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IF WE KNEW!

Could we but draw back the curtains That surround each other's lives, See the naked heart and spirit, Know what spur the action gives, Often we should find it better, Purer than we judge we should; We should each other better love

Coud we judge all deeds by motives, See the good and bad within. Often we should love the sinner All the while we loathe the sin. Could we know the powers working To overthrow integrity. We should judge-scal other's errors With more patient charity.

If we knew the cares and trials,
Knew the effort all in vain.
And the bitter disappointment—
Understood the loss and gain—
Would the grim external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we we hinder?

ani we judge each other harshly,
Knowing not life's hidden force;
Knowing not the foune of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good,
Ohl we'd bove each other better
If we only understood.
Selec

Selected

Spiritualism and the Law.

Hon. Charles R. Schirm NUMBER SIX.

I closed my last paper with a reference to some authorities on the legal definition of Monomania and I shall now take up again some cases bearing more directly on Spiritualism The first case discloses a rather nique defence

unique deience.

Gontinental Insurance Co. vs. Delpauch,
82 Pa. St., 225-235, Decided October, 1876.

The action in this case was brought because the insurance company refused to pay the insurance after the death of the inpay the insurance after the death of the in-sured, on the ground that he was a Spirit-ualist, had frequently predicted his early death and that he was drowned soon after his prediction; the inference being that these prediction were based upon his inthe predictions were observed about his him to commit suicide and that his purpose to suicide was based upon the belief that the would go to a better world. Extracts from Court's opinion:

Extracts from Court's opinion:

"We are unable to see that his (decedent's) belief in Spiritualism or the fact that he believed he would enjoy all the pleaspres of this. life after death, was evidence of saicide. To conclude otherwise is to
sasume that the expectation of greater enasses a suicidal desire. If this reasoning be
correct, it would follow that a devout Christian who believes in a blessed immortality, is more likely to commit suicide' thap ione who believes in no God and in no resurrection. The desire of self-preservation is firmly imbedded in human nature. A legal conclusion of "suicide could not be drawn from the mere fact of a belief in spiritualism."

The case of Thompson vs. Quimby, 2 radi., 449; affirmed in 21 Barb. 107, was a New York will case, decided 1853.

New York will case, decired 1853.
The testator died at the age of seventy-five, leaving a fortune of \$300,000 to relig-ious and charitable institutions, none of which had any connection with Spiritual-ism. All sorts of wild and extravagant testimony was produced relative to the decedent's belief; and incoming to that testients behel; and insertioning to that testimony, the Court said: "There seems to be sufficient evidence to show that he (the testator) believed in mesmerism, clairvoyance, divining rods, dreams and spiritual nces.

And further on in his opinion the Surro-

gate says:

"If we apply the present state of knowledge and intelligence to the opinions entertained by the decedent, they appear irrational and abund. What the human mind admits in one stage with the human mind admits in one stage. The state of the human find admits in one stage with the human mind the state of the

In the case of Lewis vs. Arbuckle, 85 Iowa, 335, decided 1892, evidence that the grantor could neither read nor write, nor count money; that she believed that she could see fairies, conversed with them, set could see fairies, conversed with them, set the table for them and wanted to keep on the good side of them, and that she imag-ined that she could see departed spirits, and called the attention of people to the spirits of her departed children, which she imag-ined she could see in the road, was held to be insufficient to show want of capacity in the grantor to convey her property, in view of proof that in ther business affairs she was of proof that in her business affairs she was own to exercise judgment and reason

This was an unsuccessful attempt to set aside a deed on the ground of unsoundness of mind; the same degree of capacity being necessary for the execution of a deed as for

In Re Halbert Will, is Misc (N V) 216 decided 1895, the Court

"We are not to treat Spiritualism theologically, but legally, in its application to the testamentary capacity of the testamentary capacity of the testaments to the facts, formations, or claims of Spiritualism; that has nothing to do with this case. There is no evidence that the decedent did things other than those which teachings of Spiritualism. The control of the instrument."

A case which is quoted in all recent books is the will of I. B. Smith. 52

recent books is the will of J. B. Smith, 52 Wiss, 523, decided 1881. Smith died in Milwaukee in 1899, and because of the "ungrateful usage" of his children and the certainty that they, if left to dispose of his property, would take every advantage of his wife, he left everything to

In the language of the Court, "He was what is commonly known as a Spiritualist. He had come to believe that through certain mediums he could communicate with spirits of deceased persons." His first wife had died and he married the second on the advice of spirits, and that advice was in this case good advice; for she made him a faithful wife and he did not fail to recog-nize her fidelity when he made his will. He followed the advice of mediums in other matters but he always tested what was given him and when he found it wrong, he aban-doned it. As one witness said, he came to believe that there was more than one kind

believe that there was more than one kind of spirits.

He was a man of excellent moral character, with intellectual power of a high order. He was cultivated by reading and his general information was extensive. He was self-reliant, firm, and not easily swerved. He was very conceited and self-willed. After certain financial reverses he became quite reserved but no particular change in him was noticed from 180 to 1800, the year of his death.

I give this rather full description of him that the reader may ponder over the "un-

that the reader may ponder over the "un-grateful usage" of his children which ex-tended even beyond death. While it does not appear in so many words, yet, reading between the lines, the inference is readily drawn that the testator's belief in Spiritualism was the cause of the "ungrateful usage."

In not a few of the cases it will be found that the contestants are relatives whose dis-courteous and often insolent treatment of the testator caused him to ignore them in

the testator caused him to ignore them in his will.

Four of the children of Smith resisted the probate of his will and being defeated, appealed to the Circuit Court, in which the jury found that the testator was not of "sound, disposing mind and memcary," and that he had been unduly influenced in making his will. A motion for a new trial was over-ruled by the Circuit Court on the ground that the will was defectively executed and that Court revoked the order admitting the will to probate and then an appeal was taken to the Supreme Court by those who supported the will. That Court said, "that the will was properly executed, that there was no evidence of undue influence and that there was an evidence of undue influence and that there was an evidence of undue influence and that there was an evidence of undue influence that the deceased was of sound mind."

was only sufficient for the

support of the widow, and the testator's children, who were all by the first wife, were grown a fully capable of taking were grown were all by the first wile, were grown were all fully capable of taking care of themselves. In most of the contested wills of Spirit-

ualists, the provisions are sensible, humane ualists, the provisions are sensible, human and charitable. In a few, which in my judgment were properly set aside, we find the clear evidence on under influence exercised, by unscrupulous mediums so-called, who succeeded in having themselves made beneficiaries.

(To be continued.)

The Message of Spiritualism.

David A. Leisk.

In our last article entitled as above we In our last article entitled as above we endeavored to point out some of the weak-nesses of our movement and, why it doesn't succeed better than it does as an organization. Some may think our criticism rather fierce and our remedy too radical, but we then the control of the c think we have not overstated the case. the rapid spread of the knowledge of psythe rapid spread of the knowledge of psychic forces, the ignorant and undeveloped have in an ever increasing number entered into our ranks without the essential qualifications for making true spfritual workers. Do not imagine for one, moment that we are advocating exclusiveness, this is not our intention only inasmuch as it applies to those workers in the Spiritualist movement those workers in the Spiritualist movement who are as yet unfitted for such work in a public capacity. The trouble is that we are not idealists, that is, we lean too much to the mercenary and materialistic side of life; we do not hold our religion as something sacred, but have dragged it down to its low sacred, but have dragged it down to its low-est manifestation and hold it there. A great deal of our so-called "test work" is gro-tesque, irreligious and anything but uplif-ing to the tired and hungry soul seeking for the pure manna from the Spiritual kingdom of light.

Please distinguish between mere Spiritism Please distinguish between mere Spiritism and Spiritualism. You can have spirits re-turn who are yet undeveloped, who know nothing of the spiritual quality of their souls, who live in darkness and are blind to the real knowledge of spiritual things. Such spirits are willing to confine all their efforts to the manifestations of phenomena of the most primitive kind; they will help you to best your enemies, to cast spells over those whom you desire to psychologize for your own special benefit. They will tell your own special benent. I ney will tell fortunes, help you regarding all the affairs of your material life and generally assume large responsibility and set up a kind of dictatorship in the psychic realm of their

Thee spirits are not always viciously bad. they are more often ignorant, having passed out of the body without any spiritual light out of the body without any spiritual light and still bound in the bondage of their old earth condition. Now without any doubt these spirits can be helped if the mediums to whom they are attached will not perma-nently bind them to the slavery of their old material conditions. Incre is a good deal more willingness often on the part of the spirit discarnate to rise than there is on the part of the soul of the one incarnate to whom they have become temporarily at-tached as the result of a variety of causes

tached as the result of a variety of causes which use will not now alternpt to explain. Mediumship is therefore either good or bad according to its quality; it is either a demonitation of Spiritualism or merely of spiritual spiritual. Har yelentifically demonstrate the facts of a future existence but if not spiritualism and idealized it will in all probability fail of its highest accomplishments.

probability fail of its highest accomplish-ment, agency, unfoldment in the knowledge and the attainment of true spirituality. Christian Science appeals to humanity because it is systemafized, regulated by orderly instruction and given to the people in such a dashion that they can regulity asin such a fashion that they can readily as-similate and appropriate its teaching; its believers hold its teachings and workers in a reverent and respectful attitude of mind; their religion is sacred and they are willing to make sacrifices on its behalf. The lib-erty of Spiritualistic thought may appear to be the "summum bonium" of creation but to our mind it savors very much of license. It may be a bad thing to walk this life vi-ciously and dishonestly, but it is a worse thing to invite through psychic cultivation a ciously and dishonestly, but it is thing to invite through psychic cultivation a host of others who are lower or on the

same level of action. Better have no recog-nition of spirits and make no conditions for their close rapport if we are only going to open the door for uncultivated and unde-veloped spirits, or, when they come to give only such conditions as bind them to their only such conditions as bind them to their old earthly experiences. We once sat in a circle with a medium and discovered, after a while, that one of the sitters was concentrating for the express purpose of getting hold of another man's wife with whom he fancied he was in love. So on it goes. No doubt thousands of facts could be enumerated of their contracts. doubt inousands of facts could be enume-rated of the nameless things carried on by mediums and in the name of Spiritualism which would make the honest worker blush for very shame and cry how long! how long! shall the finest flower of human knowledge and experience be trampled in knowledge and experience be trampled in the mire and fith of the undeveloped and commercial medium. As we have continu-ally reiterated over and over again, psychic power does not necessarily involve or imply spiritual growth and unfoldment and the difference between psychic endowment and spiritual unfoldment are best designed. spiritual unfoldment we have plainly set orth

forth. The Mayor of Seattle has cleared the city very mearly of mediums. He claims they are only fortune tellers. We do not justify his action. It was very arbitrary and the innocent suffered with the guilty, but is it nanotem suncred with the guilty, but is it not possible to place our belowed Cause on such a footing before the world that it will claim the admiration and respect of the people? It is the grand truth of the universe; it is whât everybody wants to know, rom the peasant to the king on the throne from the peasant to the king on the throne; it is a scientific religion, based on knowledge and facts. It is the only knowledge that will sake humanity from despir and flaterialism; it holds within its grasp the key to the wisdom and love of the Infinite; it discloses the everlasting progress of the soul, the possibilities of life, so that none soul, the possibilities of life, so that none need despair and turn sorrowfully away. Immortality for each, and all, hope for all, love for all, and a glorious vista of the fu-ture is disclosed to the doubting, trembling oul that revives their faint endeavor and soul that revives their faint endeavor and lorever anchors them to the everlasting-foundation rock of truth. Spiritualism has a definite message for the world, even to teach humanity its nature and destiny; to disclose the fact that we are souls and that it only requires us to live in recognition of this stupendous truth to awaken, the latent possibilities of the inner self bringing joy peace and satisfaction to our lives

Raise aloft truth's ideal, And indeed souls will find That ideal was the real, They to its merits blind

Ideals may scarcely seem To sordid scoffing mind Of use, more than the dream That imaged fancies wind.

But such dreams oft come true, And ideal's realm is school For greater things men do Which then was reckoned "fool."

"The Parting of the Ways."

GENTLE REJOINDER TO BROTHER HENRY SCHARFETTER ON ABOVE SUBJECT.

the issue of our "Good Old Banne une 30, I find an able article from In the satier of the Basser of Light:

In the issue of jour "Good Old Banner" of June 30. I find an able article from the pen of my friend and brother, Henry Scharffetter of Balfmore, Md., bearing the caption that heads this gentle rejoinder. In the strick in question is manly, cloquent and the production of a thinking and progressive mind. In the main we may accept it and value if as a contribution to the literation of the strick o

forth, were adopted, the whole to be com-piled in a booklet for the use of speakers, mediums or, for any Spiritualistic society. These books are being issued from the press the present month.

Our good brother Scharfetter may have been present at one meeting of an annual convention—that of 1003—when the subject was discussed; certainly he as not attended any others, while many of us have been at all the conventions and have listened to the transpiration of the second of the second of the The result of these deliberations and meet-ings has been that the consensus of opinion from able minds all over the country, is that we need just such rise and exergises as the The result of these deliberations and meetings has been that the constraints of opinion from able minds all over the country, is that we need just such rites and exercises as the N. S. A. has adopted and is putting into use. Our critic has no way of knowing the demands of mediums and speakers all over this land, as the N. S. A. knows through its characteristic form of the contraction of the

adopted by the N. S. A patients of the contract of the contrac

friend concludes his article with a Our friend concludes his article with a magnifectin extract from a lecture, recently magnifectin extract from a lecture, recently delivered in the Baltimore church by the guide of our Brother Edgerly is is eloquent and suggestive—yet Brother Edgerly is himself a duly "Ordained Minister of the Gospel of Spiritualism" and is so recorded at this office and bears the certificate of the N. S. A. official indorsement of that title, Mary T. Longley, "Secretary N. S. A.

S. A. Headquarters, Vashington, D. C.

Brown-Tail Moth Rash.

Since the epidemic of the brown tail and gypsy moth I have been asked by scores and received large numbers of letters asking what will cure the ich or rash caused by the discarded hairs of the peat. I will want to be the second of the peat of the

The stranger at my fireside cannot see The forms I see, nor hear the sound

where conflicting passions cases. Subtle thoughts leave deep impre. In our inner consciousness; Inspirations there await. Those who pass the unseen gate, In the silence, find the light. To direct thy spirit right. In the silence.

In the silence there is joy, Perfect love without alloy, Man approaches the divine When he seeks the silent shrine; Higher thoughts inspire the min Clearer sight comes to the blind, Selfishness is there unknown. Altruism rules reason's throne.

In the silence, ah, how sweet, Our departed ones to meet! 'Tis the trysting place for friends There the seen and unseen blends Lift the mystic wells that hide Homes where spirit friends abide. In the silence learn to know. That life's mission is to grow.

Man's Origin and Destiny.

A SPIRIT'S VERSION OF THE CREATION AND ITS PURPOSE,

A BURIT'S VERSION OF THE CREATION AND ITS FURNOSE.

The appended account of the advent of man and his mission on this planet by reason of his dual nature, is no theory of my own. Twrote it under control of one of my guides, whose long experience in the spirit world has qualified him to solve many of the vexing problems of life. In this instance he did not claim to have winessed the creates of the facts on record is correlated to the forest of the facts on record is correlated to the facts on record is correlated to the facts on record is correlated to the facts on the facts on the facts of the forest of the facts on the facts of the facts on the facts of the f

THE CREATION.

"Know thyself," is the precept every student of true philosophy must first master ere he makes any pretensions to the attainment of wisdom. But where shall man seed that knowledger where does the standard of the shall man seed that knowledger where does the standard to the shall man seed that the standard of the shall be and the shall be and the shall be and where both extended from the middle of the book. He knows where, and may learn what, he is; but what he was and whence he came, what he shall be and where bound are two mysteries which solicit his investigation and rob the study of the present of its charms. Until man knows his origin and his destiny he cannot be said to know binnelf and to understand the purpose of life on this planet.

rob the smoy on the present and his desting the cannot be said to know hinded and on the cannot be said to know hinded and to moderstand the purpose of life on this The legend of Genesis and the scientist's theory of evolution fail to satisfy reason, yet both contain a grain of truth; but for this grain of truth, either would have had any hold upon the human mind. We shall see how the two systems, so diametrically opposed, may be reconciled. Man's concern has, naturally, been the secret of his future that han that of his origin had a fatal influence on his researches. Neither of the two prevailing herories gray him safe clue to that long standing edigma: "If a man die shall he live again?" The speative hunted him until Spiritualism made the starting declaration—and proved it—"there is no death." There is no death." This does not apply to mankind only. Those four words light up the prevent of the province of the control of

and unerringly, to the stream whose water they will suck and turn it into life-blood for the parent tree.

The single atom obeys the instinct of attraction, whielf sections a law; a combination of atoms containing the two eternal principles, the -positive and negative, becomes an active force in the law of production and reproduction. These two principles, corresponding to the male and female in sex, permeate everything; visible in animals and in many tespetables, they may be the conducting plants.

These premiess were necessary for the understanding of the laws under which man crime into existence; but before we deal with this subject, it were well we should know something of the formation of this earth which was to become man's possession. That the universe is governed by immutable laws is self-evident. Law implies a lawyier, also immetable. Would be scientists—some of them Spiritualists, for that matter—eject the deas of God as 'undefinable, and claim that all in this marvelous universe is due to the action of eternal laws (nome .say 'principles'). This is begging

stage and the service of the service

changed by time, the seed or egg contains all the elements of (material) unfoldment. At birth all created things are governed by the law of progress.

Creation, or first birth, was not confined to a single specimen, or pair of specimens—of each species, nor to a particular spot; parturition took place wherever, on the globe, the two life principles had met and the species of the

and roots or raw meat, as he saw the other beasts do.

But he had a soul. Could an immortal soul inhabit the b-dy of such a brute? Yes, possibilities was latent, and which must grow and progress through experience and endeavor, an infant soul for whom the earthworld was a school, a soul which would learn slowly and as slowly teach its brute body the superiority of spirit over matter, the superiority of man over all other species A full which would learn slowly and as slowly teach its brute body the superiority of spirit over matter, the superiority of man over all other species A full work-level of the superiority of the simple control of the superiority of the superiority of the simple control of the superiority of the super

are but incidents that can not effect the determined end.

What is this need? What the purpose of the planet provided all creatures with physical body, a wind priciple to an into a state provided all creatures with physical body, a wind to direct its actions. From the flex to the elephant there is a wide range; creatures are born who live but a day, yet they fulfil their mission in creation as thoroughly as those who live a century; the mind in some is so developed as to seem almost a state of the elephant there is a wide range; creatures are born who live a century; the mind in some is so developed as to seem almost a state of the content of the purposes of life, but amply sufficient for the purposes of that particular life.

Man is an animal-possessing all those animal attributes, plus a soul, or it may be more correctly put, a soul which has taken upon inself a physical body temporarily and end of the property of the soul is the true way being of Gods. The soul is the true way being of Gods. The soul is the true way being of Gods. The soul is the true way being of Gods. The soul is the true way being of Gods. The soul is the true way being of Gods. The soul is the true way being of Gods. The soul is the true way being of Gods. The soul is the true way be god attraction in smaterial crust; they vary infances of the soul is the fiery (spiritual) nucleus builded, by the force of attraction its material crust; they vary insurance of the soul is the soul in the sent of the soul is the soul in the sent of the soul is the soul in the sent of the soul is the soul in the soul in the sent of the soul is the soul in the soul is the soul in the sent of the soul is the soul in the sent of the soul with others. The influence of these atomic of creations are noxing of the soul with the sent of the soul with others. The influence of these atomic forces upon the spiritual nature or spirit, it is the soul interest the soul into the sent of the soul with the sent of the soul with the sent of the soul interest the soul into the

"God Said " Mabel Gifford.

Maske Typord.

The idea has been conceived that the first eleven chapters of Genesis may be a Babylonian myth, learned by the Jews during their captivity, and at that time or afterwards added to their Bible, to make an interesting beginning and prove that their God was the creator of the world. The Jewshad no such theory, as the contents of these chapters are not mentioned until after the last captivity.

Well, supposing all this true, what does it prove? Simply that the first eleven chapters of Genesis are not a part of the Jewsh history, exed it by the word of the Jew and have found no Jew there; now test it by the word of God; God istde. Well well with the Jew and have found no Jew there; now test it by the word of God; God istde. Well well with the Jew and have found no Jew there; now test it by the word of God; God istde. Well well with the Jew and have found no Jew there; now test it by the word of God; God istde. Well well with the Jew and have found no Jew there, now test it by the word of God; God istde. Well well with the Jew and have found no Jew the Jew and have found no Jew the Jew and have found no Jew the Jew and have found to Jew the Jew and have found to Jew the Jew and have leave in the Jew and Je

was not written for, it is evident that the first it was written for, it is evident that the first it was written for, it is evident that the first thing of great moment. There is no need of God-inspired men to write histories, and that the authors of the books of the Bible were inspired is proved by this one fact:

No Jew or any other man could write a history of his own people, intermixing it with, an imaginary God who led them and with, an imaginary God who led them and them, that would be of interest to any lost this own people except as a curiosity. All races have their superstitions, their legends, their Bibles; but they are nothing but curiosities to other nations.

That the Jewish Bible has been and is, the Bible of so many nations and of the most enlightment gains, and has held most enlightment gains and have their is more than man't wisdom and power in it, and no one can read it carefully noting the words "God said" all the way through and consider what He said, without telling His presence there.

There is no other book in the world so adapted to all geople of all races; to all people of all timed and places and conditional conditions of each determined the conditional conditions of each determined and conditions of each determined the conditions of each determined the conditional conditions of each determined the conditions of each determin

language; but they could use a familiar Babylonian myth or any other myth, as well as their own history to do-it. And as there was no history of a creation, only myths, and no mythe of their own, whatever they wished to embody in an account of a creation or beginning, took the form of the myth they were familiar with.

Now the Jews were not a fanciful people, but plain spoles and solema, and the similar but plain spoles and solema, and the similar but plain spoles and solema, and the similar but plain spoles and solema, the people, is apparent from cover to cover. There is no other book so eloquignty, grandly, simply written.

Having this desire to prove that God sald all these books, the matter-of-fact, shrewd, plain-spoken Jew would not have appended a fanciful superstition of as-other race, so absurd'and impossible that the most childish mind could not fail Tow see the absurdities and impossibilities, much be absurdities and impossibilities.

appended a fanciful supersition of another race, so absurd and impossible that the most childish mind could not fail for see the absurdities and impossibilities, mugh less add to the plausibility of the rest and make a more acceptable book.

The fact thist the Jew placed the account of the Creation in his book, is evidence that it has a meaning other than the unbelieved the second of the creation in his book, is evidence that it has a meaning other than the unbelieved the Bible. Genesis included. They could not explain its mysteries, but they did find enough God-likeness there to convince them the Bible was God's word. They could not explain its mysteries, but they did find enough God-likeness there to convince them the Bible was God's word. They could only tell people they believed it. They meant that somehow they believed it was all true. Which is greater, mind conviction or heart conviction? You may have proved to you beyond a doubt that certain statement is true; reason is satisfied, yet you do more than the second of the conviction and the second of the second of the conviction and the second of the conviction and the second of the conviction and the second of the second of

not believe it. Why? There is no heart conviction; you do not feel that it is true. Some people can never settle to any become people can never settle to any beminds, and never listen to the "still, small voice" in their hearts.

And why do we make such ado over an allegory in the Old Testament? Jesus spoke to the people in parables. We speak in parables today, and have in all pastimes. Our language is symbolic. We are true is full of gene comparative. Our literature is full of gene comparative. Our standard into that of the time! We can judge of it to some degree by the work foreignests make of English at the present of the comparative into the comparative int

ishment that the fire burns you just the same; it is only the law of fire. The escape consists not in changing the nature of the fire, but in keeping yourself out of lit the fire is in order; you are out of order.

And when we break laws we can control of the paradise of health when you break the laws of health; you are cast out of the paradise of health when you break the laws of health; you are cast out of the paradise of our in the paradise of health when you include in impurity; you are cast out of the paradise of low when you permit lust to enter; and when you look to seeme and science, the tree of the Knowledge of Good and Evil, to prove all things, instead of to God, you cast yourselves out of the paradise of faith.

You cannot prove the laws of philosophy by experiments in chemistry, nor the truth the control learn the nature of fire by analyzing water. You cannot prove the laws of spirit, by natural agencies.

Oh, strange man! proud of the knowl-

spirit nor the laws of spirit, by natural agencies.

Oh, strange man! proud of the knowledge your own efforts have wrested from the earth, and scorning the God who made it and you, and patiently permits you to held your eyes with the dust of it, that you had your eyes with the dust of it, that you had go to the contract of the same and loves and delights to prove, and this is the dust of the earth, and the love of it the flaming sword that ever turns and turns, and stands between him and the paradise where is the tree of Lintt. Intellectual, of great understanding, but wicked at heart? "Woo to him that knoweth and doeth not."

"He that knowth and doeth not shall

at heart? "Woe to him that knoweth and doeth not."
"He that knoweth and doeth not shall receive the greater damnation."
This it is to eat of the tree of Life, and to prevent man from having this great knowledge and continuing in his wicked life, "God's greatest mercy; for to live for the property of t

opened.

This should make us patient with our own blindness, and with the blindness, stupidity and prejudice of others.

"Who by searching can find, out God!"

"He that heareth my word and doeth it, he shall know."

tre that heareth my word and doeth it, he shall know."

History repeats itself. The story of the Creation and sall in Genesic, is the history from the case of all the world, went of all the world, within the world, even to the individual world of a human soul. And first and last, over and under and through it all, is God's imprint, "God said." Every "God said" is a power and creates; every word we speak or think is a power and creates. Take heed.

"God said" is the Alpha and Omega of the Universe, and the Alpha and Omega of the buman soul all the way from its Genesis to its Revelation.

The strongest proof that the Rible in the strongest proof the strongest proof that the Rible in the strongest proof the stro

Universe, and the Alpha and Omega of the human soul all the way from its Genesis to its Revelation.

The strongest proof that the Bible is God's word, lies in his providence in preserving from a multitude of persecutions and mutilations and mutilations and mutilations and mutilations and mutilations and mutilations such portions of the book as, arranged under His guidance, form the covering of the inner garment woven without seam, and priceless.

May be a sea of the seam of the sea

Which Are the Christians

That remarkably keen writer, Prof. J. R. Seeley, best known as the author of "Ecce Homo," in his "Roman Imperialism," says that the cause of the sudden drop of the Roman people, from the tranquillity and elegance of the age of Aurelius to the chaos of his successors, was caused by too much returning of barbarians and teo little industrializing of the Romans themselves. Their wealth had come to them not by the wakwealth had come to them not by the wak-ening of their wits, but by war and con-quest. Unike that age, ours is an age of expansion and industrialism. The Amer-ican people just now wish to know clearly whether they are in danger from admitting to their national life and intermixing with their blood all the nations of the world. their blood all the nations of the world. We are certainly creating a new sort of people, and the dominance of ôld Puritan habits and thoughts is going out with the waning of Puritan blood. The formative forces to be considered are exactly unlike those of the Roman empire, for we are in-dustrial, and we are charged with a new ethical revolutionary power known as evo-

buigg. Will these two forces be able to save us in the struggle?

The lamented Shaler, in that sterling book, "The interpretation of Nature," ellis uss that the most important effect from the new aspect of selence is found in the fact that it has forced students and thinkers to look forward and not backward. They are compelled to think of every separate event and force, "as a mere phase in the propagation of a great impulse, which has been transmitted through an inconceivably long series from the remote past." Here we find the spiritual element in our modern bology. Here religion—gets its new frontage. Janead of trying to mend up a broken sichene of a freator, and in some degree compensate for a sin committed by a reicheme of a freator, and in some degree compensate for a sin committed by a remote ancestor, we are carrying forward the magnificent program which lifted life from the void cell to complex organisms, and then onward until man was reached. The whole cry of modern thought under this *Gonception of the universe is "Forward!" We are carrying out, in and by our own wills, the purposing of an Infinite Mind. How much of salvation is there in this reversion of religious and moral out, look? It certainly changes a pessimistic philosophy of life into an intensely optimistic one. It sweeps away the thought of a thwarted Creator, of an angry God, of a tie one. It sweeps away the thought of a thwarted Creator, of an angry God, of a fallen human being, and substitutes an In-finite Fatherhood, in whom we live and finite Fatherhood, in whom we live and move and have our being. We have scarcely begun the reconstruction of individual character and social life under these changed influences. Yet already there is a marked effect upon our literature and upon our religious forces. Apparently no one need to be disturbed by the fact that the old church organizations are unable to grapple with the present conditions. with the present conditions

with the present conditions.

But in consideration the other change which we have noted, whereby a whole community becomes industrialized. The hand has begome a factor of equal importance with the brain. The laboring classes have got to be reckoned with in a way quite different from the customary consideration given them. In Russia we see at the present moment the toilers of the empire organizing, on the whole, apparently with sobriety and admirable self-government, to overthrow the last remnant of absolutism in civilization. Under many titles and guises these same forces are taking possession of every civilized nation. This is a state of affairs exactly opposite that pointed out by Prof. Seeley. The Antonines ruled with unparalleled tranguillity and virtue, but the But in considering this problem we mus paralleled tranquillity and virtue, but the empire was not developing industrial habits. It was incurably exhausting itself. It was sterile and barren of free human beings, and naturally the human harvest was bad. day we find the world facing in exactly the opposite direction. We are lifting the poorer classes to equality. John Burns goes into the British Cabinet. Every child goes into the British Cabinet. Every child is educated, or do as well as to think. Wars of conquest und rapine no longer create the basis of unperialism. Is there salvation in this new frontage? We believe that there is, and that whatever seems unfavorable is due to the off-clearing. Our churches lose their grip only as they fail to let go of the contlived and outloved. They have to recognize that the people have become utterly in different to those affairs which dominated the old pessimistic; era. Who indeed constitutes the Church today, and who are best qualified to represent Jesus Christ to the present generation? Is it those who have formulated creeds out of antiquated science, which they insist that we shall fight for, whether we believe it or not, who have built costly churches which they jock: ap for six days in the week? Or is it the industralists thwo work is it days in the week and do all their work, but, if, on the seventh, see you for the seventh is the very method in the acceptance and the seventh of the control of the seventh of the control of the control in the acceptance and the seventh of the control of the control in the acceptance and the seventh of the control of the is educated, or will be educated, to do as and do all their work, but, if, on the seventh, are not found in the assembly with th minority, are somewhere giving themselves for the betterment of the world? This mat-ter has got to be looked into. Who are the Christians of the twentieth sentury, and to what class does Jesus naturally belong?-

The Christian Register. The Christian Register.

Patriolism breaths from both cover and contents of the July number of The American Boy. The front cover page is a reproduction of Willard's famous picture. The property of the Christian of The Christian of The Christian of The Christian of The Defense of His Flag, "by Stratemeyer; "Reub," a story by Frank H. Sweet; "Where 'Yanke Doodle' Was Written," by J. E. Julius Langbein; "Fourth of 'July Among the Klowas," by Ida A. Roff, and "How Washington Celebrated a Fourth of July," by Fred Myron Christian of The Christian of

"Character and long and valuable experi-ence count as nothing in the judgment of prejudice."

The Fourteenth Annual Convention of the United States will be held in the large auditorium of the Y. M. C. A. Building, 133. La Salle Street, Chicago, Ill., Oct. 16, 17, 18 and 19, 1900.

Business sessions during the day. Special hours devoted to the Lyeum cause. Solvers of the Convention of the Con

Mrs. E. W. Sprague and a galaxy of others. Come one and all to this great convention.

The Palmer House, in Chicago, will be beadquarters for delegates and visitors; it is a first-class hotel and will give reduced in a sixty of the stating they are to attend the N. S. A. Convention and wish to engage rooms. Secure your rooms early by addressing W. C. Vier-Buchen, Manager. The Palmer House, chicago, Ili. The-hotel is conducted exclusively on the European plan; cales and residency of the stating of

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rention, Bonitary Com-Fad, a new inrention, address Allen S. Olmsted, Le Roy,
N. Y.

FAREWELL-GOODBY

Jomes H. You

(Written for the Banner of Light.) The word "farewell" should not be heard, Nor yet the words "goodby." Adieu, loved one, should be the word When one is called to die.

'Farewell" you'll speak in homes on earth, To purer homes we hie, For death is but the second birth And all are called to die.

"Goodby" is said to dear earth-friends We dwell in homes on high: But friendship never need to end Tho' one be called to die.

To mother, child, to Love's pure mate, We ever would reply. That Death wide open leaves the gate, You ne'er should say "goodby."

Progression's ladder would we mount, Beyond those spheres would fly; Would drink from Love's pure, living fount,— Again, we then must die.

Thus through Death's pearly gates we pass.
But to our homes we fly;
From Death's embrace we're borne at
last.—
So friends, ne'er say "goodby."

"You have a pretty tough looking lot of

"Huh!" rejoined the dispenser of justice "you are looking at the wrong bunch Those are the lawyers."—Our Paper.

Better Than Spanking.

Better Than Spanking.

Spanking does not cure children of bed
wetting. If it did there would be few chil
dren that would do it. There is a constitutional cause for this. Mrs. M. Summers.
BOX 337. Notre Dame, Ind., will send her
home treatment to any mother. She asks
no money. Write her today if your chilno money. Write her today if your chilthe child. The chances are it can't help it.

A patient was arguing with his doctor on the necessity of taking a stimulant; he urged that he was weak, and needed it. Said he: "But, doctor, I must have some kind of stimulant; I am cold, and it warms

kind of stimulant; I am coto, and it waimme."
"Precisely," came the doctor's crusty answer. "See here: this stick is cold," taking
up a stick of wood from a box beside the
hearth, and tossing it into the fire. "Now
the stick is warm, but is it benefited?"
"The sick man watched the wood first
send out little puffs of smoke and then
burst into a fame, and replicit "Of course
not; it is burning itself."
"And to a ree you when you warm yourself with alcohol; you are literally burning
up the delicate tissue of your stomach and
brain."—Herald of Hypnotism.

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Banner of Bight.

BOSTON, SATURDAY, JULY 7, 1906

EVERT WEDNESDAY AFTERNOON AT 4 (

E stered at the Post-Office, Boston, Mass., as Sec. Spiritualism and Endorsed Medium

We have learned to prize the careful, disinterested and most loyal thought of such thinkers as the author of "The Parting of the Ways," which was published in the Banner-of Light bearing the date of June 30. We feel we understand, too, the spirit that animates, those workers who "covet earnestly the best gifts" for Spirit-over tearnestly the best gifts" for Spirit-over tearnestly the best gifts "for Spirit-over tearnestly the best gifts" for Spirit-over tearnestly the best gifts "for Spirit-over tearnestly the best gifts" for Spirit-over tearnestly the best gifts "for Spirit-over tearnestly the best gifts" for Spirit-over tearnestly the search of the spirit was a spirit when the spirit was the spirit w ualism, and who would use more orderly means to vouchsale the same, by some ualism, and who would means to vouchsale the same, by some form of endorsement for those whom Spiritualism must be responsible for. The motives of both classes must be recognized. But it is a condition, not a theory, that confronts us.

"Banner's" position toward medium is too clearly defined, under the pres management, for us to needs make ther statement.

After all is said on the subject, it remains a fact, that whatever of value has come to the world's thought, through Spiritualism,—in the breaking of the chains of superastition, of false dogma, of an impossible future-life (as taught by the creeds). id on the subject, it re sible future-life (as taugut by) the creetay, in the implanting of courage_confidence, hope and the reality of consequence in the human heart, sometimes through "control," ofttimes by inspiration,—medium-ship must have the credit of breaking the ground, planting the seed and caring for

the same.

Between the medium, co-operating with the discarnate spirit guide for the transmission of mejsages from beyond the grave, and the 'speaker attempting, in a "normal state," to instruct in a higher culture, there should be no context, nor can we be a party to such.

The wisest know too little of what "use-less is or low" to warrant any one in mark.

less is or low" to warrant any one in marking this one plus and that one minus, when it comes to the external point of language.

ing this one plus and that one minus, when, it comes to the external point of language, raythm or gesture.

Too many times have we found the priceless gem of inspiration in an awkward, verbal expression, to vote to have no one acknowledged in the ranks of mediumship with ones not furnish a classical vocabulary for the communicating spirit's use.

Pet our most careful teacher, or indeed the most painstaking, feacher from any demonimation, in parallels the the diamond-cut English of a President Elliot, and he would be an gootst indeed who would not depair at depending on this language for the usefulness of his message.

Again, too many basic truths are expressed by returning spirits who do not reach like collegians, preachers or bishops, for us too glibby to decide what characters shall communicate.

hall communicate.

As a rule our exclusiveness, in every day, if a generally winds up in snobbishness, and that is a tree that does not seem to courish well in the clearet light of the spirit

of the purpose, which is the meat-of the message.

We enjoy too well the masterful expression in perfect diction, not to desire this equipment for every instrument used in the work, but we cannot ignore the fact that the bugie note of Modern Spiritualism was not limited, nor is, to the fascifiation of the silver horn of classic verse nor to the sonor-oss periods of Websterian eloquence. But there are certain basic qualities in the character of the individual which are necessary to make one a substantial member of any community. The world has been patient with the vagaries and sins of the genius, according to the splendor of his production and the sensitiveness of its own conscience. But no master in any line has left a work. But no master in any line has left a work behind him so splendid, that his lust, his de bauchery, his dishonor, to whatever extent it appeared, did not by so far dim the per-

appeared, did not by so far dim the per-nament value of his life among men.

This is as true of the medium as of the page, the statesman, the cardinal or the

Into udge, the statesman, the carminate white it may be a fact, and we believe that it is, that the mechanism of a medium who has his lapsees in virtue, may be used as a channel for communication from the discarmate spirit, yet, when it comes to place. rarnate spirit, yet, when it comes to plac-a person prominently in our midst as leader and guide for, our children, to om'the doors of our homes would' be-ren (however he receives the power for service), he must express the old-fash-ed lines of character not dimmed by a drawkenuses or dishons.

ust, drunkenness or dishonor.

This point we understand to be the one hat the N. S. A. in convention endeavored over in the requirement that the worke

to cover in the requirement that the worker who desired its endorsement should present evidence that he "is a member in good standing of some Spiritualist church." And why not? Does the most liberal organization, from a labor council to a city hospital, undertake to protect its applicants unless they have undertaken some responsis-bilities in affiliation with the institution?

It may be true that mediumship will be racticed whether the medium is a membe in good standing of some Spiritualist church of not. But how he call dappett benefits, by endorsement or otherwise, from an organ-ization to which he has given no allegiance.

weakness, as an instrument for lifting on the world's work, is the disintegrating the world's work, is the disintegrating tendency of its self-willed votaries. If one prefers, to make merchandses of his powers (whether as lecturer, producer of physical phenomena, conductor of circles or giving of sittings), and takes no responsibility in Spiritualism by affiliation with any body of believers who make its care the aim of their organized effort, we do not see how they can expect to be a part of such movement only when they need its aid. They are not only when they need its aid. They are not to the control of consisted

only when they need its aid. They are not citizens to this country wo organized.

We do not see the difficulty in the division of the workers into "Ordained Ministers" and "Associate Ministers," which the author of the article referred to does, unless "the production of physical phenomena" and the general work of mediumship for pay, should be construed as a disqualification for ministry mort a church or society. tion for ministry over a church or society. We do not have at hand the proceedings of tion for ministry over a church or society. We do not have at hand the proceedings of the convention referred to but trust that the honored Secretary of the N. S. A. will set us right in this matter, if from her busy life she can find time to prepare an article on the subject for our columns, but we would inderstand the Associate Ministry, as outlined, to be a provision for the endorsement of such workers as were deemed worthy, but who were not settled over churches or societies. The qualifications for, ordination we trust the Secretary will make plain when she comes before our readers on the subject.

We are clear that there should be a measure (on liberal lines) for endorsement of workers in the field of Spiritualism. This measure must include at least honesty, temperance and bosoptable dealing with all men. No one possessing three qualifications and expressing them in his daily life need have any trouble in getting endorsement in some

expressing them in his daily life need have any trouble in getting endorsement in some Spiritualist church or society. We are also clear that it is not enough for one to accept a communication from a disparate spirit or to be the instrument for it transmission to be qualified to rank as a Spiritualist. There is a certain spiritual quality that rests not until its subject has been fired with a real for service that would count as a small offering the responsibilitie of membership in some organization. of membership in some organization through which it could express by the na

The spirit-world around this world of sense Floats like an atmosphere; and everywhere Watts through these earthly mists and vapors dense. A vital breath of more ethereal air.

Longfellow.

A straing address, delivered by Lynobott at Lake Mohonk last month, ven in the "Ontlook" under the able. A brief resume of it for the ben those whose eyes it has not met may out of place here.

The development of law in the individual of the control of the cont

be out of place here. The development of law in the individual and in the community goes along the same lines. The habits of a man, which are but the constantly repeated acts of his will, become his custom, the rule of his life. His intelligence sits these habits into those which it is divisable to leave off. His intelligence having acted, his will is next brought into action and crates the power to carry into execution the mandates of his intelligence.

Thus it is also in the state, which is but Thus it is also in the state, which is but the community in solidarity. What are at a first inere customs, come at length to be laws, either by judicial decision, or legislative enactment. When these laws are to be given the test of the State's intelligence, the judiciary, which is the conscience of the State, selects the good from the bad. The executive powers which, in carrying out the simile, represent the individual's will, then

nforces these decisions of the courts.

Now in order to carry forward the Now in order to carry forward the words's community development, we should bind all countries and all races into a solf-darity like our present State. This is but the next evolutionary step. It is but lag-ging the world is, to use an Hibernian form of expression. Having advanced from the individual-to the family, from the family the small village community, from the rillage community to the larger communi-tion known as the State, we should no onger lag but step boldly forth to the next round of the ladder of evolution and unite all men in one great world confederacy, which Tennyson called

"The federation of the world.

The practical man, that brake on all hu The practical man, that brake on an ind-man progress, here holds up his hands in a gesture of deprecation and in a tone of the utmost derision exclaims, "Oh, vain delusion! The wildest dream ever delusion! dreamed!"

The practical man, however much he The practical man, however much he keeps things moving while the wagon of the world runs in the ruts. The man the ruts. The movement where there are no ruts to guide them. Then the dreamer is of value, the man with imagination must take command. Now this dream is not 50 willo, nor is its realization so unlikely to come to pass. In fact it is only a measurable distance in the future to

Edward Everett Hale said, "We want a permanent court of arbitration, a permanent tribunal." The practical mar met this remark of our grand old prophet of arbitration, met this remark of our grammer this usual sneering smile of superiority and dubbed it the wildest dream ever in four years The Hague and dubbed it the wildest dream ever dreamed. Yet in four years The Hague Tribunal, a permanent Court of, Arisitation for the disagreements of the nations, was a fixed fact. Here was one of the first essentials for the "identation of the world." The conscience, the intelligence of the individual, the judiciary of the State, had developed into a judicial tribunal for the whole

orld The customs of the world had develo The customs of the world had developed into what is known as International Law, just as the customs of the individual had developed into the rule of his life and just as the custom of the community had become the law of the State.

Thus we have pile beginning of this world federation, this international State, already established in the year of grace 1906.

There remains, then, to be established

There remains, then, to be established only an executive to enforce the decisions of the judicial tribunal, just as the will of an individual enforces the mandates of his conscience and intelligence.

Of this, too, we have the beginning. When the wild Boxer outbreak in China a 'few years ago overcame the power of the Chinese government to control it and imprisoned within the city of Pekin the emprisoned within the city of Pekin the comprisoned within the city of rekin the chassies of the European nations and of the United States, the world did not resort to the old "practical" methods of relief. They stepped out of the ruts and gave up the practical man's way. They let the dream-

Instead of sending a German army under a German compander, an American army under an American general, a Japanese army under a Japanese leader, they all united and sent one army under a German commander, an army made up of Germans, Americans, Japanese and French and compelled obedience to the mandates of the conscience of civilization.

If this, then, a dream? Inn't it rather a solution of the problem of how our Hague Tribunal, this "Parliament of Man," may enforce its mandates? Destroy then the armaments of war, keeping only enough to police the world at the dictation of a world tribunal. Let there be no war, but settle all disputes in a civilized way by'a world's Parliament. The beginning are at our doors. It is but a step to the full realizes.

vision witids is but the premonition of wh may be and what is to be. God has show us the way, so plainly that one wonders was not seen before. God takes no bac ward step. From the individual up to it world power. He has led us along. Are we strong enough, wise enoug good enough to follow His leadings at after twenty centuries, make real the drei which subsered in the birth of Jeaus to Christ, "Peace on earth. Good will

men?"

It is not far in the future. M
women now living will yet see this
tion of the almighty power of Love.

The Vulgarities of Spiritualism.

Under the above title the forceful edito of "The Medium," a stirring little monthly published at 153 Rectory road, Burnley, ha something so pertinent on the use something so pertinent on the use of this slip-shod expression that we beg his in-dulgence with our reproduction, in part. After acknowledging his admiration for the work and abilities generally of the Rev. R. J. Campbell, Dr. Parker's successor at the City Temple, London, he takes up a phrase used by Mr. Campbell in replying to an inquiry, from one of his parishioners, which read, "What do you think of Spiritwhich read, "What do you time of spirit cou-alism?" Do the dead ever return?", (It is well known that Dr. Parker enjoyed in large measure the comfort of spirit com-munion). Mr. Ernest Marklen, speaking editorially on Mr. Campbell's answer says:

munion). Mr. Ernest Markien, speaking editorially on Mr. Campbell's answer says: Jar reply he expressed "scant sympathy for the vulgarity of much that goes by the name of Spiritualism; but at the same time he thought there was some truth at the could conly be explained as manifestations from the other side. As a member of the Psychical Research and amount not be very much surprised if some day we should be lef turther into the severes of the unseen world." It would be interesting to know just what is meant, by "the vulgarity of much that goes by the name of Spiritualism." It shall some should be interesting to know just what is meant, by "the vulgarity of much that goes by the name of Spiritualism." It shall some the same of the form that is meant by "the vulgarity of much that goes by the name of Spiritualism." If so, it is a singularly unwise utterance for a preacher of the Christian faith. Precisely the same objection might be stated against some of the marvelous occurrences recorded in the Bible.

Before sneering at the levitations of Daniel Dunglas Home, Christians stone of Daniel Dunglas Home, Christians stone of Daniel Dunglas Home, Christians stone of Daniel Carried across the city by a spirit who lifed him up by the hair of his head (Ezek.)

was carried across the city by a spirit who lifted him up by the hair of his head (Ezek

8). It would be easy to multiply parallels of that kind. But I content myself with a reference to the "yulgar" displays of mag-ical power by Moses and Aaron before Pharaoh and in competition with the magi-

and the content of the values. It is a superior to the content of the content of

Creeds and Crime.

An interesting return was issued from the Home Office on Saturday, May 5th, showing "the declared religious creeds" of the prisoners in each of his Majesty's prisons in Great Britain on the 28th March last. The prisoners on that day in England and Wales numbered 21,580, and the return classifies them according to the following denominations:

1	denominations:-	
1	Church of England	6,089
d	Roman Catholic	4.397
ä	Jews	257
ä	Wesleyan	354
9	Methodist New, Connexion	+8
	Primitive Methodist	65
d	Bible Christians	5 8
	United Methodist	8
ũ	Methodist Free Church	2
ä	Calvinistic Methodist	29
3	Congregationalist	- 53
п	Presbyterian	79
5	Baptist	132
S	Safvation Army	11
	Unitarian	13

Quaker	44		
Plymouth Brethren	×		
Christian Brethren	88		
Greek Church	88		ø
Lutheran	88		s
Waldensian Mohammedan & Buddhist	2		
Mohammedan & Buddnist	33		
Spiritualist			ø
Atheist	ä		
Not ascertained	ö		Э
Not ascertained		N.o	de
		-	10

In Scotland there were on the same day in prisons and police cells 2.857 persons, classified thus:—Presbyterian, 1,724; Roman Catholic, 981; Episcopalian, 146; Lutheran, 1; and Jews, 5.—"The Medium." If recreation is to be chosen where a swimmer only can go with safety, com-mence by learning to swim, and so teach the children.

The Pure Food bill is now a law. This will doubtless help control the villains who were able to dodge the state laws in various ways. Massachusetts feels that she is ous ways. Massachusetts feels that she is pretty well protected by local laws for in-spection, but we hall this new cudgel for the miscreants.

The N. S. A. already offers great induce from platform instruction and the delights of a general meeting with the talented of the Cause. Good! Let everybody go who can and get as good as they can, but think twice before you make this personal treat your main motive in the convention

twice before you make this personal treat your main motive in the convention. This band of workers who have been picking their way for a better service from us all in the name of Spiritualism, deserve better things from the thoughtful than the careless spirit of hilarious picnickers.

in Colorado are starting off to establish Spiritualism in this great, rich state, by an Spiritualism in this great, rich state, by an organized movement is very refreshing. They declare their intention of using the organization—sa, well for the citizen's work of protecting the principles of diberty, for which the fathers of our country labored, as well as to establish the forces of Spiritualism there for the denomination. Greetings, brave hearts!

W. C. Marshall, of 1267 Pearl St. Denversity the provided of the control of t

er, is the President of the temporary organization, and these bealous-workers who are starting the movement would be glad if any who can help in the work of organ-ization would write him, or to John W. Ring of Green Mountain Falls, Colorado, who is acting as Secretary.

Undoubtedly the "decrees" affecting the Congo Free State, signed by King Leopold of Belgium are a corroboration of the statements made by the missionaries and statements made by the missionaris and other travelers concerning the barbarities practiced on the natives of this greed-rid-den coughty. These decrees may make the reformer feel as though he has accom-plished something, but with the privilege of binding children under fourteen years of age to three year sontracts, remaining to the king's representatives, there would seem to be much left to be reformed. With your government now_laving a consul to the Congo State we may hope to know more of the situation.

Fra Albertus takes "A Little Journey to the Home of Mary Baker Eddy" and sees things. Among them "Mrs. Eddy walked things. Among them "Mrs. Eddy walked down the steps, unattended, and with no hand on the railing." "Mrs. Eddy's step is light, her form erect, a splendid, handsome, queenly woman." He also observed that "Her eyes are not dimmed nor her face wrinkled;" "that "she was dressed all in white satin and looked like a girl going to a ball," that "Her hat was a millimer's white sain and looked like a girl going to a ball;" that "Her hat was a milliner's dream;" and "her gloves came to the elbow and were becomingly wrinkled." Well, well, and only yesterday Elbert was point-ing us away from the delusion of the

And like the other emigration, the men go first; the women and children stay be-hind. Woman, more tender and emotional, cannot give up the old faiths; she shrinks back from the new land; it seems cold and naked to her spirit; she cleaves unto the past, and to the shelter of the old trathe past, and to the shelter of the old tra-ditions. Probably the bravest among us do not leave them without a pang. The old church has a virendly and sheltering look after all, and the white monuments in the rear of it where our kindred sleep—how eloquent is the silent appeal which they

But what can be done? Thou shalt leave what can be and of thy fathers, is a fiat which has gone forth as from the Eternal. We cannot keep the old beliefs, the old creeds, if we would. They belonged to a condition of mind which is fast being outgrown.-John Burroughs.

"Work and don't worry if you would be appy. Worry and don't work if you would otherwise."

Pauline and Jane.

"Really, Pauline, you must not do it, it would be cruel."

The speaker was Jane Douglas, who would have been a plain looking girl, but for her large brown eyes that shone like stars when she was animated.

Pauline laughed sarcastically as she tossed her golden looks back from her lorehead, and her pink cheeks grew quite red as she retorted rather hotly:

"Who set you to watch over pre-actions."

"Who set you to watch over my actions, Jane Douglas? You would be as intent on making conquests as I am if you had a

"Then I am glad God saw fit to fashion my features as He did," Jane answered softly. "As men do not care so much for me, I shall never have to regret breaking an honest heart."

"Who is breaking an honest heart? I tell you John Rankin will forget me six weeks after I am gone. Was I not engaged to six men last summer, every one of whom laughed about their previous engagements, and not one of them thought it a serious matter to be jilted. While you and I ame here in the country we might as well enjoy corrielves. You go out and pick black-berries with the buxom maids of Jones' Hill and I flirt with John Rankin. I let you enjoy yourself in your own way, and I trust hereafter you will be as considerate of my liberties. Of course when I return to the city I shall marry Dr. Eastman. In to the city I stain marry Dr. Eastman. In the meantime I am neglecting him, but he is so in love with me he will forgive all as he has done many times before. John is such a nice sort of country, boy,—awkward, of course, and I would never think of in-

of course, and I would never limb of in-troducing him to my city friends. My! how they would laugh to see him."

"John is no common man, Pauline, al-though he lacks polished manners. The time may come when you would be proud of such # husband."

of such & husband."
Pauline was convulsed, with laughter.
"What a girl you are, Jane! Perhaps you
think John will one day be United States
Senator? Just wait until I get you home,
and I'll tell all the girls how provoked you
are with me for not marrying an uncount
country boy, and they'll tease the life out of
"one."

"Did I say I wanted you to marry him I only want you to be honest with the man. He believes all you say to him, because he is truthful himself, and he loves you very dearly.

"For him to believe all I tell him, shows what a fool he is. I am tired of your non-sense, Jane. Perhaps you would like to have him yourself? I am perfectly willing. After we return to the city you may cor-respond with him. Wouldn't that be in-teresting? He makes little "i's" and cannot

spell a word correctly."
"I admit he has no education, but ever since he was a little fellow, he has had to work hard to support his mother and crip-pled sister, and has had no opportunity to go to school. Now that he has accumulated a little property, he told me that he meant to educate himself."

"Wouldn't it be jolly," exclaimed Pauline "to see him in the kindergarten? I have no doubt he would weave maps most beau-

And Pauline gathered up her skirts and swept majestically out of the room.

Ten years had passed away. Jane Doug-las and Pauline Caxton had been separated almost since their visit together in the vicinity of Jones Hill, Jane removing to Chicago soon after her father lost his for-tune in St./Louis. After returning to the city, Pauline found

Atter returning to the city, Pauline lound her betwothed, Dr. Eastmann, attached to a former schoolmate of hers. He had at last grown tired of her filtrations, and whis jeart turned from her when he found a woman who was really sweet and true. Pauline had loved him as much a such a selfish had loved him as much as such a selfish soul could love any one, and had grieved for him for a long while. She at last married a handsome, worthless' fellow, who soon spent all the money her father had left her, and she was forced after a few years of married life. to remove to a 'flat on the fourth floor of a dilapidated old building,' which a former cook of her father's had fourth floor of a dilapidated old building, which a former cook of her father's had recommended, the cook herself occupying mortal and spirit, through the agency of the flat below. Poor Pauline had lost all her beauty, and was forced to wear very shabby gowns. She had for years avoided had been dead to be a support of the control of the c Poor Pauline had lost all

not bear to ask for work in this city, but if I could get to Chicago, I think I might find something to do. Aunt Locy lives there, and would not charge me any board for a few days."
"I think Mr. Massie will get a pass for you, Pauline. He told me he would get one for-me if I wanted to leave St. Louis. If you get work there, I will come on latter, and perhaps find something myself."

A week later found Pauline in Chicago A week later found Pauline in Chicago. The next day after her arrival, she put on her worn cloak and hat, and started out to hunt work. She passed office after office, halting in front of the door of each, her courage failing her before she could enter. At last she resolved to be brave, and enter the next, even if she should be ordered out. She came to a large building in which there were many offices and taking the elevators. She came to a large building in which there were many offices, and taking the elevator, went up to the third floor, and entered the first door to her right. She was ushered into-an office beautifully furnished, and in a chair by his desk, sat a man writing. He turned his face as she entered, and there was something in it that was very familiar was sometining in trust was very imminar, but Pauline could not remember where she had seen the man before. "Is there anything I can do for you?" asked the man kindly. "I want work, sir, if you please."

"I want-wook, sir, if you please."
"I think I have seen you before, madam.
Do you live in Chicago?"
"I came from St. Louis only yesterday."
"Well!" exclaimed he. "I used to live
about fifty miles from St. Louis. What is our name?" "Mrs. Shelton."

What was your maiden name?" "Pauline Caxton."

"Pauline Caxton! Why bless my soul!" and he sprang to his feet and elasped both her hands. "Do you remember John Rankin? It has been many years since I saw you, and long nights of hard study have brought some gray hairs to my temple, but I surely thought you would have recognized

Pauline covered her face with her as soon as she could free them, and burst into tears.

"There now, little girl, don't do that You shall have a good position right away and I will take you to my home for dinner Did you know I married Jane Douglas She is the sweetest woman in all the world She is the sweetest woman in all the world, and I have you to thank for introducing us. I am more greatly in your debt than you can possibly imagine, and I shall be the happiest man you ever saw if I can repay you in a small way for doing me such a great favor. I have worked and studied very hard since I saw you. I took up the secretize of the world for the production of the production o profession of law, and two years ago was given a judgeship. Jane loved me when I given a judgeship. Jane loved me when I was a rough country boy, and I have at last been able to place her in one of the most Feautiful homes in Chicago. And you shall have a home with us, if you like, and shall not suffer any more if John Rankin can prevent it. Now don't cry any more— please don't. I am going to call a cab and want to give Jane, the most pleasant sur-prise she has had in the most pleasant surrise she has had in many a day

Waverley Home.

Waverley Home.

Waverley Home, June 24.

"Our endeatments follow thage who have passed to the Great Beyond with ever increasing tendenness," said a speaker today. "As the years roll on, our beloved in spirit life grow more saintlis more bould in more lovely in our eyes; the heart is ever the heart is rever the heart is every still crave to know that all is well with them. On merciful and good is our Heavenly Father, to have raised up, some from among us, who can hear and see and describe the things pertaining to spiritual life; to tell us something of the home and consumer the heart with the heart would accommend the heart with the heart with

en City Park.

Private correspondence shows that our Vermont friends are looking forward to a feast of good things at their Twenty-sixth Annual Assembly on the shore of Lake Champlain, which formally opens on July 29. With the natural charm of the location, the carnest seal of the leaders in Vermont becames the carnest seal of the leaders in Vermont work of the camp a most delightful season for those who can avail themselves is guaranteed—Mrs. Effic I. Chapman, Cambridge, Vt., secretary.

Budd Lake Camp Reeting Assembly.

The old campaigner, Titus Merritt, who has been acting as secretary of the Progressive Society, New York City, is happy in a new venture in a "mon-sectarian, absolutely free rostrum" at Budd Lake, Morris County, N. J.

County, N. J.

- Unless the powder was damp, and we think Mr. Merritt is not the kind of a gunter that grows carelless with his ammunitation of the camp operation of the Giordous Four the camp operation of the Giordous Four the Camp operation of the Giordous Four the Camp of the Ca

Hotel.

Salem. Mass.—Camp Progress, Mowerland Park, Upper Swampscott. The dull morning of Stunday, the 24th, prevented the usual morning meeting, but as the sun shone out every car brought large numbers to enjoy the woods and the beautiful services of the sun opened to the sun of the s Salem, Mass.-Camp Progress, Mower

Learn the mystery of progression duly; Do not call each glorious change decay; But know we only hold our treasures truly When it seems as if they passed away.

Nor dare to blame God's gifts for incom-pleteness; In that want-their beauty lies; they roll Towards some infinite depth of love fad, sweetness, man's reluctant soul. Adelaide Proctor.

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our Some Circle.

We thall know Each Other There.

(Wattee for the Sainer of Light.)

I hear the voice of the millions,
"Shall we know each other there?"
I hear it sound and re-echo
From the people everywhere.

Thear them always asking,
"If a man die, shall he live?
And I thank the heavenly Fat
That I the glad tidings may

The tidings that the angels
Are giving everywhere;
And proving in many ways
"We shall know each other there."

Far more to me than stories
In books of ancient lore,
Are truths which come to me
From friends who've gone before.

For my mother dear, and my father Their messages now bring And tell me that in spirit life To loved ones close they cling.

That friends they loved in earth life Are friends forever more; And they'll be there to welcome us, When we reach the other shore.

This joyous word they bring to me, I hear it everywhere. 'Tis the angels gladly singing, "We shall know each other there."

A LINK IN OUR GOLDEN CHAIN.

THE REAL VALUES OF LIFE ARE SPIRITUAL.

Vacation, vacation! The merry voices of happy children ring out the glad news of release from study and the trees nod an invitation to spend long hours 'neath their leady protection listening to the harmonies of the breezes.

Nature has prepared a festival where beauty and melody, entrancing odors, crystal waters and lunctions fruits await our

little children laugh back their ac-

explance of, the invitation and with twinkling feet dance the summer hours away and
grow strong.

In an unthinking moment we sometimes
envy these little men and womten the freedom and loy of their case-free days and
unentumbered lives, but no one who
has thoughtfully watched the player
and the sorrows of a little child can fail to
comprehend that no life is too young or
too little developed to be keenly alive to
disappointment and pain.

A bag of marbles will give to a small boy
the same serine of great wealth that a bag
of diamonds would give us and for that
same reason a loss of half his marbles will
give him as much pain as us. If the little
comrade whom he has trusted, deliberately
steals them, either by force or-false dealing, the loss becomes a tragedy to him because it is mixed with the bitterness of a
betrayed trust. Yet if the little fellow belongs to us, we coax and fondle him and
with oft repeated, "Whyf it was only a lew
marbles, you can get soften more, don't
at once understand the little value to be
placed on marbles and find something else
with which to play or wait until he can Buy
more.

The whole principle of life as we live is

cry," feel a bit impatient that he does not at once understand the little value to be placed on marbles and find something else with which to play or wait until he can buy more.

whole principle of life as we live it is in that marble experience and yet because we have grown in our capacity and possessions we find it hard to treat seriously this experience which to the boy upon our knee is bitter and unendurate.

Material-possessions are of comparative value only, and as we grow in wisdom we that things we once deemed most necessary, but we have no place for them in our expressions of life; but to have them wrested from us before we have learned their uselessness or to have them prove the stumbling-block over which loyal friendship to the contract of the c

whim; and we make poor imitation of the woman who is an adopt in silken styles but knows maught of that spiritual poise which may give grace to a gingham grown and charm to a cotton chambray. We may make distinctions between desires after the Paris patterns and our little but the little can wort be as discerning and unless we leave our bubble-blowing and the follow where fancy leads and bend his energies to supply his whim.

Let's leave the dressmaking, the calling, the housekeeping and the various other demands we have created for our time and other the housekeeping and the various other chambras which have been added to the house house the hou

too poor to enjoy the festival of the Sümmer.

It is the time of storing up energy for the house and school days that are to come.

The restless, erratic pursuit after a holiday. has nonling at all to do with the growing, unfoiding and peake freating atmosphere which surrounds us everywhere and leads us to the very feet of God when eye cut off every unnecessary demand and breathe the luxurious air of the growing world with our babies by our sides. This is a phase of the spiritual life. Not a life of idleness or of enforced gayety, but a day of refreshing which, like the crystal spring by the wayside gives strength and energy for the journey.

M. M. S.

Some Boys' Mistakes.

It is a mistake for a boy to think that a dashing, swaggering manner will commend him to others. The fact is, that the quiet, modest boy is much more in demand than the other of the control of t

jamin Franklin once said, that "industry and patience are give sures mean of pleinty."

It is a sad mistake for a boy to feel that religion is something intended for women and girls, and that it is unsight for him to go to church and Sunday school. The men than those who have been faithful attendants at both church and Sunday school. Real piety is the foundation of all character, and the scoffer at religion is never respected by those whose respect it is worth while to have.

It is a mistake for a boy to do anything "on the sly." The sly boy is sure to be found out, and when he has once lost the found out, and when he has once lost the found out, and when he has once lost the didicult for him to regain it. The wise boy will be "as honest as the day." Wor to him if he is not!

It is a serious mistake for a boy to feel that he can get along in life, just as well without a decucation as with one. Of course there are men who have attained a finited education, but those men will adiate the character had they had the distinct advantage of a good education.—

Naming the Baby.

Naming the Baby.

Naming the Baby,

Raintg the Baby.

Did you ever try to think of a name for a tiny little halp? It was hard work because no name acemed half as nice as baby, and you were so alraid it would not suit when the haby grew to be big.

Many people of foreign countries have a regular way to select the baby's name, and perhaps, it saves some worry.

A Hindoo haby is named when twelve days old, and usually by the mother. Sometimes the slather withes for another name than that selected by the mother. In that cases the samps are placed over the two burns the brightest is the one given to the child.

In the Egyptian family, the parents choose a name for their baby by lighting three wax candles; to each of these they give a name, one of the three always became the same, one of the three always became the name and the same that the same t

What Spiritualism Teaches.

A SPIRIT MESSAGE

A STHLY MESSAGE,
You of earth are no longer content with
theory alone, but you went knowledge
beyond a doubt, in regard to the important
question, "If a man die shall he live again?"
Spiritualism alone can give this knowlecdge and prove that man's soul is immortal,
for it has done so time and again in the
past few years, and instead of these evidences lessening in number, as time goes
on, they become more numerous and wonderful.

on, they become more numerous and wonderful,

It brings to the human-race new evidence
of life beyond the grave, while in the past it
has been only theory of guess work among
the preachers who told their followers what
they hoped for, in regard to, a future life,
but could not say that if was really so.

It teaches you of earth, that there is another world beyond the change of death,
and that some who have passed through
this change live and are happy; but others
are in the shadow of disappointment, because they have found out too late, that
they had not lived in accordance with spirtiual laws which mete out justice, instead
of a personal God as taught in the olden
times.

of a personal God as taught in the olden times.

It teaches you how to live better. It teaches the parent how to develop the brain of the little child, and how to bring it up with the knowledge that it is immortal, and how to explain to them, as they grow older, the great importance of cultivating the true principles of an upright character. It teaches your true relationship with God and God's with you, your relation with all nature and nature with you; that the same three three controls of the control of the c

Ahl no, it has another mission to man-kind.
It is to teach you to live the life on earth better and to live it more in accordance with a spiritual understanding.

The articular in the street of the street of particular in the street to estimace of Spiritualism, you should to estimace of Spiritualism, you should to estimate on Spiritualism, you should to estimate the street of the street of

"The Providence, which we adore, 4
Has ordered all things-for the best.
Life's battle fought, the victory won,
To nobler toils pass on! pass on!"

Received by L. M. Cobb.

A Little Dear.

For me to have another doll
I somehow felt the time had come;
For Adeline had lost her hair,
And Jane, the one that cried, was dun
Of hearing me explain the case
Papa grew weary, it was clear;
"You're tired?" I asked, and he replied,
"A little, dear!"

That very day, when he got home, He had a parcel in his hand; And mother smilled, and I did, too, For I began to understand. "With her extravagance," he said, "This child will ruin us, I fear," Some toys are cheap, but this one A little dear!"

I clapped my hands, and hugged, And then, when he'd the string untied, I took the paper off and foint A dainty cardboard box inside; And, when I pulled the lid off that, I saw a lovely face appear, And there I saw my doll, and she's /A little dear.

Felix Leigh, in Little Folks.

Descon Jones.—"What did our minister asy when you saked him his opinion about Sunday golf."

Descon Brown.—"He said he thought it could not be denied that it was a holey game."—Selected.

"It is a great sin to kill a free tho

SPIRIT Message Bepartment.

MRS. MINNIE M. SOULE.

Circle Open to Subscribers.

Until nutrie notice, the Message work will be done in the Barner 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 licket to the seance, free. This tricket will not be transferable. The tricket will not be transferable. The tricket will not be transferable. The tricket will not be transferable 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-operate by reverent, sympathetic strend-ance, but we feel that we should have at least the evidence of sincerity which their subsciption to our paper expires.

INVOCATION.

Unto Thee, O Spirit of infinite love and tenderness, we lift our hearts in praise and joy and in thankegiving. So blessed is this opportunity of opening the door of that other life, that the angels of our love, the angels of tenderness may come, walking through to give us wisdom and strength and thore life, that the angels of our love, the angels of tenderness may come, walking through to give us wisdom and strength and opportunity, so far extending in its power, and its beauty that we cannot at once come into the full realization of it, but this much we do know, that love finds its—own and speaks out of its heart all of the experiences whether of ill or good that may benefit up-looking humanity. Oh, so like children were, groping through the darkness and seek-woice that is dearer and sweeter than all the music in the world—so we come today and listen again, not only for our own, but if, perchance, we-may catch some message from some one who yearns to find the old home and the old associations. The sweetest expression of spiritual life is service, and so we offer ourselves, a little hand of hand of other control of the control of the service and so we offer ourselves, a little hand of will perchance no contrary notions, nothing that shall impede their free and full expression. And may we do all that we can that the word may be cárried forward and joy be brought to the shadowy homes. Bless us in our undertaking, help us to grow in wisdom.

MESSAGES.

Charles Humphrey, Lowell, Mass.

Charles Humphrey, Lowell, Mass.

There comes here now the spirit of a man about fifty years old; he is rather tall, not very stout, a little gray in his hair and blue comes so close to me, as though he were so anxious to get a message to his wife and he 'says,' 'May name is Charles Humphrey. Now don't be disturbed, I am not a doctor. I am from Lowell, Mass., and this is new to me. I don't suppose any power on earth would have made me believe that it was possible for a dead man to make a core. I have been gone about two years and I don't know that I have lost my interest in ampbody or anything, but after you have walked about the old place and tried-as-many times as you could to attract the attention of your friends and they don't look at you any more than if you were a stick, you begin close to the thing to the strong the strong church member and yet she seems afraid to make any investigations of this subject, and don't seem to be any more conscious of my being close to her than if I were a thousand miles away. Something is wrong when a man can walk into his were all the strong the strong church member and yet she seems afraid to make any investigations of this subject, and don't seem to be any more conscious of my being close to her than if I were a thousand miles away. Something is wrong when a man can walk into his very and the strong the strong church was a see him, and I have come to find out what it is. I suppose I am expected to say something that will help her to understand that I do know what has happened and I will tell her that Frank found me almost immediately when he came over here, and that he made abject apologies for what he had done to Abbie, but it didn't change my domewhere and get an interview with my wife and that she could understand that there is no life complete for me without her in it. That everything that comes to her of pain or trouble or burden is mine. Just say that to her for how how hat has an other is anything more that I can tell you that will help her to hard a life the was no

Bertha Hatch, Asburn, Me.

Here is a spirit of a woman. O, she is so frightened! I don't mean that she is frightened of this circle, but it seems as frightened of this circle, but it seems as the seems of the seem

before. I lived in Anburn, Me. My triends are still there. I have a mother and a father and brothers. I was an only daughter and everything that could be done to save me was done, but I had consumption and the save me was done, but I had consumption as the save and that even that ventually she will come where I am, she would be shocked to know that I was in the home. She would think that there was something the matter with the other like. It is all so mured to her. It is hard to have here and the save and to her and to have here and to have here and to have here and to make the save and of us who are trying to communicate with our, own. Some of us were Christians, some of us taught what we believed to the might he so happy. There is a little who was the save and the save and

Lester Petersen, St. Paul, Minn.

Here is a young man. He has been walking around the circle several times and finally he comes and stands here. He is so nervous that he can hardly hold still. He is very dark. His hair and yes are he had been as the can hardly hold still. He is very dark. His hair and yes are he had been as the he had been as the here had been as the here had been as the here had been as the here. The here had been as the here had been as the here had been as the here. The here had been as the here had been as the here had been as the here. Somehow I am more anxious to speak than I can make plain to you. I left everything so mixed up. I didn't mean to, but he had been as the here had been had been as the here had been as the here had been here had here had been had been as the here had here had here had here had

To have ideas is to gather flowers; to think is to weave them into garlands.— Madame Swetchine.

"As the bird wings and sings,
Let us cry, 'All good things
Are ours; nor soul helps flesh more, now,
than flesh helps soul!" Browning

There are seasons when to be still de-mands immeasurably higher strength that to act. Composure is often the highest re-sult of power.—Channing.

"Self-reliance means learning early that if you are in trouble, no one is going to get up in the night to help you out."

To the Entire of the Banner of Light:

Greetings of love and good-cheer to you and to your many staunch constituents from the N. S. A. Home Office and the Control of the C

ing information concerning, botel, railroad rates and reception.

We trust that all who intend going will at once write to the Palmer House and will an once write to the Palmer House and will an once write to the Palmer House and will an once write to the Palmer House and will arrive there; this will aid our association in securing the special rates as well as air you in reflection of fare.

The N. S. A. Secretary, when you arrive there; this will aid our association in securing the special rates as well as air you in reflection of fare.

The N. S. A. Medium can be reflected the palpin needs of the special securing of the palpin needs of the special security of the palpin needs of the palpin needs of the special security of the palpin needs of the palpin n

exposed.

True Spiritualism is undimmed by any such rescality, but true Spiritualists will rejoice at full exposure of all such unclean

With cordial greetings to all, Mary T. Longley, N. S. A. Secretary.

Spirit Healing Through Spiritualised Instruments.

Piato and Aristotle taught that; "Sob-stance is sometimes intelligent as a whole and not in its parts." It is a whole and not in its parts." It is intelligent in taught that.

Today, spiritual discerament of the in-visible informs us that there is a world of degrees of infinitesimal refined substance entering into all of nature's coarser ma-terial forms.

Spirit chemicals, vapors, ether and spirit-hody we consider as sediend substances, but where is the scientist, or psychic, who has

ortant Items from N. S. A. been able to decide as to what is a spirit apart from substance, or if inher

and co-existent with it, or give us a sommin of either, or tell us just what it is that tricular atoms to their proper locations for the construction of the physical world, especially the human organism?

In a sense it is the office of healing to remove causes of both mental and physical pain, as thoughtf having been photometer of the construction of the physical pain, as thoughtf having been photometer of the construction of the physical and spiritual bodies require and tolor, may perhapt become derened, abnormal, diseased in a way and requirehealthy thought substance, as well as the physical and spiritual bodies require anormal state.

The supplying of the leathy requirements of the control of the co

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Non-Meat Recipes.

Riley M. Flatcher Berry.

Cherry Soups. To a quart of stoned, mashed cherries add the juice of two lemons (an orange, also, if convenient), a quart of water, a little einmanom and sugar and the peel of the lemon in strips or grated. Cook slowly in double boiler three-quarters of an hour, then strain and replace on stove. When again at boiling point add a desert-spoonful of cornstareh or arrow root which has been made smooth in cold water. Add a little salt, cook till clear (stirring well) and set aside ill coid. Place on ice before serving. A little wine—a teaspoonful—is considered an improvement to this. On considered an improvement to this. On the considered an improvement to this. On joiner—Striffed Egg Plant: Wash and stem a large egg plant. Boil rapidly for freety minutes in salt water. Drain and cut in half, scoop out the center until within an inch of the shell. (Chop this pulp, adding bread crumbs in equal quantity, a half up of melted butter, a tablespoonful each ut_chopped onion, parsley and nuts. Fill the shells with his mixture and bake nearly an hour. Cherry, Nasturtium and Lucumber Salad:

the shells with this mixture and bake nearly an hour.

Cherry, Nasturtium and Uncumber Salad: Stone the cherries and dice the cucumbers, placing the latter in fresh water for a half hour before mixing. Drain and take equal quantities of, the stoned cherries, toasing up on a bed of chopped nasturtium stems, rellow flowers and leves, and garanishing stems, and the control of the stems of the stems, and the stems, and the stems of th

MASSACHUSETTS

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

Onset, July 22 to Aug. 56; Dr. George A. Feller, Chairman.
Lake Pleasant, July 20 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. 29; Mrs. A. A Averill. secretary, 42
Smith Sc., Lynn.
Symmyscott, June 3 to Sept. 29; Mrs. H. Blanty, secretary, 150-Elm
St., Marbichead, Mass.

MAINE.

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

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

NEW HAMPSHIRE. Sunapee Lake Camp, Blodgett's Li July 29 to Aug. 25; Lorenzo W secretary, Hillsboro Bridge, N. H.

оню.

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 42; 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

NEW YORK.

City of Light Assembly, Lily Dale, July 13 to Sept. 2; Laura G. Fixen, Gen. Man., to 27 Carmen Ave., Chicago, Ill.

Central New York Spritualist Association, Freeville, July 22 to August 10. Miss Victoria C. Moore, Dryden, N. Y.

MICHIGAN

MICHIGAN.

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

IOWA.

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

WISCONSIN.

Wonewoc Camp, Unity Park, Wonewoc Aug. 5 to Aug. 27; M. M. Blish, secretary Wonewoc, Wis. · INDIANA.

Chesterfield Camp, July 15 to Aug. 27; irs. Lydia Jessup, secretary, Anderson, WASHINGTON.

Edgewood Camp, July 30 to Aug. 20; fr. George E. Knowlton, secretary, acoma, Wash.

CALIFORNIA.

Harmony Grove Camp, Escondido, Calif, July 22 to Aug. 5; T. J. McFeron, secretary, 388 Fir St., San Diego, Cal. Los Angeles Camp, Mineral Park, June 25 to July 25; Mrs. Nettie Howell, presi-dent, Los Angeles, Cal.

NEBRASKA.

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

KANSAS.

KANSAS.

Winfield Camp, July 15 to July 25; Mrs.
Maud K. Gates, secretary, 857 No. Manning
St., Winfield, Kan.
Forest Park Camp, Ottawa, Kansas. Aug,
17 to 27; Jacob Hey. secretary, Overbrook,
Kan.

OREGON.

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

OKLAHOMA Long Mountain Camp, Mountain Park lug. 23 to Sept. 1; Rev. T. W. Woodrow resident, Hobart, O. T.

VERMONT. Queen City Park, July 29 to September Mrs. Effic I. Chapman, Cambridge, Vt.

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lanner of Wight.

Societary Retos.

Sunday, July 8, 1906. "Temperance." Gem of Thought: Temperance is total bstenance from all things injurious and the oderate use of all things necessary.

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

Boston and Vicinity.

Boston and Vicinity.

Malden Progressive Spiritual Society (Inc.), Mrs. Alice M. Whall, president, Louise Hall, 138 Pleasant Street, June 28, the last midweck circle until first Thursday in September, opened.with a praise service. The president, under the control of Twilight' and "Prairie Flower." respectively and the service of the service of the service of the service, spoke with the success statumed during the past year. She thanked all for their kind aid and help. Mrs. Nary, a past treasurer of the society, but late of San Francisco, spoke interestingly of her experiences during the late earthquake in that city. Mrs. Carete, Mrs. Morton, Mrs. Crooker, M. Morton, Mrs. Crooker, M. Morton, Mrs. Crooker, M. Morton, Mrs. Crooker, M. Morton, Mrs. & Limery, under an address and sung a song in the Indian language. Sundsy, July 1, altermoon circle opened with singing and invocation. Mr. Lyons, Mrs. Morton, Mrs. A. J. Petengill and Mrs. Crooker gave many fram messages. Evening meeting opened with praise service. Mr. Harold Timson rendered a voca. Mr. Harold Timson rendered a voca. Mr. Harold Timson rendered a voca. Mr. Harold Timson rendered a voca introduced Mrs. Whall, who gave brautiful messages from a vase off flowers.

The L. S. J. Society, Mrs. Belcher, president, is to hold a whits tarty for the benefits.

Track L. S. J. Society, Mrs. Belcher, president, is to hold a whist party for the benefit of the society at the home of one of its members, Mrs. Poole, 1835 Washington Street, Weinesdey evening, July 11, und a general invitation is extended to everyone who would blue to join them.

who would like to join them.

First Spiritual Science Church, Mrs. M.
A. Wilkinson, pastor, 446 Tremont Street.
Morning session, many beautiful thoughts
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Mr. Brewer, Mr. Hicks, Mrs. Kemp, Mr.
Delhanta, Mrs. Durin, Miss Frank Wheeler,
Prof. Clark Smith, Mrs. Cutter, Mrs. Annie
Morgan. Violin solo, Prof. Mapp: organist, Mrs. Nellie C. Grover; soloist, Mrs.
Logn Rockwell; poem, Mrs. Adeline Wilde,
M. D.; poem, Mr. Starkey.

First Spiritual Church of Boston, Inc.

Lon Nockweil; Joefin, Mrs. Adenine winde, M. D.; poem, Mr. Starkey; First Spiritual Church of Boston, Inc. Rev. Clark E Strong, pastor. Romans 8 formed the theme of the morning and the setsy and with great power. Messages were given by Mrs. Gutter, Mrs. Morgan, Mr. Fitzallen and Miss Strong, Romans 5 was the theme of the afternoon and Sitting Bull.controlling the president, spoke earnestly. Messages were given by Mrs. Bolton, Mrs. Chapman, Mrs. Morgan and Miss Strong. Classes were then formed and-all enjoyed was the theme of the evening. Mr. Mason spoke with his accustomed power. Messages were given by Miss Strong. Mrs. Morgan and Strong. Mrs. Morgan and Strong Mrs. Morgan and the president.

Morgan and the president,
Pablic Spiritual Circle, Mrs. Nellic Carleton Grover, conductor, every Friday, 2,30
p. m., at 4,60 Tremont Street, for healing,
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present June 20, Mrs. Stockman, Dr. Clark,
Dr. Johnson, Prof. Payroe, Dr. Blackden
and Mr. Marsh. Poems by Atr. Hayes and
Mrs. Fage. Messages by Mr. George Roberts, Mr. Harwood, Mrs. Cutrer, Mrs. Day,
Mrs. Dade, Mrs. Lottle Georgean, Dr.
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for camp.

New England States.

The forty-second annual picnic of the Compounce Association of Spiritualists was held at Compounce Lake, Bristol, Conp., June 20. Business meeting at 10:30 a. m., the president, Mr. E. B. Kenyon in the the president, Mr. E. B. Kenyon in the chair. After, the reading of the constituting shd by-laws the report of the acre-trap-trap of the constituting shd by-laws the report of the acre-trap-trap of the second should be seen to the second should should be seen to the second should should be seen to the second should be seen to the second should should be seen to the second should be seen to the second should should be seen to the second should be seen to the second should should be seen to the second should should be seen to the seco against any interference with the sacred right of any and all citizens who wish to enjoy the beautiful sunshine and to breathe the pure air which the Creator has made for all markind. And be it further resolved, That we depy that any jesilative body has considered the same the observance by legislative and the same the observance of the same the observance of the same than the days are good and sacred. After the adoption of the above, pertinent remarks were made by the Rev. William Dickerman of New Haven, Mr. Kenyon, Mrs. Chapman and others. The afternoon session opened at 1,30 p. m., when the speaker for the alternoon, Mrs. H. Stuart-Richings, gave an eloquent and instructive speaker for the alternoon, Mrs. H. Stuart-Richings, gave an eloquent and instructive age and the Message Berger. The Message and the Message Berger. The Message and the Message Berger. The Message and the Article of the procuring the services of Mrs. Stuart-Richings for both the State Convention and the Compounce meeting as her lectures are of a high order and her readings very was rendered by Mrs. Emma H. Strickland of East Harfolf Mrs. Emma H. Strickland Cast Harfolf at two months' encourages.

of East Hartlord.

Lawrence: Mass—Mrs. Elise Stumpf has just finished a two months' engagement with the German society of Lawrence.

Mass. Here work has been very-successful and she leaves there for Lily Dale, where she has been engaged to conduct German she has been engaged to conduct German

she has been engaged to conduct German meetings.

Providence, R. I.—The members of the Spiritual Temple held regular services, June 24. in St. George Hall, conducted by Mr. A. L. McMahon. The circle at his o-clock to the control of the circle. Evening services opened at 7,30 with music and invocation, after which Mrs. Isherwood of New Bedford, Mass., was introduced as the medium of the evening, the control of the control o

Field at Large.

Seances held by Miss M. B. Hedrick of Brooklyn, N. Y., are reported as being most successful and arousing great enthusi-asm, so much so that patrons are advised to secure their seats in advance.

Announcements.

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

Harmony Hall, 724 Washington St.— Spiritual Phenomena Sosiety, 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.

Jent mediums at each session.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, holds services every Sunday at America Hall, 724 Washington St., up two flights. Conference, 11 a. m. Services, 2,30, with test classes. Vesper service, 7,30 p. m. All are welcome.

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

V. S. U. every Sunday at "Wayerle; Home," 2.30 p. va. This service followed by an informal rircle on the lawn.

by an informal rircle on the lawn.

First Spiritual Science Church, M. A.
Wilkinson, pastor—Services, Sunday, 11
a. m., 230 and 730, p. m. Tuesday, p. m.
Indian Healing Circle. Odd Ladies' Hall,
46 Tremost St, Boston.

Malden Progressive Spiritual Society,
Inc., 138 Pleasant St., Mrs. Alice M. Whall,
president.—Sunday services, 2 p. m., Children's Lycewing, 330 p. m., circle for messages and spirit unfoldment; 7,30 p. m., lecture-and messages.

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

Testimonial to Mr. and Mrs. J. H.

THE THOR WENG Thursday. July 12, a testimonial, by a Lawn Party at the V. S. U. Home in Waverley, will be tendered the faithful old soldiers of our Cause, Mr. and Mrs. J. H. Lewis. The Waverley Mandolin Club has volunteered its services for the occasion, and other musical tilent, together with a liberal program in saried lines, will give enliberal program in saried lines, will give enliberal program in saried lines, will give enliberal program in saried lines, will be fluminated, see cream and other refreshments served. minated, ice cream and other refreshment served. Here for a jolly hour with these dear old friends!

Pastels of the San Francisco Pire.

Pastels of the Sas Francisco Fire.

Mr. Charles Dormon Robinson, whose illustration (one of them reproduced in illustration (one of them reproduced in Color from the San Francisco fire will appear in the Marchael of Century, has seen his bone city burn four times. He was in the fires of 1851, 1852 and 1854, as well as in the junch greater catastrophe of 1906. Mr. Robinson succeeded in making a painting of the recent fire when it was at its greatest height, on Thursday, was at its greatest height, on Thursday, which is the color of t

John T. Lillie Chairman

Abby Louise Pettengill......Preside Mrs. Geo. L. Humphrey...Vice-Preside

JULY LECTURES 250 P. M.

13. Mrs. A. J. Petrengill, Opening Address.
14. Diage Wright.
15. Dr. Geo. B. Warne, "Aspiration."
15. Dr. Geo. B. Warne, "Telepathy."
18. Dr. S. L. Krebs, "Marvels and Mysteries of Mind."
19. Dr. Geo. B. Warne, "The Victors Vanquished."
20. Dr. S. L. Krebs, "Wonders of the World Within."
21. Dworld Within."
22. Drs. R. S. Lillie.
23. Conference.
24. Rev. Wilson Fritch.

22 Aris R. S. Ling 23. Conference. 24. Rev. Wilson Fritch, 25. Prof. S. P. Leland, Ph. D., LL. D., World Making, Ph. D., LL. D., Wilson Fritch, "Spiritualism Metaphys-27. J. Clay Wright. 29. Rev. Frederick A. Wiggin. 30. Conference. 31. Rev. Frederick A. Wiggin.

AUGUST LECTURES 2.30 P. M.

1. Rev. C. L. Herald, Ph. D., "Life on a Man-o-War,"

2. Rev. Frederick A. Wiggin.

3. Rev. Chas. Laying Herald, Ph. D., "That Man."

4. Rev. Thos. P. Byrnes, "Nature's Masterpiece."

5. J. Clegg Wright.

6. Conference.

5. J. Clege Wright.
6. Conference. C. Clark.
7. Miss Susie C. Clark.
8. Miss Annette J. Pettengill.
9. Miss Annette J. Pettengill.
11. Miss Susie C. Clark.
12. Mrs., Helben L. P. Russegue.
13. Conference.
14. Mrs. Helben L. P. Russegue.
15. Miss Marie C. Brehm, Woman's Day, 16. Marie C. Brehm, "The Little Swiss Republic."
17. Mrs. Helen M. Gougar, "Municipal Ownership."
18. Marie C. Brehm, "The Little Swiss Republic."

Ownership."

18. Marie C. Brehm, Temperance Day.

19. Marie C. Brehm and Helen M. Got
Peace Day.

Conference.

Hon. Noah Webster Cooper, "Back to Eden."

Oscar A. Edgerly.

Hon. N. W. Cooper, "Human Honey Bees."

Sees. W. Cooper, Tuman Honey
Bress. V. Cooper, Tuman Honey
25 Mrs. R. S. Lillie.
26 Oscar A. Edgerly.
27 Conference.
28 Mrs. R. S. Lillie.
28 Rev. Cora L. V. Richmond.
39 Rev. Cora L. V. Richmond.
30 H. W. Richardson, Carrie Twing, Tillie
Wennelds. N. S. Sp. As. Day.
31 Rev. Cora L. V. Richmond.

SEPTEMBER LECTURES 230 P V

 Carrie E. S. Twing, Lyman C. Howe Pioneer Day.
 Rev. Cora L. V. Richmond, Closing. SPECIAL CLASSES 10.30 A. M.

July 13 to Aug. 5. J. Clegg Wright, Aug. 6-27. Prof. W. M. Lockwood, Aug. 28 to Sept. 2. Rev. Cora L. V. Rich-

SPECIAL EVENING ENTERTAINMEN

20-22. Frank Caldwell, "2,000 Miles on the Yukon River." Stereopticon

Viewwison Fritch, Reading, "Ulyatage Wilson Fritch, Reading, "Ulyatage Wilson Fritch, Reading, "Ulyatage To Prof. Wm. M. Lockwood, Spectacular Lecture on Radiant Matter
and Atmosphere, Illustrated
31, Aug. 3. Frances Carter, Shakespearcan Readings.
5. Ladies' Schubert Quartet, Concert.

cett.
Aug. 7-9. A. T. Kenghton, "Hiswatha and Evangeline," Illustrated.
Aug. 19-23. Miss Alice Ethel Bennett, Book Recitats.
Aug. 14-16. Prof. E. B. Swift, Microscope and Telescope Entertainment.
Aug. 19-31. Ledies' Schubert Quartet, Concert, and, Miss Bennett, Recitations.

Loncer, auc.
tions.
Aug. 28. The Lilles, Entertainment.
Among the Mediums engaged are: Mrs.
A. J. Pettengill, Oscar Edgerly, F. A.
Wiggin, Dr. W. O. Knowles, Mamie A.
Helyett and Mrs. Alexander Caird.

Forest Temple meetings daily at 9.30 m., 4 and 6.30 p. m. Mrs. D. Devereas

German meetings every Sunday, Tuesday
German meetings every Sunday, Tuesday
and Friday at a p. m. in Library Hall.
Mrs. Elias Stumpl, Leader
Children's Lyeeum daily, except Saturday and Sunday, at 2,0 a m. Demogrations
of Unseen Forces daily at 7, m. in

Value 1.1.

tions of Unseen Forces daily at 7 p. m. in Library Hall.

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

Progressive Euchre every Monday even-ing in the Auditorium.

Dance every Wednesday and Saturday in the Auditorium.

Dance every Wednesday and Saturday vening in the Auditorium.

Sociable every Thursday evening in the

Auditorium,

The Ladier Schubert Quarter of Boston has been emprated from Tab and the Northwestern Orchestra of Mendrille, Ph. for the entire season.

We are preparing a great feast for you, with an interesting and varied program, low transportation and good hord accommodations at moderate prices.

Arrange to spend your vacation at Lily parted to record or freside and come prepared to record and uplitment.

For further inc.

WONDER WHEEL SCIENCE

Side Lights on Wonder Wheel Science

o for All. by Birth Numbers.

Birth Nos. 83- 1 2 3 4 5 6 7 8 9 10 11 12				
June 22-23	- K - B - F - G - W - F			
24-25-26	E-K-B-F-G-W-			
27-28	- E - K - B - F - G - W			
29-30	M-E-K-B-F-G-			
July 1-2 .	- M - E - K - B - F - G			
3-4	6 - M - E - K - B - F -			
8-6	- G - H - E - K - B - F			
7-8	F - G - M - E - K - B -			
9-10-11	- F - G - H - E - K - B			
19-13	B - F - 6 - H - F - K -			
14-15-16	- B - F - G - W - F - K			
17-16	K-B-F-G-W-F-			
19-20-21	- K - B - F - G - H - F			
22-23	E - K - R - F - G - W -			

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

ifor a numband and very bad for his wife, or vice veras. The table should be followed, continually for greatest good, and not now service veras. The table should be followed, the continually for greatest good, and not now are continually for greatest good, and not now are continually for greatest gr

Chats on Wonder Wheel Science.

EDISON BROAD, WETTSTEIN NAR

In the previous "Banner" kindly note and read carefully, the quotations from "Otto Wettstein" in reply-to Thomas Edison who says:—"All atoms possess intelligence, have power of selection, and are always with other atoms."

The quotation follows the "Chair" of, last week. It is a most excellent subject for discussion, as it shows how differently the English language is comprehended.

"Intelligence," asys Wettstein, "implies volition, choice—power to do or not to do." Intelligence," asys Wettstein, "implies volition, choice—power to do or not to do." Why not endowed?

Why and the endowed in the properties of cause and effect. Wettstein speaks from the Universal standpoint of cause and effect. Wettstein speaks from the limited standpoint of human nature, in which we arrogate to ourselves only, the power of intellect. We are prone to deny man, and the power of intellect. We are prone to deny man, and term the consensation of the power of intellect. We are prone to deny man, and term the consensation of the power of intellect. We are prone to deny man, and term the consensation and in their government.

Also its limitations, but there are no limitations in any class of beings, so far as their class volition or choice is concerned. We are told that ants are wonderful in history colonization and in their government. However, reading the "Banner" to choose between those commentary. In like comparison, the atom has no power, with all his boasted intelligence, to choose that his natural skin shall be white or black, or whether he shall shall be white or black, or whether he shall shall be white or black, or whether he shall shall be white or black, or whether he shall shall be white or black, or whether he shall shall be white or black, or whether he shall shall be white or black, or whether he shall shall be white or black, or whether he shall shall be white or black, or whether he shall shall be

system—no intenect, occasion, or control of limitation, it can not choose to move from its Divinely appointed throne on high?

Have each of the wonderful bodies in the great domain of Infinite space no instance, and the great domain of Infinite space no instance, and the space of the space

Where did mankind obtain this wonder-fully exclusive property 'calleg, "Intellect," if it resides only in the brain of his hipsed formation? Is it only combusted in him merely to enable him to bribe legislature, dogmatize refigiour laws, operate Standard Oll monopolies, Beef Trust and such? Oll monopolies, Beef Trust and such? sited, "only man, the biped man—'is sited, "only man, the biped man—'is sited, to the beef man of the beat of the choose between good and evil, of it, in the choose between good and evil, and in the choose between good and evil, and in the con-mercially, or judicially elects, from time to time.

mercatuly, or judiciary elects, from time to time.

Man himself, by comparison, is but an atom. His wonderful movements of bddy, aided by steam and electricity, are but stationary compared with the zig-zag path of a bolt-of lightning.

Is the lightning's bolt endowed with "intellect?" Does it give manifestation of will, or choice, above that of man, when it takes no heed of puny man in its search for shortest and quickest route for a resting place in earth?

Does not man. like the lightning, elec-

est and quickest route for a resting place in earth?

Does not man, like the lightning, electricity, the germ, microbe or atom, 'kill or cure, produce health or disease, growth or decay,' of or in all other things in nature that he can lay hold of in the necessities of his limitation?

In the control of the control of the control of the atom does not he atom does not he atom does to the atom can than man does to the atom control of the atom can be atom control of the atom can be at

the atom "causes and season being a system with the season being a sweet or sour," Maybe there are sound as the season being a sweet or sour taste to man it will be sound a sweet or sour taste to man it will be sound as weet or sour taste to man it will be sound as weet or sour taste to man it will be sound as weet or sour taste to man it will be sound as the sound a

"These little fleas,
That do us tease,
Have other fleas to bite 'em;
And, still, these fleas,
Have other fleas,
And so on, ad infinitum."

Just learn to be satisfied with what you re, no matter what it may be, and kings and average was a second or the last th