive in marriage alliances,-in short, a more spiritual motive in the majority would seem necessary before 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 protection against lasty and ineligible marriages.

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 regret we cannot give in full the intelligent reports of the entire proceedings furnished 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 ures 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

CEE.

Bay State with the responsibility of killing a man on "circumstantial evidence," or 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." Accommodate them if you wish, but unite on practical 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 bondage 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 offered 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 for-ake 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

Majesty of the Law.

We have felt too far removed from the scenes of "Southern Problems" and too ignorant of the real conditions that confront 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 sympathies, education and blood make him thoroughly Southern, and we feel like putting 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 vet 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 clergyman, with lesser lights wearing the "cloth" and prominent laymen, 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,

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 ordinances, but basely 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 wouldy indifferent.

to the statutes of the state. And yet we are wofully 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 in crowded hotels and stores, shot from horseback and buggy, assassinated from the roadside and from open windows. Unexpected 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 prominent 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 ofin the same court. This was his whole ofence. 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 another country. I have often wondered if
that foruse, hastily summoned to another and the cripple that night supped in another 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 murderers 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 unshrived 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. Standing 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 law, meaning the divine law. So influence the youth, in the cities, in the country, in crowded communities and remotest hamelets, 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 official 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 conditions of the "black belt." But this will not satisfy those whom her churches are seeking to save to a devout religious life, unless she can satisfy them by clearest practice that she is sound in her love for the "statutes 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, isking all to give His sheep the clear voice of the Shepherd, who will feed them, when the stuttering numblings 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 cooperation as "a movement forward, upward and toward a larger life." in his baccalaureate sermon at Harvard (a liberal transcript 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 thirtyeighth annual congress of the Co-operative Union of Great Brit: in:

"Now turn to the Birmingham Congress and see what the figures of the Co-opera-tive 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 movement 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 And yet, according to the editorial ideal. And yet, according to the editorial statements in the latest London papers received, with reports of the annual Congress at Birmingham, June 5, the movement, which had its practical beginnings in the 'Owd Weyvur's Shop' in a Rochdale-back struct now boasts two and a quarter million members—mostly heads of families—has a share capital of over thirty millions, employs nearly-sixty thousand persons on the ploys nearly-sixty thousand persons on the distributive side, and nearly forty-five tnousand on the productive side, its sales amounted last year to ninety-four millions, and it made a net profit of over ten william.

"Moreover, Dr. Abbott's averment that the co-operation of men can make an organism 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. they are the best citizens of the community. 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 whose sarrers have an

"Many of them, wage-earners, have an acquaintance with the laws of political economy which would put some of our leg-

them to utilize their accumulated ca and their other forces to strike out ' great new lines and extend their influ-in doing as they had done in the past.'

The Transcript recalls in this cor the teaching of the late Henry Demarest Lloyd in his last work, "Man, the Social Creator," in which he makes society a living organism, inspired with the conscient ness 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:

Only out of such stout stock, each revolv ing about his own centre, as well as revolv-ing 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. 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 prominent men, led him to follow wherever the conviction called. With these traits we are not surprised to see him record an unusually 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 following experience adding. "In later years I have had similar experiences which I intend 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 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 exertal times to accompany him to the several times to accompany him to the "seance" and to convince ourselves of her "seance" and to convince ourselves of her wonderful abilities. At last an evening was fixed for this entertainment, but it so happened 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 received 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 scaled 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 request that she give a description of looks, the character, the past career, and the temporary sojourn of the person from whom the objects conceand in the envelopes were coming. Then I left for

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 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 present 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 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 feelings, in our ways of thinking, we find something contradictory, something enig matical which the most conscientious selfexamination does not always suffice to make clear. And now there flashed from the utterances of this clairvoyant gleam of light which solved for me many of those contradictions and riddles. I received, so

economy which would put some of our legislators to shame, and they are the backbone (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 employes to be full members of the society they serve, and to take part in the election of directors and committeemen.

"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 prolessed representative of co-operation—to be exact by 765 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

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 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.

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. Strottmann himself did not know what I had put into the envelopes. Of Klapka's letter to me he had not the slightest information. He also assured me that he had put the envelopes into the hands of the clairvoyant, one after the other, in exactly the same condition in which he had received them without for a moment confiding them to anybody else and without feding 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 inclinations, my impulses, my mental qualities, much more clearly and multiully, 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 -there had been some collusion between most talking; and a deep insight into the human soul did not at all belong to Strodt-mann's otherwise excellent_abilities. It 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 Athen, there were inspectors at the festivals to watch the drunkards.

Draco, the Athenian law-maker, was very igorous against drunkenness. He punished incorrigible drunkards with death.

In France, Charlemagne made drunkenness punishable by the lash and imprisonment, 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

Among the Romany drunkenness prevailed from the earliest times. The Emperor Tiberius was assassinated while 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 organism is well understood. The crying need of the day is how to cure *

his evil

M. Rybakoff, a physician of Moscow, has attempted its cure by hypnotic sugges-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. Dipsomaniaes; those who have a nania for liquor.

4. All other forms These four forms are classed under three heads-viz.:

- 1. Those who inherit a tendency to aloholism.
- 2. Those who do not

3. Degenerates.

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

I. All alcoholists are very sensitive to hypnotic suggestion.

2. The accidental drunkards are completely cured .-:

much as 45 per cent. 4. Those not permanently cured are restrained 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" room belongs to one of the three kingdoms, 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 fink 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. MOKON AT CORNELL UNI-

"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 times and we

pears 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 pos-

"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 digguised as a virtue. Furthermore, no glamor of colossal benefactions can hide from our minds the repulsive fact that many large fortunes are sesive fact that many large fortunes are se-cured 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 inci-dental 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 unscrupu-lous as the press of Washington's adminis-tration, or even of Eincoln'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

assemblies is as high today as it has been at any period of the history of the United States. In venality, selfishness and ineffi-ciency, 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 pub-lic reproduction of all moral evil. The peo-les are determined that husiness onpression lic 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. wherever possible.

"The American public believes that the worst newspaper is better than no news-paper 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 cengations of capital and the tendency-30 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

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

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 Tutts is trying to train her sons and daughters."

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

"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 elo-quent tongue. Jesus sought to awaken men to ambition because he understood clearly

quent 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 willwhich we live is that many men are not willing to consecrate themselves, to unselfish

"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 suc-cess 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 ig norant, and does not enlarge and rectify the mental vision. Some men are spirituthe mental vision. Some men are spiritu-ally 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."

"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 fratenity. 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 Np. 1—taking care of himself and family—all the other numbers would be taken care of, and politnumbers 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 pro-tecting the individual against the wrong-doing individual, and the nation against the doing 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 ap organism, which has a reason, a conscience, a judgment and a will; it is the notion that to this will, independ conscience and seeperal. judgment, conscience and reason all mem-

"Ye 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 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 and 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 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. 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 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 windom and the strength to seize upon the great lundamental movements of society and direct them wisely toward high ends, so that the stream of progress, like

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.

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 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 for-tunes. I am not attacking multi-million-aires. 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 stand-ard. I would ask you, therefore, not to see how much you can accumulate, but to see how much you can achieve.

SOCIETY NOT A MOR.

"The remedy for the ambition to accumu-late, 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 this tamily 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; 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 criticise 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. As the state must be recognized as an organization. common pile, but an organism, a personal ment 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."

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The Boston & Maine Railroad have re-cently issued their 1906 book, which concently issued their 1906 book, which con-tains railroad rates and various routes to the principal resorts, also a list of interest-ing side trips, steamboat connections, rates in parlor and sleeping cars, and all neces-sary information required by the summer tourist. This book will be sent free to any address by, the General Passenger Depart-ment, Boston & Maine Railroad, Boston,

B. B. Hill Celebrates Birthday.

From one room, in which he started from one room, in which he started forty-six years ago to make dating stamps of his own invention to the presidency of the argest 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

He celebrated recently the anniversally 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 very much interested.

shine 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 Thirteenth 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 see and work to be executed. tured 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 re-markable 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 carger 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 "Ban-ner" of June 9 may be found an unworthy but heartfelt tribute to this phase of his important life. The Editor.]

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Our Some Circle.

MINNIE MESERVE SOULE.

Are There Dells in Heaven!

(Written for the Bunner of Light.)
A golden haired child most tender of heart
With a soul filled with love for all, to im-

As she sat by her mamma's side one day, Asked this question in her dear earne

way,
"Do dollies go to Heaven like little girls?" And she kissed her doll and smooth

soft curls.
"No, my sweet Nellie, I don't think they

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.

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 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 doil.
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

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 unmindful 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 special note of joy except as each complemented 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 untrammeted childhood and upreaching

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 conservated conceit is to be preferred.
Surely life was 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 had stored with-

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

Self-consciousness and the consciousness Self-consciousness and the consciousness of being able to do something are as far apart as, the poles, Self is lost in the performance of a great and losty deed and confidence in the importance and worthiness of its accomplishment is an inspiration that leads to a perfect development of the s 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 comparing his twanging note with the musical, liquid tones of a bobolink, would be ever have courage to move onward through the long summer days?

But the grasshopper's song is as import-

long summer days?

But the grasshopper's song is as important 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 lowers and the bee hums a song of industry and thrift, so may we sing out our

kinship with the spiritual expressions everywhere.

Certain it is that every song of life is helpful to someone, somewhere and sometime, 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 transport them in memory to the spiritual kingdom and inspire them to press toward the spiritual fountains where the waters flow freely for the healing of the nation.

M. M. S.

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 on 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 twingling star Would shed a softer light.

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 biacksmith's door, "new min-

The Smith boys was in here this mornin chuckin 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 of their ranch, you know

Joster looked at it critically, then nodded

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 heerd one of '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 tenderfoot. But 'bout the minister. What do you think?" 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 t'other 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 fixur's. That was when Mother was alive," his voice dropping a little lower. alive," his voice dropping a little lower. Then, after a short silence, reflectively, "Come to think, Tothern, I don't blieve any minister but Deever's had much show with us. The other two that come after him didn't have time to get rested from their sixty miles on hossback; an' anyway, one was a trembly old man an' the other a boy who was sickly."

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

boy who was analy.

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 had been a short way and he didn't was busiest, an' he'd do that way everywhere. 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; howl, an' didn't dast to touch a gun or ridd 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 feelins," said the blacksmith harshly; "bein" good ain't all. 'But you know that wa'n't the trouble. I could have harsiny; been good ann'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 fambly 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 knowed him to ride forty miles when he was sicker'n the man he was to visit. An' once he chased a b'ar from a sick folks' cabin with nothin' but his medicine box. All his life was jest like that. An' then, when he got old an' sort o' flighty like, an' hadn't saved up a single dollar for himself, that Deever come.

only a few words at some pizen mean thing he'd come acrost; 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 "Yes, it was hard," admitted Josser. "All the boys round here cried that day I reckon. But none of us knew. The Doctor 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 excited. An' the low said attempted the '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' fust 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

"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 horseman 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."

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 warning cry of "Locoed, locoed! Clear the way!" and scarcely a hundred yards distant, rushing toward them with head forward 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 sayeral horsemen.

"One of the horses the locoed mustang

"One o' the horses 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!"

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'n dodge him. We—"

But the Jecoed 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

the blacksmith to peep out. What they saw they never iorgot.

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 the wisced looking teeth. The strenger 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 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 attempted to rise. Thus the pursuers found

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

danger of doing mischet, they went straight to the stranger.

"I've been cow puncher and rancher most of my life." cried Josfer 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 be mit me," answered the stranger smil-

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 permit me, away to school, and returned to it during 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 Tothera opened their mouths and stared, as did the other men who were now standing about. Then they looked at each other.

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, IIm 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." stretched hand.

The Dellar 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 judgment 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. There are times when it is a duty to make

SPIRIT Message Department.

MRS. MINNIE M. SOULE.

Circle Open to Subscribers.

Until further notice, the Message work will be done in the Banner of Light Lecture 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 subscriber to the "Banner" who makes application 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 welcome to this work those who wish to co-

come to this work those who wish to cooperate 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 missipand 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, may we give our best, our all to these seek their own. Amen.

MESSAGES.

George Atwood, Brattlebere, Vt. The first spirit that comes to me this

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. 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 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 dead, old expressions that were being given from pulpits that ought to have been burned long ago and we didn't geb 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 particular 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 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 suppose 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, Pla.

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 so 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. There is a man who is trying to talk to 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 pretry apt to have a good many fool question asked that seem to call for fool answer apt to have a good many loof 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

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 help here." Ohio. I cannot tell you exactly how long I have been gone, but somewhere between four and five years. My people are Congregationalists. 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 attention to it because grandma and I see so many ways hat 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 consciousness 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 a strong lungs, should die with such a strong lungs, should die with such a 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 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 grandpa reads all the time. He says he never had a chance to study all he to and now he is going to. O. I send so much love and so much of a feeling of interest in everything that is going on. Thank you very much for letting me come."

Charlie Howard, Norwich, Conn.

Charlie Heward, Norwich, Conn.

Here is a spirit of a man and he says, "Oplease, 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 the stands firmly now, she will see the way to take care of it afterwards." This man, I think, was connected with hotel life, because he is in a place with a lot of people who seem coming 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 prépared for it. My brother and my father were the first people to meet me. I don't remember anything for the first iew 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 everything was changed. Everything was dark and still and uncanny. There has never 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. If in ought 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 bufthers to get to his own high estate, paid his bills, told the truth and kept respectable, that was all God wanted. 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 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 reputation. Records are back, names die, reputations are destructive. But I do covet a self-poised, self-regulating being; a being in full accord with the Life-Soul of the universe.—Brown.

Dhe Bebietver.

Luminous Bodies, Here and Hereafter; by Charles Hallock, M. A. The Metaphysical Publishing Co., New York. 110 pages, 5 1/2 by 8 in.

That all is electricity is a postulate recently adopted by the scientific cult. The theory is lent color by the discovery of the divisibility of the atom. The atom, until a very recent period, was the name agreed upon to designate the smallest thing into which substance could be divided, the "altimate division of matter." Collections or aggregations of atoms made up all forms of known matter. An atom, however, was but a theory, a working hypothesis, imagined to explain matters otherwise inexplicable. No one ever saw an atom. It was too small for the most powerful microscope to discover.

for the most powerful microscope to discover.

As electrical science advanced, certain phenomena appeared which were found to be inconsistent with the existence of the atom. As the atom was a theory and the phenomena were facts, the atom had to go. To take its place the new theory of the ion was conceived. The ion is a subdivision of the atom and the ion, if not electricity pure and simple, is at least always electrified. This is the latest position of science.

As all scientific advancement is occasioned by imagination, the most imaginative explorer of the unknown is apt to arrive first. The most imaginative scientific theory which has been advanced since the discovery of the ion, is that everything, all substance which is commonly called matter, is but another form of electricity.

The writer of this book goes a little further and holds that our astral bodies hereafter are, if not themselves mere electricity, at least surrounded by an electrical envelope, just as our earthly bodies have an envelope of electricity which we call an

This, electricity, this author suggests, is that of which our spirits are formed and all emanates from one great central source which is called God.

The theory is ingenious. It seems, in the view of the writer, to confuse cause and effect. A full discussion here is, how-

ever, impossible. The book is written in a most reverent spirit, in a good literary style, clear and well expressed. It betrays much familiarity with the latest scientific knowledge as well as a careful scrutiny of the literature of the

The Twice Born, by "a late associate of the Society for Psychic Research." Phillip Wellby, London. 173 pp, 5 by

A most interesting working-out of an en tirely new idea in psychics is this book. Many attempts are being made to apply to our everyday lives the development which our everyday lives the development which psychic knowledge will and may bring; but nothing so startlingly new or so sweetly conceived has yet appeared as is given us in this book by "a late associate of the Society for Psychical Research." On rising from its perusal one wishes to know the author, to take him by the hand and looking into his eyes to recognize, without audible speech, a brother.

It is a book for the elect rather than for the Philistine. The latter would certainly call it "bosh" and deem it fit only for a poet to read. But there are those who "know" and for them this book was written and by them it will be understood and the beautiful possibilities suggested by it, fully comprehended and enjoyed.

Beautiful possibilities suggested by it, fully comprehended and enjoyed.

The true psychic life, the real life of our true souls, the inner self, triumphant, is not a life apart, not a life of another world; but raither, as the author says, a life in two worlds at once, wherein this old physical plane shall be put in its proper place as the life secondary to the life of the spirit; and the psychic plane shall be "lifted up and draw all men unto it." "One world at a time" will, by and by, be no more the cry of Philistinism; but "both worlds at once." Then will true happiness reign; for then shall-truth reign.

shall truth reign.

This book is a mighty power up hasten that good time coming; and it is also a finger-post of the times, indicating whither world is advancing.

Mime Inness.

"Running Water," a new novel by Mason A. E. W. Mason, author of "Four Feathers" and "Miranda of the Balcony," has written a new novel, "Running Water," serial publication of which will begin in the August Century. The scenes are laid in the Alps, then in England, and later in the Alps again; and the story is one of lively adventure as well as of character develop-

Fairy Tales by Mrs. Burnett.

Mrs. Frances Hodgson Burnett, perhaps he best known writer of the day of stories or children, has written a series of fairs for children, has written a series of fairy tales, which will begin in the October St. Nicholas and continue through several numbers. The stories are based on a quaint and humorous conceit, carried out, it is said, in Mrs. Burnet's happiest vein, and are to have a number of illustrations in color by Harrison Cady.

What Spiritualism Teaches About God and Christ. Evolution of the God-Idea, Evolution of the Christ-Idea.

The one greatest and most consequential question which has absorbed the best intellects of all time, is the nature of God. Connected therewith have been the relations of man to God and the colossal scheme of theology to save man by means of a mediator.

of a mediator.

How came these ideas? What is their meaning? What will be their final expression? To answer these questions is the object of this book. The God-Idea is first seen expressed in savage man in his terror at the elements. From this beginning, its unfoldment is traced from age to age, from race to race. A brief but searching study of the ideas of God held by different people

as through the chapters with the follow-g titles: The God-Idea of the Hindus, gyptians, Chaldeans and Persians, Jews, reeks, Romans, Alexandrian School, arly Christianity, The Philosophers, The ible, The Border Religions, Chinese, candinavian, Aztec, the old Question of esign in Nature, The Ultimate, Cosmic ind.

Design in Nature, The Ultimate, Cosmic Mind.

The Christ-Idea, of a mediator to stand between man and God, is almost as old as mankind. Its unfoldment is traced in chapters and in the following headings:

The Prophecies of a Messiah, Conception and Genealogy, The Youth of Jesus, John the Baptist and His Relations to Jesus, Sermon on the Mount, The Apostles Sent Forth, Death of Jesus, Burial and Resurrection, Descends into Hell, The Gospels, The Cause of the Extension of Christianity, Resume of the Life and Character of Jesus, The Ultimate of the Christ-Idea.

Publication by subscription of the Arcana of Spiritualism met with such marked approval, I have concluded to issue this volume in that manner. It will contain from 300 to 350 octavo pages, will be well printed and muslin bound. The price will be \$1.25; to those who become subscribers, \$1.00.

The price is not desire until the book is

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The price is not desire until the book is announced as ready for delivery, which will be, it is intended, early in November next. All that is asked is your expressed desire for a copy by card or letter. An early response is desired, for the placing the work in the printer's hands depends on a sufficient number of subscribers to assure the

undertaking.

I thank those who may be interested and encourage the publication by these sub-

Of this work A. E. Giles in "Banner of Light" wrote: "It contains a fund of facts not accessible to the general idea. If adopted as a text book in every theological seminary there would be good reason to believe that the graduates would be more intelligent and less bigoted."

intelligent and less bigoted."
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best. Address Hudson Tuttle, Berlin Heights.

Letter from W. J. Colville.

Sydney, Australia.

Dear Sir,—During the past month I have been favored with excellent audiences in Sydney and am now quite redomiciled in Australia, though I still feel it curious to find winter approaching in May and sunset soon after 5 p. m., or even earlier. Every Sunday since my arrival I have spoken to three fine audiences in Queen's Hall, Pit St., and every day I have had one and very frequently two good assemblies to address either in the city proper or one of its nu-merous suburbs. Very great interest is taken by a large section of the public in all psychic questions and I have never resided anywhere where I have found people more responsive. All sorts of institutions are flourishing and literature circulates very freely, but people read a great many more books than they buy, as some circulating library is patronized by nearly everybody. At 5 Moore St., where "Progressive Thought" is published, all the new and Thought" is published, all the new and standard books and periodicals dealing with Spiritualism, Mental Science, Theosophy, etc., are eagerly sought for and judging by the numerous and varied throngs of readers who take books from Progressive Thought Library, the populace must be greening substantially familiar with advanced ideas on all subjects. all subjects.

There is much more evidence of pros ears past. This is largely owing to the years past. This is largely owing to the very favorable weather now prevailing. Copious showers have recently descended and the outlook for good harvests is ex-

and the outlook for good harvests is ex-ceptionally bright.

Australians are very far behind Ameri-cans in developed capacity to rise superior to natural vicissitudes; irrigation schemes are elaborately sketched on paper, but the needed enterprise to render them actually practical is still lacking, so weather here is a very momentous question and we are all very grateful for the rain which is now fall-ing, not however continuously, for many ing, not however continuously, for many days are given over to brilliant sunshine and showers fall while most of us are sleeping. Houses are arranged for warm, dry weather and when that forsakes us we

are left often with no warming agencies.
General conditions in this part of the world are often extremely primitive, far more so than in other parts of New Zealand where modern improvements are being freely introduced. The surroundings of Sydney are extremely beautiful and the many suburbs which skirt the ocean are extremely popular, but the centre of the city is ordinary.

tremely popular, but the centre of the city is ordinary.

A recent attraction at one of the leading theatres, a dramatic version of Hall Caine's powerful story, "The Prodigal Son," has created a great sensation. I saw it one Saturday evening and lectured on it the following day to a crowded audience. Theatres here are not so well arranged as in America and prices for seats are certainly not lower, but performances are often up to a high standard.

A great many people are under the impression that living here is much cheaper than in America, but it is not. Taking one thing with another the cost of maintenance is about the same in Sydney or Melbourne as in Boston or Claicago.

I have received invitations from various

Places, but a service of the property of Light," is flourishing in all directions under the able management of Mrs. Charles Bright, who is an exceptionally capable woman. I hope not only to visit Melbourne, but also to be privileged to witness some of the amazing occurrences which are reported as frequently taking place at special seances arranged for Ronald Bailey by a brother of Senator Stanford, late of California. I am constantly asked to give my views concerning these phenomena, but not having seen them, I maintain a necessary silence.

BANNER OF LIGHT.

having seen them, I maintain a necessary silence.

Owing to earthquake in San Francisco, mail from America has been delayed, but Canadian boats have been very helpful and it is announced that service via San Francisco will shortly be resumed. If it is my mission to remain indefinitely in this hemisphere, I can make myself content as I can see a wide field for work and I am meeting many delightful people who are proving friends in every particular.

A very fine clairvoyant, Mrs. St. George, whose address is 61 Broadway Glebe, Sydney, has written an intensely interesting narrative of her spiritual experience which she has entrusted to me to prepare for publication. The MS. is full of telling anecdote and replete with noble philosophy.

There are many excellent workers now

There are many excellent workers now in Sydney representing all phases of spirit-ual work. All except Christian Scientists show a tendency to fraternize one with the other and much good is resulting from a growing unity. In many churches very liberal sermons are preached and great stress is being laid upon practical benevo-lence. At the Unitarian Church, Rev. Geo. Walters has two fine congregations each Sunday and every Tuesday evening there is a good lecture, debate or entertainment which makes the edifice a centre of attrac-

which makes the edince a centre of attraction to the general public.

Rev. Dr. Zillman, who has an entirely independent society, co-operates with the
Psychic Society and is a broad-minded,
whole-souled man who never stands aloof
from anybody when he thinks he can serve
humanity by co-operating. The Synagogue
is orthodox, so much so in its ritual that men and women are separated at all the services, nevertheless some of the dis-courses delivered by the present rabbi Dr. Cohen, are extremely liberal and brimming over with good will to the entire human

I may not always find time to reply indi-vidually to friendly letters, but I am always very pleased to receive them and although very pleased to receive them and although I am many thousand miles from Boston, liferally. I feel as near to you all in spirit as when I am able to run in and out of Baner of Light Building, as I shall trust to do again in the not far distant future. With kindest remembrances to all Sincerely,

W. J. Colville.

5 Moore St., Sydney.

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Charles Bright, editor of the "Harbinger of Light," relating her first successful experiment with "Planchette"-after it had been given up for months as hopeless describes her awakening in these impresive words:

"From dense materialism to a conviction that there were unknown powers that could nove an instrument against our own will was the first step, and from that eventful night the world was a changed place, and I walked as on enchanted ground. . . This was nearly thirty years ago, and, since then, my progress has been on the slow but sure lines of personal spiritual development, until, in quite a natural manner, the ment, until, in quite a natural manner, the actuality of the spiritual world and its influence on our lives has become not a subject of belief, but knowledge. So when I tell my readers that the 'Harbinger' is actually controlled by workers in the Great Beyond, that all I have to do is to be receptive and earnestly desirous of inspiration from the central source of all light and strength, I must ask them to take the paper as no nutward and visible sten of my paper as an outward and visible sign of my own inward consciousness in the matter. Strange, too, is the corroboration of this fact from other sources. It is flot my cus-tom to seek for inspiration or guidance outside myself, but gritted mediums often testify to this fact of the spiritual control of my work on the rare occasions that I visit them. Some spiritual intimation visit them. Some spiritual intimation comes that a special word has to be said to me, and then I find a message of cheer or me, and then a find a message of eneer of direction awaiting me that possibly could not come through other channels. The one thing to be remembered is that nothing— neither the knowledge of the guiding hand of spirits nor the spokeh direct message— can ever take the place of our own spiritual development, which is a sacred thing

I will stop at no point so long as clear easoning will carry me further!—Huxley.

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TON. SATURDAY, IT

Societary Hews.

crespondence for this department should be address e Editor, and must reach this office by the Arst m ery on Monday-morning, to ensure insertion veet. We wish to avsist all, but our space is t Use ink and write plajnity.

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 1? 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 kindliness 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,

Boston and Vicinity.

First Spiritual Science Church. 446 Tre-mont St., M. A. Wilkinson, pastor.—Morn-ing 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 Robert-son were of great engagingment to the 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.

day.

Public Spiritual Circle, Friday, June 15.
446 Tremont St., Nellie Carleton Grover,
conductor,—Meeting devoted to healing,
thealers and spirit messages. Healers 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.

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, 1006. ing 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. Moster 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. Petteng was introduced, who took for her subject, "The Earth is the Lord's and 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. 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. Mts. Morgan gave many messages. Mr. Newball spoke, showing great evidence of the spirit power. Messages were given by Mrs. Bolton, Mrs. Fitzgerall. Miss Strong and Mrs. Mellin, At 2.30, Acts 19 was the therme. Mrs. Cutter spoke, controlled by the influence, "Pat." The high spirituality of his remarks were noted. Messages were given by Mrs. were noted. Messages were given by Mrs. 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 Present Legislation. Mrs. Mellin gave messages, after which classes were formed. 7.30 p. m., I 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 esperiences in Darling gave some of his emperiences in Spiritualism. Messages were given by Mrs. Hughes. On Wednesday, June 27, a salad washington St. Templar. 25 cents

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, onn, held its annual meeting Tuesday

evening, June 3, at the Ar evening. June 5, at the Academy on Park St. The following officers were elected: Sectetary, Mary P. Clapp; Treaswarer, 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. Edgarton. 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 ser-

Pawtucket, R. I.—June 10, Spiritual ser-vices in St. George's Hall conducted by A. vices 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. Meadoweroft gave flower messages which were all readily recognized.

Announcements.

Public Spiritual Circle every Friday after-noon, 446 Tremont Street. Mediums wel-come. Mrs. Nellic Carleton Grover, con-ductor. come.

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. Excel-lent mediums at each session.

First Spiritual Church of Boston, Inc. Rey, 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

Chelses 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. t, 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, 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., Chi-dren's Lyceum; 3,30 p. m., circle for mes-sages and spirit unfoldment; 7,30 p. m., lec-ture and messages. Circle every Thursday evening, 7,45 p. m. evening, 7.45 p. m.

Mrs. Dr. Caird and Mrs. Mamie Helyett hold test circles every Tuesday and Thurs-day evenings at 7,30 and Saturday after-noons at 2,30 at their rooms in the Banner of Light Building, 204 Dartmouth Street,

Camp Hotes.

Lake Pleasant, Mass.

During the past week campers have come in rapidly and many more cottages are open. Everyone seems busy in beauti-fying their places with paint, renovations or flower beds. The Unitarians of Greenfield held a largely attended Sunday school pic-nic here last Sunday. Landlord Yeaton, of the Lake Pleasant Hotel, says that the dethe Lake Pleasant Hotel, says that the de-mands for rooms exceed any season of his six years' experience on these grounds. The management of the camp is congratu-lating itself on having secured the Bee-thoven 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 regu-lar stons here, as scheduled, since June 1 lar 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 vaude-ville shows in July, the intention being to erect a summer theatre in the old grove, if arrangements can be effected. The new groye back of the Temple is being put in excellent condition. The band concerts grove back of acceptance of the band concerns excellent condition. The band concerns each Sunday are attracting big crowds from towns. The arrange of the content of the co the surrounding towns. The arrange consummated. A big day is anticipated. Calls for circulars continue to come in.—

Harwich Port.

Harwich Pert.

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. OKLAHOMA.

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

OKLAHOMA.

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

be procured from Henry K. Bearse, srwich, Mass., or from Albert P. Blinn, sirman, Lake Pleasant, Mass.

Ashley (Ohio) Camp has planned much more than a visiting bee, judging by the talent engaged in W. V. Nicum, Dr. Talkwell, 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. 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 wavelfishly serving the necessary of the property of harmony, each unselfishly serving the peo-ple whose servants they consider them-selves 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 repre-sentative. 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.

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; 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.

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.

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. Jeannette Fraser, secretary, Vicksburg, Mich.

IOWA.

Mount Pleasant Park, Clinton, Ia., July 29 to Aug. 26; Mrs. M. B. Andersen, secre-tary, Clarkesville, Mo.

WISCONSIN.

Wonewoc Camp, Unity Park, Wonewoc, Sg. 5 to Aug. 27; M. M. Blish, secretary, Wonewoc, 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. Nettle Howell, president, Los Angeles, Cal.

NEBRASKA.

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

KANSAS.

Winfield Camp, July 25 to July 25; Mrs. Maud K. Gates, secretary, 807 No. Manning St., Winfield, Kan. -Forest Park Camp, Ottawa, Kansas, Aug.

WONDER WHEEL SCIENCE.

Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

By Professor Henry

Birth Nos. 83 1 2 8 4 5 6 7 8 9 10 11 12	
May 23-23	- K - B - F - G - N - E
24-25-26	E - K - B - F - G - H -
27-88	- E - K - B - F - G - M
29-80	H - E - K - B - F - 6 -
June 1-1	- H - E - K - B - F - G
8-4 1-	6 - H - E - K - B - F -
5-6	-6-M-E-K-B-F
7-8	F - G - M - E - K - B -
9-10-11	- F - G - H - E - K - B
12-18	8 - F - 6 - M - E - K -
14-15-16	- B - F - 6 - M - E - K
17-18	K-B-F-G-M-E-
19-20-21	- K - B - F - G - M - E
23-23	E - K - B - F - G - M -

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

In various magazines and almanacs, Astrologic Birthday Influences are given, but for a husband and very bad for his vice versa. The table should be for continually for greatest good, and mand these

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, II and I. It is the time of odd number rulings, the positive or male forces of the world. The opposing force and unfavored will be No. 9, and Nos. 6 and 13 will also be unfavored.

Address all matters relative to these Tables to Prof. Henry, Boylston Centre, Mass. Instructions in every kind of Occultism. Assrolagic 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.

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 Na ture, and their Agents, the planets and all things else working by the laws of God go on, performing their own work totally re-gardless of whether we suffer by our own perversions or not.

The planet Saturn we term evil. Why?

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 then 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 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. are all there is that can possibly be evil in the entire universe. In reality we are not evil only in our per-verted ideas of Nature and of God, and we

verted 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.

tions.

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 odrselves 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

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 desire to app their uses to times which are unnatural to their purposes. "There is a time for all things under the

"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" shen, to cover up his own evil acts, he caus 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 he with us always because they are and be with us always because they are God's laws and the laws of Nature, regu-lated by the movements of the planets, which movements will not change to ac-commodate 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

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 regal 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. or the acquittal.

Now Astrology is claimed to be partic-ularly adapted to the "best ends" of our own mortal and immortal life. In that reown 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 iurnished 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 furnished to the nearestite of the senses with which to discern what is avorable to the necessities of my body lavorable 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 indi-

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 is 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 come to a divine judgment of sanity or insanity, it is a pretty hard matter

when it come 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: I Cor., 14-22. 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 man 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 wellnigh 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 seets, they should so libel the name of the Almighty as to make him appear responsible for their miserable appear responsible for their miserable and barbarous creeds. But light and un-derstanding 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 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 smeere 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. sided and also gave a fine address. suce and also gave a nne 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. director.

I. H. Lewis

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

-W. Wirt.