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NO. 21

#### LOST PERSONALITY.

Emma Rood Tuttle.

(Written for the Banner of Light.) pilgrims lose themselves on the bli

All mortals undertake while flesh en-thralled,
And so completely seem they to have vali-ished

We say, "A dead soul!" looking on ap-palled.

cannot find the treasures birth opeathed them. soning brain, the tender, loving The

heart, well-planned methods, the successful struggles e call life's victories—head, tact, and We

asked robber held up and de

The personality, the mind, the whole; nd human courage weakened, to deny him, But yielded mutely what the brigand

And none could find him; none could ask

him questions, challenge him to give the treasures Nor challenge him to give the treasures back; He left his writhing victim changed, de-

And no sleuth hound could scent his hid-den track.

No law of nature had the brigand broken; In seeing one unfortunate, he saw In sceing one unfortunate, he saw A weakening, over-straining, unprotected Well-minded man, who had not fathome

all unwittingly, had falled in guar is own soul's temple,-life unlocker And in walked that masked robber to de-

stroy it And vanish, with the sad word "Never

Ah no. destroyer! Death thy power has broken; Thou only wrecked the body, not the soul.

soul.
eath is a liberator and a healer
Who rives our chains, restores and makes
us whole.

Tell the glad tidings! make the fettered feel No matter what the chains which cut and

gall, Death is the friend who cries, "Renew their chances, Try life in Heaven! The Earth-life is not all!"

#### Some Important Days.

It is true that there are moments e more meditative than at other This is not always due to external we are times. circumstances, but seem to be evoked by an interior self-relation. There are internal an interior self-relation. Inere are internal molecular causatives, as well as external ones. Growth is said to come from within. This being 30, then it may be of the most importance to keep the interior depart-ments of our anatomy in good healthful condition and proper working order. We

condition and proper working order. We take good care to keep the parts of Ame-chanical apparatus in such working order that the least friction may occur. And possibly we pay very little attention to the machinery of our own physical bodies. We feed the bodies with deleterious substances, often, instead of the essential and helpful loods. We do not consider needs as much as appetites and desires. Humanibeings are perhaps the only animate crestures who of: not select their foods by instinct. Of course the humans have reason, which is greater than instinct. But, do the humans always exercise their reason? If they did, then few mistakes would occur. they did, then few mistakes would occur. By the failure to exercise either instinct or reason, the human will surely be in a de-plorable condition. Too often are they the sufferers of such lack.

Thus, important days of success or fail-Thus, important days of success or fail-ure are made. Hence, all days are import-ant ones; and the responsibility of every day and moment is far in advance of all theories with regard to having mistakes atomed for. When all people realize that their mistakes are leaving positive influ-ences and effects that must be worked out instead of being walled away by an atomente suffered by another, they will be more careful of their fleeds; and to know that thoughts and desires also leave these lasting and effective results, will add the conscious knowledge of responsibility that doctrinaires of the past have failed to teach-but has been taught by the modern communicating spirits.

communicating spirits.

Everg day, hour, moment, responsible ones! How replete with a religious force is that doctrine! What has ever been taught that equals its power to influence people to do right? The churchman wants to know what the Spiritualist has, to offer that will take the

that will take the place of the doctrine of the saving grace given by the atonement? We reply with positiveness: Responsibility. That is the process of nature with all other animate and inanimate forms. Then, why not with the human? Being the way of nature, it must be God's west. When way of nature, it must be God's way! Why suppose that God has one way for all forn suppose that God has one way for all forms except the human, and a special one for the latter? Such doctrine has been dogmatic, and without warrant in either fact, logic of revelation. The truth of an universal law in nature is revealed now, and the harmony of God's universe is established. ished.

Thus our days have become in Thus our days have become important ones! Every day a holy one! With this comprehension you will not fear to do wrong only on Sunday, or whatever day you observe as a sabbath day. Too many people feel a freedom given by the atonepeople ited a freedom given by the atome-ment, and by the lack of holiness of other days than the sabbath ones. Thus a seem-ing license to evil has been given by the priests who have taught such permicious doctrine. It is high time to develop responsibility! here doctrine. It responsibility! hel. These brief reflections are caused by

finding a letter written by my mother some years ago, in response to one from me to her on my twenty-first birthday. The ad-monitions of that day, and the loving immonitions of that day, and the loving im-pulse, have lasted these years and borne their fruitage of help that will last into the great beyond. The birth of that day of independent manhood made an important day. And instead of it making me more independent of mother, had drawn me more emphysically to hee fee-independent. emphatically to her for guidance: creating emphatically to her for guidance; creating a more reciprocal relationship than had previously been established. To get away from parental help and guidance seems to be an oft expressed desire of the youth. I deplore such tendency in either youth or

It is often witnessed that parents who

adult.

It is often witnessed that parents who have toiled to create an estate, and having deeded the same to children, have been forced out upon charity or to the poor house. These heartless ones have said: "We cannot be bothered with their care." There will be no vicariogs atonement for such heartlessness. Their souls will cry aloud in agony some day for the love they denied! The law of recompense is absolate: "As ye sow, so shall ye resp."

The birthday of each person was sin important day, and its-anniversary should always be observed. "Mp? For spiritual purposes. Some people often curse the day they were born. They have been unfortunates by either or, both heredity or opportunity. Well, what of it? Have they sought to overcome the difficulties and entailments? You say, perhaps, that they cannot; but I say they can! And every force in nature offers help 16 do so. It we have been too blind to discover the remedy, etc. It was not been too blind to discover the remedy. have been too blind to discover the remedy, let us not blame God and nature; for these benefic powers have established laws by which all evil may be overcome. And there

which all evil may be overcome. And there is no power to entail forever that we shall continue in either sin, ignorance, weakness, disease or death. There will be a resurrection from each and all of these. Why not commence now? That seems to be the matural and Godly way.

Let us be thankful that we have been born; because an eternity of activity and growth is before us. If we have deplored our birth and failed to tirm our best thought to mother on that anniversary date of her travail, when love sprang with divine impulse from her soul to welcome the off-spring, that her spirit and soul had endowed and divine low would consecrate, then let spring that her spirit and sout had endowed and divine low would consecrate, then let us do so at the next recurrence of that period of time. Suppose that she did make mistakes, or that we were an accident of loving fusts; we are none the less a child

of divine law, and an heir of trustful love. We must not blame our parents too severely for mistakes and bad results, for the verely for mistakes and had results, for the law of heredity has been taboned by polite society, and should have been a domestic and social study—and the youth, especially, prepared for parentage. Grand will be the era when the sexes shall fully understand the law of human propagation, and hereditary influences incident thereto. It will be an important day for all when the physiological laws of being shall be a family study, and as well included in the curriculum of secular schools. Parents will not then have so much to grive for on earth then have so much to grieve for on earth and in spirit life, in the discovery of evil in their offspring. Many parents wonder at the evil in their children, and could pos-sibly trace it to pre-natal causes, as well as to post-natal associations. We try to whip the devil out of our children, instead of whipping the evil out of ourselves before the child it conceived. The day of birth-right is an important day; and that day may long ante-date the birth-day. But. being born, we must study the heredita neing norm, we must study the heredita-ments we possess and strive to eradicate the evil. The person is indeed a poor weak-ling who succumbs to every temptation of desire or inclination. A little of self-denial is good if often employed, whether deemed necessary or not. Thus on our birth-day anniversary, if at no other time, let us communicate with our souls, and also send loving thoughts to mother especially—and to father also. If they are in spirit-life, then they may be yet more able to assist us, and we may be of great help to them, for their omissions and commissions will be more potent and either bring sorrow or be more potent and either bring sorrow or joy to their souls. We can help them, and better obtain their hielp by love tokens and good\_xords, even as the letter before me from my mother in earth-life says I sent on the date I reached the age of legal minnhood. That letter draws us together at the present recurrence of the birth-date. Thus the spiritual law of life enables our rapport, and to mutually be helpful. Hence, it is now an important day for me to engage in meditation.

The natal day of our country has also

in meditation.

The natal day of our country has also just passed, and its lessons to the youth have been strongly welded into their consciousness. It will ever be an important date to stir patriotism and to give tribute to the brave men who fought for human to althe brave men who lought for human freedom. Tributes to the brave and true in spirit are not lost on the desert air, for the vibratory forces of the universe permit their reception in the soul-land. All good or evil thoughts and deeds, more than likely, are waited to the conscious spirits of our loved, and to the hosts in general. Commemorative occasions are not wasted; neither are flowers useless tributes. Our lives will all be better when the day dawns that all shall know spirits are witnesses of our thoughts and deeds

Another important day is the wedding Was it the day when we united our selves in love for life's duties and soul har selves in love for life's duties and soul har-mony, or for worldly and sensuous pur-poses? Have we made its anniversary as joyful as the original day? Have good will and mutual helpfulness marked the career of our wedded life? O, if peace, harmony of our wedded life? O, if peace, harmony and joy could mark the pathway of every wedded couple! We would then have happy homes and very little crime to blot our civilization. Crimes and miseries are usually traceable to home conditions. Saloons and profuels thrive on home miseries. The wedding anniversary should be made a spiritual occasion, then, as well as any sabbath ever invented by men. Indeed, these occasions need to occasion. these occasions near to our heart interest, are the ones to create for us the supreme joys and benefactions of life. We cannot thrive, nor be useful, unless energized by love, which, in itself, is the divine principle of life. Then true justice, mercy and char

All of this talk has been caused by the recurrence of these three occasions in suc-cessive days for me to observe and medi-

tate upon.

The national birth-day was July 4th.

My wedding day was July 5th.

My birth-day was July 6th.

Hence, I have quite an occasion to celebrate each year, and on this anniversary am meditating whether I have been a help ful citizen, a true humanitarian, a lov-and helpful husband, and a true and fai

and neipius nusband, and a true and faith-ful son.

Children do not bless the lives of my wife and self. We have made all humanity wife and self. We have made all humanity our children, or our brothers, and sisters. As the turn has been made down the tide of earthly years, we are reflective of our acts and career. Would we change destiny and have our lives subservient to mammon and popular religion? Our minds and souls answer, No! We have not been as worfeld as we become the control of the property of the pr souts answer, No: We have not been as useful as we hoped to be; nor have we had the helping hands that in youth we dreamed of obtaining; we have struggled—but, we have done some good and we trust no harm. Looking back, we feel that the same impulse actuates us today; hence we renew our pledges to the spirits who have served us faithfully, to toil on, until called to the larger sphere of activity that begins to dawn as a promise to be realized before nany more anniversaries we now commem orate shall have come and gone.

We are satisfied with the truths of Spir-We are satisfied with the truths of Spir-itualism!. We are glad to have been advo-cates of its joys and revelations! We shall pass on later fully satisfied that the true way flas been revealed. As my mother sent the statement to me from her deathbed: "My son, Spiritualism is the one great panacea of this hour, and the ministration of the spirits my supreme comforter." 50 trust to make that event a testimony of the truth, as my life has testified.

May good spirits lead each and all to oals of peace and utility

But, better than all help, may each and all become self-responsible and strongly endowed with will-power to do right and achieve good! Thus we will achieve and observe many important days. Fraternally,

George W. Kates

Thornton, Pa

The Study of Reincarnation. Paul de Gou

(A POSTHUMOUS PUBLICATION )

(A POSTRIMOUS PUBLICATION.)

[Our esteemed friend wrote us of this paper using the following language, "I write this in prevision of my transition, which I believe near," having a tranged for the property of the property o

I am not a Theosophist, but as true a Spiritualist as any in the land, yet I expect to be denounced by my brother-Spiritualists because I defend Reincarnation. I will do so because I am neither afraid nor ashamed to say what I believe to be the truth. A Spiritualist may believe in the plurality of of Theosophy, even regarding the teachings of Theosophy, even regarding the theory of Reincarnation. A grain of truth is to be found in every religious or philosophical system-a diamond, set more or less artistisystem—a diamond, set more or less artisti-cally—it is the precious gene we care for, not the setting for which we have no use. Do I claim that I possess the absolute, whole truth? Assuredly not; nor can any man. When Pilate asked the Nazarene, "What is truth?" Jesus made no answer; why? because he could tell Pilate but part of the truth and the state that he Donna could of the truth and even that the Roman governor would not have understood. It has been said, "God is truth," and "All truth is of God," which means that Truth, an attribute of God, is, like God, eternal, infinite: we seek for the truth as we seek for God; our finite mind catches glimpses of

its completeness.

The search for the truth, therefore, should command respect, whatever direction it takes, and we, who complain of the scribblers and preachers who ridicule and denounce. Spiritualism, without investigating its phenomena' or learning something of its philosophy should be the last to limitate

it, our unfolded spirit only will know it in

their intolerance when a question is n hich concerns the future of the soul about which we know but little

I had been many years a Spiritualist be-fore I accepted the theory of reincarnation as true. I had studied it in a perfunctory way, engrossed as I was by the first revelations of spirit communion. I did not reject it, but laid the subject aside for, reject it, but laid the subject assile ion future consideration, as is my invariable practice when my mind does not grasp at once the truth of the proposition. "Try All things, hold fast to that which is good," is sough advice, but we must try thoroughly, we have the party assignment. or hurry into hasty conclusions. One day questioned an advanced Spirit, my trusted guide, as to the truth of reincarnation: "Do not trouble vourself whether you have had not trouble yourselt whether you have mad or will have several earth-experiences," was the Sage's reply; "try, first, to learn the purpose of life; then, draw your own conclusions. Man should never abdicate his right to judge by the light of reason. I wish you to use your own intellect in this search I shall guide you and tell you

To that task I devoted my faculties. I had no pre-conceived opinion; hence my confidence in the result attained. When I had proved to my own satisfaction that Re-incarnation is a logical condition of the Soul's destiny, my guide completed by his teachings the knowledge thus acquired.

FROM WHICH STANDPOINT?

No philosophic study will give reliable results unless the student discards every thought of his own importance: he is not seeking for a confirmation of his 'private views, but for the truth which concerns mankind. It is with philosophy as with science: the scientist who tackles a problem and is not ready to give up his pre-con-ceived opinion if the result is adverse to Well, like the juryman, I may say I have formed no opinion as to the merits of this

The purpose of life? What a problem my guide has set before me! Montaigne, you guide has set before me! Montaigne, you studied self and painted mankind in your matchless Essays; shall I follow your example and seek; the purpose of my poor, obscure life? If I can find that, perhaps my fellow-men my discover that the, purpose of their being is the same, for is it not a defice purpose equally applicable to all?

The lives of men differ widely, I know; but birth and death are the two, knows terms. The lives of men differ widely, I know; but birth and death are the two known terms of the problem of equality, the third is what has puzzled and still puzzles man. What am I? A complex entity—soul, spirit and body—belonging to the genus homo. The earth-world is my home for an

uncertain number of years, and that home is not mine absolutely; I am only a tenant at will. Then, what am I here for? W are my opportunities for making the m of life? What

The world is a wide field, rich for barren for others, Say I am one of the favored few, what will the world give me?

large in the others, Say, I am one of the lavored lew, what will the world give me? I may win honors, fame, fortune; I try to live right, eschewing evil and doing godd as well as I know how. I shall have friends, a family, and, if blessed with good health, I may lead quite a pleasant life. NBut I—that person, rich, famous, loved and envied—must die, and all that the world has given me will vanish when my personality disappears in the grave. Evidently, the acquisition of all those worldly goods could not be the purpose of my life, for, though my physical body—that which my friends knew, that which roted in the exuberance of health and strength—is after death, a thing without name, hideous and repulsive, which the worms pulserize for the benefit of mother earth, my soul is still alive in my aprirtual body and all the still alive in my spiritual body goods of the world avail it not (To be continued.)

God keep us through the common The level stretches white with di When thought is tired, and hands: Their burdens feebly, since they In days of slowly fretting care, Then most we need the strength o

Margaret Sang
Ideals are like stars; you will not s
in touching them with your hands.
like the seafaring man on the des
waters, you choose them as your
and following them, you reach you
tiny.—Carl Schurz.

nowledge of self and life's great law

No man can be forgiven but by and th Contrite confession of the wrong and Payment of the debt—this God requires.

For justice, truth and righteousness Are one-there is no God beside.

Then cease my soul oblations to an angry And now begin to live as God within dictates.

The hope to be redeemed by righteous act Of one outside thyself—vain hope.

Obedience to eternal law is that Which clothes the soul with power divine.

Till then for thee and me there is A Hell-there never can be Heaven.

#### God.

#### James G. Townsend, D. D.

It is a bitter experience, after having been a minister for more than a quarter of a century, to have one's fath in God shaken and crumble. This was my sorrow for a number of years, both, and in this article it is my purpose to give the reasons and the experience which have brought about this return of faths. For may not a sincere disbeller precede belief:

ences which have brought about this return of faith. For may not a sincere disbellet prec.

I have learned, I may frankly say, that to mavel God, to absolutely prove his exist-enc., as the astronomer proves that the earth wheels round the same that the same that the same timely, paradoxical as it may seem, that God's existence is not a reality that may be studied sejentifically: that is, with the metallically continued to the same timely, paradoxical as it may seem, that God's existence is not a reality that may be studied sejentifically: that is, with the metallically: that is, with the metallical timely in the same timely in the s

heavens declare the glory of God." But I am convinced that the glory of God is rather found in the glory of God is rather found in the glory of God is rather found in the glory of the God so intimately near on that he seek the glory of the glory of the God so intimately near on that he seek the glory of the glory of

over the long evolutionary read? There is step in that long fourney when the was not present, even it latent. We came that ideal? What has kept it all he biologic, social, political, incinients igloos life of man? For the moral laws completely crambled in any laws completely crambled in any

"Vanity Fair" has pecharacter, "Becky Shi

she principal character, "Becky Sharpes' without a single redeeming human trait." Becky Sharpes is one-business. This is the severe was one who is all bad. Even in a Thersites there is something to which a mind of the severe was one who is all bad. Even in a Thersites there is something to which a mind of the seven the most very shall full blooming at least one tiny flower of the ideal. Before even the most wicked lies the path to appear the seven the most wicked lies the path to appear the seven the most of the seven the most of the seven the most of the seven the seven the most of the seven the se

belief.

And so gradually I have risen to the faith that the constitution of the universe is essentially sound, that things are making for onstitution of the universe is and, that things are making less, love, and beauty. I have the conception of the infinite in

back to the conception of the infinite meas-ing of human life.

But I make no profession of solving the divine secret. God may have his problems as we have ours. Perhaps we may assist in brinking out the perfect melody and meaning of the world. Perhaps it may be our high for the world. Perhaps it may be our high fortunal negation.

#### Silent Meditations.

The Vestal virgins, guardians of the Sacred Fire, were never in danger of agree of the Sacred Fire, were never in danger of agree of the Sacred Fire, were never in danger of agree of the Sacred Fire, were never in danger of agree of the Sacred Fire, were never in danger of agree of the Sacred Fire of the Sacred Fire

and some by persuasion, suggestion, or hypnotism.

Those held prisoners by the "Dweller on the Threshold" variety try to-destroy their jailer by declaring that all is good to the property of the property of

flesh along the road to freedom and happi-ters.

Those who date to face the dweller, and strip off its disguises, will find its real identity in the simple word—Fear.

Fear is moral, and can be killed. Fear is the father in the belief in good and evil-in purity and impurity, in progression and retrogression, in justice and injustice, in evolution from low to high, in attaining perfection in the future instead of a knowl-edge of the operation of Zeernal Wisdom in the Now. Man, is a coward. His mother lears for him before he is born, Fear, follows him from the cradle to the grave. Man lears public popinon, ignorant of the fact that majorities are slways srong. He fears ham, not considering that

Life is that Law. The lawranters, therefore, are counterfeiters, and of course do not sceept their own coin, they pass it on to foolish people who are yet frightened by the Dweller on the Threshold, Fear.

Souls in fisch are quite willing there shall the an activation of distribution willing there are the sound of the state of affire and the produces poor and indigent people by the millions by giving over franchise of natural resources to a favored few, but each soul hopes and expects to escape the consequences of such conditions. Each soul exchess of such conditions, Each soul exchess of such conditions, Each soul exchess of such conditions, Each soul exchess of the such as a such as a

testation of the Universal Force. Substance, or Essence in a rate of motion that
the concept, glorious sed mighty, swalcas the soul from its sleep he matter, and
it realizes its creative and formative power.
Soul then realizes that it is truly an atribute of Deliy—a hand of the eternal
God pushed forth into the beavens to move
soult and area and systems along their apternal to the standard of the control
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all furnish power to swing Jüpiter across the dial of expression and move the clock work of the universe. Will pain and disease always be necessary in order that the operation of Wisdom may proceed? I do not know. It may be that a complete recognition of the Truth will so change our concept of life and its operations that the action and the reaction of the great Dipannis will cause pleasure instead of pain, and that the teachings of the great Dipannis will cause pleasure instead of pain, and that the teachings of the great Dipannis will cause pleasure instead of pain, and that the teachings of lons of things that trouble makind, were the shadows cast before by coming events. And it may come to pass that we shall comprehend the statement of Emerson,—"We are not here to work, but to be worked upon."

And so at last David will have slain Goliath—the dread Dweller on the threshold of thought who made counterfeit laws, and barriers of illusion to frighten the soul has faded savay like a variath of the night, and thut we "have been transformed by the renewing of our minds."

"Glotia in Excelcis Deo."

#### Spirit Control.

E. J. Bowtell

It might have been better if the word control had never found admission into the vocabulary of Spiritualism. It has caused much misunderstanding and some objectionable practices, affecting and to subjectionable practices, affecting and to subjectionable practices, affecting and to subjectionable practices, affecting and to subject on the subject of the subject of the view of the word is with us, however, and seems likely to stay. The next best thing to its bapishment would be its explanation. If we must retain it, let us at least define it. As commonly used it has two significations; the one highly detrimental to the medium, the other equally benefit of the subject perfectly tree, may be of the highest value. The word is often, although somewhat improperly, used in this sense. Inspiration is a much better term and really covers the ground. Domination by one invisible to mortal eye is at least and really covers the ground. Domination by one invisible to mortal eye is at least and really covers the ground. Domination by one invisible to mortal eye is at least and the subject perfectly used in this sare, Inspiration is a much better term and really covers the ground. Domination by one invisible to mortal eye is at least are good the interior effects are deplorable. The question, "Ess pirit control to be sought and permitted or opposed and rejected?" can scarcely be answered until it is stated which kind of control is meant by the interrogator.

### Spiritualism Near the Pope.

Spiritualism Near the Pope.

Prof. Lapponi, Physician to the Pope, has recently published a large volume entitled critical study.

The doctor condemns Spiritualism, of course, but only for the reason that it does not recognize the Roman Catholic as the only type chrech, and becase he regards it as immoral and dangerous.

But, these objections are conclusions to But, these objections are conclusions to most important than this reasons for condemnation.

He has investigated many phases of Spiritualism. He has seen undeniable cases of levistion and/of materialization.

These experiences have copyinced the cases of levistion and/of materialization.

These experiences have copyinced the dead do cruth to privite of the so-called dead do return to privite and psecons who were dear to them.

This is the important part of it: that a man in his position could have obtained the right to publish such a book. As the writer in "Le Soir," of Brussels, from whom the foregoing account is largely taken, remarks, "And it is autonishing to see the tables tipping so near the Vulcan."

It is the act of an ill-instructed man blame others for his own had condition is the act of one who has begun to be structed, to lay the blame on himself; of one whose instruction is comple meither to blame another 'nor himse

At the anniversary of the Brah n Calcutts, Pandit S. N. Sastri on the causes of India's weaknes ollowing significant paragraphs:

on the causes of India's weakness, had the following significant paragraphs:

First among them are the baneful effects of a perverted Monism (Advantism) viz., that the Creator and the created are identical and an experience of the control of the

of men.

of the prevalent religion. The predominant note in Hindu religion is antisocial intendency of the prevalent religion. The predominant note in Hindu religion is antisocialism. The Hindu devotees used to think that spiritual culture was not possible in society. If any one wanted to cultivate higher life, resounce the world and resort to the forest. The inevitable effect of this was the control of the con

special to be a superaction.

Spirit obsession is nothing more or less than constant, relemtless spirit control. Let all mediantistic persons of either sex than constant, relemtless spirit control. Let all mediantistic persons of either sex than constant, relemtless spirit control. Let all mediantistic persons of either sex than constant, relemtless spirit control. Let all mediantistic persons of either sex than constant, relemtless spirit control. The spirits and mortal spirits and mortals. The spirits and mortals and privileges, some are born to rule and some to terre. Women must remain permanently under the servitude of men, the Sudra's must be the saves of the Brahmans. Manu says that women have no separate religious rife or duty. The Vedas must not be repeated Even if the hubband be a formand of the control of their spirits and mortals. The the saves of the Brahmans. Manu says that women have no separate religious rife or duty. The Vedas must not be repeated Even if the hubband be a formal spirit spirit some of the spirit sp

parts. In Southern India there are whole comminities who are treated worse that beasts. A man must be made of stone, who can withhold tears when he thinks of the condition of these people. So many souis these children of God—are not allowed the opportunity to develop. And ultimately the nation is the greatest of losers. If these men and women were allowed to develop themselves they would have added to the strength of the nation. Such is the condition of our country.

#### A Spiritualist's Plea.

Mr. Editor: In your issue of Dec. 30 is an editorial entitled "The Banner and Medums," which gave me some distress on reading. I have read the "Banner" with slight exceptions since its first issue to the present stime. And, aken a hogether, it is the state of the present stime. And, aken a hogether, it is a state of the continuity of life, and of the commanion of spirits. Some of us might claim we could run a paper better than the editor himself, and so we could in this way; Each person can speak for himself better than another can speak for him of knowledge it is our duty to fill that gap if we can, and to the best of our ability, nor wait for the editor to do it.

speak for him. "And if we find a gap in the transmission of knowledge it is our duty to fill that gap if we can, and to the best of our ability, nor wait for the editor to do it all and then blame him for not doing it.

I have trife to fill my place through the public press and otherwise, as a teacher of And during all that time I have not uttered one word of fault against the management of the paper I wrote to, and am glad to be able to acknowledge fair treatment at the hands of each.

It seemed that my work was to explained the paper I wrote to, and am glad to be able to acknowledge fair treatment at the hands of each.

It seemed that my work was to explained the philosophy of lifton to have been determined the philosophy and the sweet effects that might be obtained therefrom through our emotional nature.

The philosophy of lifton to hat philosophy and the sweet effects that might be obtained therefrom through our emotional nature.

The philosophy of lifton to hat philosophy and should serve as a basis for all theories of practice, but cannot well be the first lesson learned. Phenomenou leasts to the stone of the stone of the philosophy of the philosophy and the sweet effects that might be obtained therefrom through our emotional nature. The philosophy of lift and the philosophy and the sweet effects that might be obtained therefrom through our stone of the first lesson learned. Phenomenou leasts to the first lesson learned. Phenomenou leasts to the stone of the first lesson learned men say "I am done with phenomena, I don't need its help." That is supported to the stone of the stone of the stone of the surface of the stone of the stone of the surface of t

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### Spirit Control.

The subject of "Spirit Control" is a very

Spirit Control.

The subject of "Spirit Control" is a very important one as too many mediums are being held captive by spirits who often, abuse their power either to gratify their own desire or to domineer their confiding subjects in the most trifling matters.

A note of warming should be sounded to the danger lurks in becoming too negative to spirit control or influence, and in unconditionally, surrendering body and soul to an unknown and invisible power.

Spirit control is based upon the law of hypnoism to which we are all more or less subject upon this plane of life. Just as careful as, we are in avoiding the control. Spirit control. Spirit control. Spirit control.

Spirit obsession is nothing more or less than constant, relentless spirit control.

Let all medaministic persons of either sex be very careful in submitting to spirit control. Try the spirits and demand rigid persons the spirit control. Try the spirits and demand rigid persons spirit control. Try the spirits and demand rigid persons should be held sacred and the wise helpers on the other side are trying to uplift those, who have permitted the use of their organisms, to a higher plane of thinking and living. The word "control" is objectionable to mind and should be avoided as much as possible. The use and abuse of spirit power will either result in untold blessings to the cause of humanity or it will contribute to the misery, the heart pangs and the wetchedness of undeveloped earthy conditions. Which shall it be?

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The extraordinary merits of "The Wisdom of Passion are the copiousness of human insight and content in the way of fact and reference with which the book is crammed its main thesis I agree with.—Prof. William Land.

I am somewhat familiar with the tendency in modern thought to give primary place to feeling nowth James "Will to Believe," with Ward's social state of the Will of the William of the Will

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BOSTON, SATURDAY, JULY 14, 1906

UED EVERY WEDNESDAY APPERIOON AT 4 FOR THE WEEK ENDING AT DATE.

E stered at the Post-Office, Boston, Mass., as Second-Cla

### Spiritualism and the Law.

Hon. Charles R. Schirm

NUMBER SEVEN.

The contest over the will of Alexander McIlroy, late of Philadelphia, which was decided in 1903, is still fresh in the minds of those who keep in touch with matters affecting Solitosaliem.

affecting Spiritualism.

This case is entitled Buchanan vs. Pierie This case is entitled butchand vs. Tetrus, and is recorded in 205 Pa. St., 123. The married daughter of the decedent was the contestant. She was not in sympathy with her father's belief in Spiritualism and she tried to get him to give it up. Their discussions on the subject, very naturally, [36] cussions on the subject, very naturally, Igd to a straining of their friendly relations. She was left a fiberal annuity but she was not satisfied because a large sum had been given to erect a building to be called Mc-liroy Hall and to be devoted to the interest if Scientific and the strain of t

Spiritualism.

It was claimed that the delusion to which It was daimed that the delusion to which he was subject was an unfounded distrust of his daughter. But the Court found sufficient reason for denying the validity of that spe-cious charge in the manner in which the daughter attempted arbitrarily to interfere with her father's freedom of thought. The opinion of the Court has nothing very strikopinion of the Court has nothing very strik-ing in it; the case was too plain and the doctrine laid down follows the general doc-

trine. The will was sustained.
Judge Potter, however, took occasion to
say in this case:

say in this case:

"Believing as I do, that thele manifestations (meaning the spiritual uphnifestations testified to in this case) were correctly described by Vice-Chancellor, Giffordon, which was a superior of the control of the c

The judge is to be commended for his impartiality, but it was rather a late day for

The judge is to be commended for his impariality, but it was rather a late day for him, by the expression of his private opinion, to take a fling at the manifestations of Spiritualism which are vouched for and believed in by as able and intellectual men as ever sat on the Bench from which Judge Potter delivered his opinion.

In the case of Robinson ys. Adams, 62 Mer. \$95, decided 1874, we discover to 'a narked degree the prejudice of the connel for the contestant and the attempt to play apon the religious opinions of the Court. Without going into details, the salient latest are these: The greed of a new son-in-law. His taking in his name a deed for property which he had agreed with his mother-in-law should be 'placed in her danghter's name, the mother-in-law paying the larger part of the consideration. His conduct led

his mother-in-law to distrust him. Scheequently she becomes a believer in Spiritual-ism and thereby incurs the displeasure both of her daughter and her son-in-law. They treat the old lady with discourtesy. The son-in-law's treatment of her shocks her refined sensibilities. When the mother-in-law makes her will, she gives a life interest in her property to hee daughter with the remainder to her children living at the time of her daughter's doubt, then the property is to got to the restant's nown sister and brottler-thost cutting out the son-in-law, except to the extent-that he might share the life interest of the wife. When the old lady died her daughter contexted the will on the ground that she was instane on the subject of Spiritualism; but neither the Court below nor the Court above agreed with the below nor the Court above agreed with the noble daughter, the honorable son-in-law and the Christian counsel.

I will quote here from the argument

I will quote here from the argument of counsel:

"Such a Court (as the one addressed) will not ask a jary, whether the universal philosophy is true, which teaches us that there is a great guil betwist the dead and the living, 'so that they which would pass hence, cannot; neither can they pass to us that would come from thence;' nor whether 'the spirit of man goeth upward' and has no longer have any anticipation in the affaire that departed spirits can invest the bodies of the living, whether such spirits are as pure and holy as Milton's angels, or as hidcons and fennish as Dante's devils."

"But this Court, we confidently trust, on the other hand, acting in harmony with that other Christian court, speaking for the living the spirits are as the selection of the living as well as vice-Chancellor, Gifford, will judicially declare, that this system of Spiritualism, as it was believed and acted upon by the testatrix, 'is mischievous nonsense, well calculated, on the one hand, to delude the vain, the weak, the foolish and the superstitions; and on the other, to assist the projects of the needy and of the adventurer; and that and plain sense enough, to forbid and prevent the retention of any acquisitions obtained through its sid."

Here the counsel for the contestant cites

Here the counsel for the confestant cites Here the counsel for the contestant cites Lyons vs. Home, 6 Eq. cases L. R. 665, devided in 1808, as "That other Christian Court speaking for the British nation." The language contained within the single quotation marks in the last paragraph, is taken verbatim from the case cited, and in commenting, upon it in their arcument, the nting upon it in their argument, the

commenting upon it in their argument, the contestant's counsel says: "This is not only good logic and sound sense, but good orthodox Christianity also."

The case of Lyon vs. Home, cited above, was clearly a rage of the exercise of undue influence by a pretended medium. The case was instituted to set aside the gifts made to him.

The facts are these: Mrs. Lyon, a widow aged seventy-five years, within a few days after first seeing Home, who claimed to be a spiritual medium, was induced, from her belief that she was fulfilling the wishes of benet that she was lithning the wishes of her deceased husband, which wishes were conveyed to her through the medium of Home, to adopt him as her son and trans-fer 24,000 pounds sterling to him; to make her will in his favor; afterwards to give him a further sum of 6,000 pounds; and also 20 settle upon him, subject to her life interest, the reversion of 30,000 pounds. These gifts were made without consideration and without power of revocation.

Under these circumstances, it is perhaps pardonable in the Court, which disclaimed all knowledge of Spiritualism, for making the severe strictures upon Spiritualism as it was presented to him in the case. The gifts were revoked.

were revoked.

In the case of Orchardson vs. Cofield,
171 Ill. 30, decided 1838, we have another
instance of a professed medium imposing
upon an old woman apparently to get hold
of her property. Mrs. M., a widow, at an of her property. Mrs. M., a widow, at an extreme old age and suffering from an incurable disease, married Orchardson, the professed medium. He succeeded in getting her tob-giver that he possessed wonderful powers; as a result of which, she addressed him as the "Son of Wisdom," became his bride and made her will in his favor.

A part of the opinion of the Court is as follows:

"Belief in Spigitualism is not proof of in-sanity, but if, through that belief, one is led into the deducion that mother is a god,— a Christ,—or gitted with powers and facul-ties belonging only to superior persons, the believer of the delusion is insane on that subject, and if he is prompted to make a will by that delusion, his will can not be maintained."

maintained."

This case was distinguished from Whipple vs. Eddy, for, Ill. 114. It seems to me that the Court, erred in designating as a delusion, the belief that some persons are gitted with extraordinary powers and faculties. Every intelligent and experience Spiritualist knows that there are superior persons—superior, because of wonderful spiritual gilts or faculties. I think it should have been sufficient to have said, that whether Orchardson possessed these gifts or not, he succeeded in making the testatix believe

he gained dominion over her mind The will, of course, in this case aside, as it should have been. (To be continued.)

The Conduct of Circles.

M. A. (Oron).

There have been few workers in Spirit ualism who, as mediums or teachers, have rendered more valuable services to the Cause than the scholarly, reverent and level-headed, Stainton Moses, who worked largely under the pen-name of "M. A. (Oxon)."

(Oxon)."

We have seen nothing more practical or more sound than his advice in the conduct of circles whice, our contemporary "Light" (London) runs under this head as "Advice to Inquirers." We reproduce for any benefit it may bring to our readers.

to Inquires." We reproduce for any benefit it may bring to our readers.

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an infroduction to some experienced Spiritualism is to missing good faith you can rely, ask him for advice; and if he is holding private see how to conduct seances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any casé, you must rely chiefly on experiences in your own fiends, all strangers being excluded.

Form a circle of from four to eight person your own friends, all strangers being excluded. Form a circle of from four to eight person your own friends, all strangers being excluded. Form a circle of from four to eight person your own friends, all strangers being excluded. The form a circle of from four to eight person your own friends, all strangers being excluded. The form a circle of from four to eight person your own friends, all strangers being excluded. The form a circle of from four to eight person your own friends, and person of the hands fast upon its upper surface. The hands of each though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or arcument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will extend the continue of the conversation flags, music is a great help. If it he agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anothing occurs. If after such a trial you will fail, form a fresh cruitervals, before anothing occurs. If after such a trial you will fail, form a fresh cruitervals, before anothing occurs. If the movement will certime if your hands are held over, but not in contact with, it: Do not, however, try this until the movement will certime if your ha

When you think that the time has come et someone take command of the circle let someone jake command of the circle and act as spokersame. Explain to the un-seen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several eletters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or un-certainty.

convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be which of the company is the continuous content of the content of

is one that might disconcert an inexperi-enced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe every-Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everywhere the light of Reason and the light of Reason and the light of Reason with a second light of the light of the light of the light of human folly, vanily, and error; and this lies nearer to the surface than that which is wise and good. Distruct the free use of great names. Never for a moment abandon, the use of your reason. Do not enter into a very leady to result the light of the light

Now the "Pure Pood" bill has become a law, perhaps prudence will spare us photo-graph stationery from the sausage and ice cream makers.

"He does right who does his best."

Queen Money.

The scene is taid in the office of a high suthority in a great railroad corporation. The signature of the official is necessary for the completion of a variety of papers and documents. It is a physical impossibility for him to study each paper before affixing his signature. He is obliged to leave much to the capabilities of his assistant and give his required signature of the same of the control of the same sistant and give his required signature on

faith. He is about to sign when the assistant suggests that he may like to examine the paper first, giving in an undertone some reason for thinking so, when these words are heard from the great man's lips, "Oh, it is a voucher! I thought is was an affi-

Somehow we cannot get away from the words, and we wonder if this open estimate of values does not furnish the key to much that goes under the name of Modern Civ-

An affidavit from its very nature include An affidavit from its very nature includes an official oath involving the possibilities of perjury. Yet, here is a thoroughly informed ann of affairs recognizing a matter of grave importance when his signature in-volves the transfer of property, but willing to take a risk on an affidavit.

To those of us who see nothing in a dol-To those of us who see nothing in a dol-lar but a means by which we can further the movements we consider of value in the world's spiritual problems, considered on a plane where the dollar's power is a factor, there is little danger of our becoming misers. But we wonder if dollars haven't too great a place in our estimates, after all

#### Old South Historical Lectures.

The summer course for young people The summer coase for young people, known as the Mary Hemenway course, the idea and the foundation of the work coming from the late Mary Hemenway, this year will begin at the Old South Meeting House on Wednesday afternoon of this week, and continue on following Wednesdays until Aug. 20. Free tickets for the course and all information are supplied to course and all information are supplied to persons under twenty years of age on their application by mail to directors of the Old South work, at the meeting house, and complying with conditions to be learned there. Tickets are sold to adults at \$1.50 for the course. The subjects and lectures for this year are as follows: "Sir Walter Positions of the Course of the for this year are as follows: "Sir Watter Raleigh and the Effort at Roanoke," Mr. Edwin D. Mead: "Capt. John Smith and the Jamestown Settlement," Prof. Marshall L. Perrin; "New Amsterdam and the Old Dutch Towns on the Hudson," Mr. James P. Munroc; "The New England Colonies and Their Education" He Rev. W. F. and Their Federation," the Rev. W. E. Barton; "The Two Lord Baltimores and the Founding of Maryland," the Rev. Everett D. Burr; "William Penn and the Barton; "The Two Lord Baltimores and the Founding of Maryland," the Rev. Everett D. Burr: "William Penn and the Quakers at Philadelphia," the Rev. George Hodges; "The Story of the Carolinas and Georgia," Mr. Albert Perry Walker, "Franklin's Plan of Union in 1754, and the Centinental Congress, in 1774." Mr. John C. S. Andrew.

#### Personal Psychological Study.

In "Now" for June, the able editor Henry Harrison Brown, gives us, under the above title, a glance at the "Now" philos-ophy "under fire," in the following para-

above title, a glance at the "Now" philosophy "under fre," in the following paragraphs:

"The morning of April 18th, I was awais-ened undenly by a shock more severe than usual and realized that the suddenness had caused some fear in me. I immediately affirmed 'Paese, and grew quiet. As the shocks became more violent and I realized the possibility of danger, instinctively I said to myself, 'God is Love and in' his Love I safely dwell.' I declared that not be a subject of the possibility of danger, instinctively I said to myself, 'God is Love and in' his Love I safely dwell.' I declared that not be a subject of the possibility of danger, instinctively I had the effect of making me perfectly self-possessed and I watched with interest the péculiar motion of the bed, which seemed to move in every possible direction at the same time. Afterwards I remembered that Mr. Chappells sat up in bed and, as if he was, driving a, span of spirited as the was, driving a, span of spirited and the same time. Afterwards I remembered that Mr. Chappell sat up in bed and, as if he was, driving a, span of spirited with the same time. Afterwards I remembered that Mr. Chappell sate with the same time. Afterwards I remembered that Mr. Henry, I think we had better get up.' I then noticed for the first time that the room was in disorder, bookcase and plotures strewing the floor. I hid been protected by a heavy gubintered chair that exceeding to the next floor, we found the whole household gathered there calmy discussing the situation. Mr. Chappell said: Now for first,' and at once, proceeded to shut off the gas and electricity, and soon he and Mr. Hutchins began to warn the neighborhood against them. Some one and Mr. Hutchins began to warn the neighborhood against them. Some one and Mr. Hutchins began to warn the neighborhood against them. Some one of the said and the said of the said of

Henry Harrison Brown and "Now" are still singing, "From all Life's Grapes I Press Sweet Wine," although the loss from fire and the general mix-up after the earth-quake was very trying. The brave assu-ance with which Messra. Brown and Chappell put their philosop denced in the June is his own work

denced in the June sque. Let Mr., arown fell it in his own words?

"April 18th, tyth and aoth the city was in flames. On the 22d Mr. Chappell discovered a little printing office with a fost press, and consulting with the printer learned that he was ready for a job as soon as he righted his office, which was considerably shaken up. Consulting me, we decided to get out a little "Now" and that afternoon he made the contract. The next the 23th received the printed matter in our office. It was mailed as soon as the Post-office would receive second-class matter, but was returned to us that we might upon each copy write "Second-class matter, but was returned to us that we might upon each copy write "Second-class matter," for otherwise, owing to the way it was folded, postmatters receiving would not understand it. It thus goes down to history as the first require publication issued in San Prancisco after the fire, and we believe our but the standard of the cents can be upon a polication."

If there is a priest or preacher who knows them better than any other perhaps Rev. Father Thomas J. Ducey is that one. Hasn't he read a lesson for us all at this

Replying to a request from a great Daily for an expression on the White-Thaw case these are his reported words:

these are his reported words:

The Thaw case is one of the most appalling tragedies occurring within my memory. I have very strong views about it, but from my viewpoint, as a priest of the Catholic Church. I think the expression of my opinion at the present time would be a violation of the charty.

I would have of the living, and as a minister of religion I do not think that it is my privilege to wound the feelings of the imnoment and respected relatives of the dead and the living when their hearts are bleeding with agony and a most despairing grief.

Later, when the case is passed upon by a tribunal of the law, I will be free to review the case.

the case,
I knew Mr. White very well, but I will I knew Mr. White very well, but I will not express my opinion of his life at the present time. I know and respect his family and his widow. They are people eminently respected, of the best social position and warmly regarded by all who know them. Even if they were strangers to me you can readily see that my duty as a minister of religion would be to comfort them. as I would be obliged to comfort the mother and relatives of the accused man, who are strangers of the strangers of the respective o

Float ever so smoothly with the currents of easy morals and false values, the hour comes when nothing will save from the whirlpool of consequence but a vigorous turn at the oars.

After we have offered everything we could reach, exposed our future, and the future of our loved ones, and stood facing the fact that proper funds, then only thing needed—are lacking, then we feel the power of money and it seems necessary. And in enterprises entailing rent, labor, sustemance of the employed, it is necessary. But this has nothing to do with extravagant expenditure of money as a necessity for happiness.

or happiness.

Yet, isn't this the delusion of the age?

If there is one thing of value which we can, to everlasting, take 'out of the slimy mess that has been flung before an abused public by a pistol shot in a New York roof garden, it is the valuelessness of extrava-gance as a producer of happiness.

Mrs. Alexander Caird and Mrs. Mamie Helyett close their immediate work in Boston before going to the western camps with two open circles in Banner of Light Building on Sunday, July 15, at 2.30 and 7.30 p.

That the Death Penalty does not deter is emphatically illustrated by the revolting sight of great Massachusetts surrounding a human and shoving him into the death chair—the second one killed thus within a

If you are not satisfied with seeing your It you are not satisfied with seeing your State drive these people into death whom they declare are unfit to live, look tolit, get into the work and send a ptoposition for repeal of the Death Penalty law, up to the anxious politician, whose buzz is already heard in the air.

By the way, how does the Prohibition candidate for gubernatorial honors stand on the Death Penalty question?

Tis a craven heart will borrow The axe of another to clear his way, And that generous one delay."

6

#### Morris Pratt Institute.

of God, an impression which absolutely unfits one for being a teacher of the higher
truth.

Comparative Religion:—This school
takes up the study of Comparative Religion
and shows, from the light of Archaeology
and shows from the light of Archaeology
cach religion fills, how it originated, how
one grew out of another, how each was believed to be divine and its books sacred,
and how each will finally pass away and be
superseded by higher truth. But other
schools, as a rile, are dumb on this subschools, as a rile, are dumb on the subschools, as a rile, are dumb on this subschools, as a rile, are dumb on this subton the history of the three the subagainst science and of the per-secution and
even tortures it inflicted on scientists. It
tells us that "Christian Theology put back
the intellectual development of Europe 1300
years." No other school in this land
teaches such history. Public sentiment is
such that the will not allow any history to be
regard to the career of the Christian
church.

Rhetoric and Logic:—One might sup-

This sechool possesses, for all students with progressive minds, advantages not found in other institutions of learning. It stands for the truths of Spiritualism and for the defence of its rights; for the unfoldment of mediumship and an understanding of its laws. Other schools leave the impression on the mind of a graduate that Christiantly, religion. Spiritualism is either openly denied-or sleently ignored. To panetic emied-or silently ignored. To panetic mediumship is to invite social ostracism for the pupil and eventual dismissal for the teacher. And we are all aware there is no surre way to kill one's convictions than to all the properties of the pupil and eventual dismissal for the teacher. And we are all aware there is no surre way to kill one's convictions than to all the properties of the pupil and eventual dismissal for the teacher. And we are all aware there is no surre way to kill one's convictions than to all the properties of the pupil and the pupil and the properties of the pupil and t

A. J. Weaver, Principal. Morris Pratt Institute, Whitewater, Miel

### Camp Aotes.

Camp Jotes.

Camp Pogress, Mowerland Park, Upper regard to the career of the Christian church.

Rhetoric and Logic:—One might suppose that such as attudy as thetoric or logic and the care of the car that Mrs. Mabel R. Witham will be present mext Sunday.

Lake Pleasant, Mass.—July 4th witnessed one of the most successful celebrations ever to me the feetivities. A large number of clairvoyants are located here among whom are Mrs. E. M. Shirley, Dr. C. L. Wills, Mrs. Alice Wilkins, Hattie C. Mason, Mrs. J. J. Fremott and Mrs. Richmaus. Judge Dailey is building a new cottage on Broadway. Director Douglass', gavee cottage on Lyman St. is one of the librations on the tage on Montague St. is a beauty. Last Sunday Miss Elizabeth Harlow gave address in the Temple to a large and appreciative audience. In addition to Miss Hárlow, an address on Socialism was given by Prof. S. C. Roberts and a very fine concert program was rendered in the alternoop. The concert program was rendered in the alternoop. The concert program was rendered in the alternoop. In the concert program was rendered and the concert propram was the concert program was rendered and the alternoop. In the summer of the concert program was rendered and the alternoop. The concert program was rendered in the alternoop. The concert program was rendered in the alternoop. The concert program was rendered in the alternoop on the concert program was rendered in the alternoop. The concert program was rendered in the alternoop on the concert program was rendered in the alternoop. The concert program was rendered in the alternoop on the concert program was rendered in the alternoop on the concert propram with the program was rendered in the alternoop on the concert proposed to the concert program was rendered in the alternoop of the concert program was rendered in the alternoop of the concert program was rendered in the alternoop of the concert program was rendered in the alternoop of the concert program was rendered in the alternoop of the concert program was rendered in the alternoop of the concert program was rendered in the alternoop of the concert program was rendered in the alternoop of the concert program was rendered in the alternoop of the concert program w

school is progressive and not conservative. This school is the remedy for a petrified mind.

Evolution:—One of the prominent branches taught in the course at this school is Evolution as set forth by Darwin and his Evolution as set forth by Darwin and his Evolution as set forth by Darwin and his proper work can be done for truth in this age, by any one ignorant of this subject; and see, we want to be found as a study in the schools of this country-until one enters college, and even there only in a moderated form by lectures under the general head of biology.

Oratory—Another important branch is oratory, which runs through the whole two years' course in this school, but which is not generally taught in schools except per he schools of his city till this year and then, only because of the fast growing influence of Mrs. Niver, teacher of oratory in this school. The teachers of the city came to her for instruction which led the school authorities to have a teacher of the city came to her for instruction which led the school authorities to have a teacher of the city came to her for instruction which led the school authorities to have a teacher of the city came to her for instruction which led the school authorities to have a teacher of the city came to her for instruction which led the school authorities to have a teacher of the city came to her for instruction which led the school authorities to have a teacher of the city came to her for instruction which led the school authorities to have a teacher of the city came to her for instruction which for any special common. English branches but it is also teaching. It does not fit one to be a law-into the services of the common in the appropriate of the schools are specified.

Mrs. Katee gave messages in her usual pleasing manner. After the Lyceum seeds of from 1 to 2 p. m. services opened with a conference meeting, in which Frank E. Luce and Thomas M. Locke took part. An invocation was given by Mrs. G. W. Kates and Mr. Kates gave a very able address on "The Signs of the Times." This control of the times. The signs of the Times. The control of the times of the times of the times of the times of the times. The times of the times

#### Onset.

Onsiet.

Dr. Andrew Jacksonset, which adds a spending a week at Onset, which adds a The "First Spiritualist Church" is holding regular Sauday evening meetings. Mr. Wiggin Mill preach July 15.

Dr. Oliver Thomas Newcomb, a very fine trance medium and healer, is located at Harris Manor. Mrs. Carrie Pratt, one of the best psychometrists in the world, is located at same place. Tr. George A. Fuller is Capt. Geo. Melville Boynton and wife. Capt. Boynton is the son of Mrs. Fuller. He has spent many years in exploration work in South America, and also several years on the European continent. They are making hots of friends here.

work in South America, and also several ears on the European continent. They are naking hosts of friends here. Dr. C. D. King, formerly of Brockton, ow resides the year round at Onset. He salways busy, for he is one of our best lairvoyant and magnetic headers.

The Association office is now open normings.

clairvoyant and magnetic neavers.

The Association office is now open mornings.

The dances in the Temple, June 30 and July 4, were largely attended.

Cottages nearly all let for the spason. Hotel Onset has many applicants for the season. It is one of the most popular like the control of the control of the most popular like the control of the contro

### Announcements.

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

ductor.

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

lent mediums at each session.

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

welcome.

Chelsea Spiritual Church holds se
Sundays 2,30, 7,30, p. m.; Fridays, 3 p.
Gould Hall, 280 Broadway. Chelsea.

Y. S. U. every Sunday at "Waverley Home," 2.30 p. m. This service followed by an informal eircle on the lawn.

First Spiritual Science Church, M. A. Wilkinson, pastor,—Services, Sundays, II a. m., 230 and 7,30 p. m. Tuesday, 3 p. m., Indian Healing Circle. Odd Ladies' Hall, 446 Tremont St., Boston.

Malden Progressive Spiritual Society Inc., 138 Pleasant St., Mrs. Alice M. Whall president.—Sunday services, 2 p. m., Chil-dren's Lyceum; 3,30 p. m., circle for mes-sages and spirit unfoldment; 7,30 p. m., lec-ture and messages.

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

of Light Duntung, see Boston.

Unity Camp, Saugus Centre.—Sunday, July 15, Miss Nellie M. Pumey, speaker and test medium, at 2 and 5. Conference at 11. cured, in the grove. Admission free. Circles are held every Wednesday afternoon, at which be Arage of 10 cents is made. Any medium willing to assist in these circles will confer a favor. Send word in time that you may be advertised at the Sunday service.

We let all sorts of vague theories and "systems" into our intellectual life and fol-low with religious zeal the wildest leader, and recommend him. But let him forget to pay his hotel bill or perchance find us, in a moment of optimism, ready to loan him a month's rent for his hall, then we begin to ask him for his credentials.

Truly, a sweet and holy soul.

Hath tints that never fly.

While flowers decay, and seasons roll,
It cannot die.

Herbert

Herbert. He Brought the Canary.-Lady: What is

He Brought the Canary.—Lady: What is it, little boy?
Boy.—I come to claim de reward you of-fered for de return of your canary. Lady.—But that is a cat.—Boy.—Yes, but the canary is inside de cat.—Chicago, News.

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his wire.

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# THE HYMNAL:

# me Circle.

# What Will You Bel

A heart is breaking over the way, What will you do? Have you no message, no word you can . To sweeten her rue?

The shadows of death pile high o'er head,
Dark, dark is her night;
Have you ever heard from the land of the
dead?

Then give her the light.

So still, so still she sits there alone, Alone with her pain; Ah, the dead are silent and cold as stone, To sorrow is vain.

o the woman sobs over the way, Friend, where are you? Who turned your dark night into glad day? Will you be true?

Some one must hasten to dry her tears, Will you not go? Look through the record of your past years, Both joy and woe.

By tender message have you been cheered Along the way? Have drear, dismal nights which you have feared Been, turned to day?

Arise, then, the glad truth to her tell, Bid her sorrow cease; Arise, then, the glad truth to her tell,
Bid her sorrow cease;
Let the song of truth triumphant swell
And give her heart peace. MMS

## A LINK IN OUR GOLDEN CHAIN. FALSE TOLERANCE LEADS TO A LACK OF DISCRIMINATION.—I. F. S.

FALSE TOLERANCE LEADS TO A LACK OF DISCRIMINATION.—I. F. S.

A young mother sat holding her baby, her first born. Such a marvel it was!

It tossed its little arms and legs about, soft, cooing little sounds flowed out of the wee most had now and sign a dimpling amile of intelligence made the mother's heart leap log. Her knows mer, "she cried out in an ecstasy, "he just smiled when I kissed him."

Then she held the darling of her heart close, close to her breast with that half defiant, wholly protective attitude that mothers assume at the thought of the entire of the heart close, close to her breast with that half of the heart close, close to her breast with that half of the heart close, close to her breast with that half of the heart close, close to her breast with the half of the heart close, close to her breast with the half of the heart close, close to her breast with the half of the heart close, close to her breast with the half of the heart close, close to her breast with the half of the heart close her close to he heart should come to him, the precious, precious bit of life entrusted to her keeping.

"How much like a monkey your baby is," remarked the Darwinian uncle of the family as he examined the little fingers tightly grasped about the mother's thumb, and the heart close heart close the heart close heart close the heart close the heart close heart close heart close heart close heart close the heart close heart close heart close heart close heart close the heart close heart close heart close heart close heart close the heart close heart it a monkey.

And there was trouble in that family right away.

Still a glimpse of the truth, the wonder-

right away.

Still a glimpse of the truth, the wonderful truth of the evolution of man had been given this little woman, whose world had been circumscribed by her love and whose knowledge had been limited to her experiences.

given this little woman, whose world had been circumsreibed by her love and whose knowledge had been limited to her experiences.

The truth had seemed a bit of sacrilegious philosophy to her and she made combat in her heart against any further revelation of the property of the property of the least effect it, but it reflected on her life and kept her in the bondage of her own; ideas and preconceived notions. The little mother foolishly protesting against a great truth is the world in unit. When a revelation of truth touches the dearest and fondest expression of life it is looked upon stakene until it has proved it; self of some value in just those expressions. Many men stakene until it has proved it; self of some value in just those expressions. Many men dispect interest in the "Origin-of Speices" and without rhyme or reason, congemen or deny the truths which timen have devoted their lives to obtain. But if thinking men and women, who could not unhesitatingly secept the story of reason and the world?

There are men and women all about us who have no conception of the investigation of science who shall asy, do away with effect of the possibilities of the spirit charge, uplitting, wholesome, practical influence of Spiritualisms, in the world today.

They have no use for it, they are quite content with the mere pittance of life accorded them in their limited knowledge of the possibilities of the spirit and they have to the content with the mere pittance of life accorded them in their limited knowledge of the possibilities of the spirit and they have to the content with the mere pittance of life accorded them in their limited knowledge of the possibilities of the spirit and they have the content with the mere pittance of life accorded them in their limited knowledge of the possibilities of the spirit and they have the content with the mere pittance of life accorded them in their limited knowledge of the possibilities of the spirit and they have the content with the mere pittance of life accorded them in their limit

There is no sense in trying to overcome their objections by wrgament or evidence. They may at least for the sake of peace admit that you may be right in a measure, but they will return to the path they are familiar with because of a certain sense of safety in purating only the well worn road. But let the shadow of death fall across the anguish of separation and then you may get a hearing.

But then it too often only becomes a panance for the unbearable pain of a lonely heart, and the appealing power for a broader, better, samer, more Godike life is swallowed up in the selfsh satisfaction that death has failed to rob the heart of its treasure.

broader, better, samer, more coonnee he as swallowed up in the selfah satisfaction that death has failed to rob the heart of its reaches and the state of the same of the same

arm that builds the bridge across the stream.

To make evident this relationship in all its manifold expressions in all the kingdoms of the universe of God, is the duty and should be the loy of every man and nn-so-far as Spiritualism gives evidence of its power to do this and its disciples make effort to express it, it becomes a factor in the salvation of the race and of eminently practical value to the world.

M. M. S.

M. M. S.

# The First on Board.

(Written for the Banner of Light.)

These hot encounters with the Barbary pirates were not Midshipman Law's introduction to powder smoke, by any means. He had more than once been obliged to raise his voice in order to make his words heard above the roar of cannon; and more than once had stood by to help repel boarders, or to strive for a forefront place in some desperate attack. And more than once also, boy also bolder for an instant with some brief word of approval or commendation.

But his was not a conspicuous, or even an uncommon case among the midshipmen of the little fleet which was daring the whole Barbary coast. There were just as interpid boys on board the Constitution, The Philadelphia, and the three or four smaller vessels of the squadron, who also were eager for forefront places, and familiar with their commendation.

that mother burst into a storm of Her bably was not a monkey, not a monkey not a monkey not more easy to the beautiful and a buby of the b

obtained first honor. Morris had done just as much, perhaps more, but it was not his feet that first touched a deck, or cleared the rail of a boat; so it was not he who received the look, or appress of the commander. And the received he had been a boat of the commander. And the commander of the commander. And the commander of the commander. And the commander of the commander of the commander of the commander. And the commander of the commander of the commander of the commander of the commander. And the consort the Philadelphia-now in the hands of the Tripolitans and lying fully armed and manned under the very grass of the constitution, glancing from time to time at the menacing shore, at their old consort the Philadelphia-now in the hands of the Tripolitans and lying fully armed and manned under the very grass of the feet had gone with grave but resolute faces, he wondered what the day and night would bring forth. Those fire-caters in the Constitution's cabin were said the commander of the comm

#### The Coming Man.

A pair of very chubby legs, Encased in scarlet hose; A pair of chubby boots, With rather doubtful toes; A little kilt, a little coat, A little kilt, a little coat,
Cut as a mother can—
And Jo! before us stands in state
The future's coming man.

Those hands—those little busy hands— So sticky, small and brown; Those hands swhost only mission seems. To pull all order down— Who knows what hidden strength may be Hidden within their clasp, the hands with the transport of the transport of the In sturdy hold they grap.

Ah. blessings on those little hands, Whose work is yet undone! And blessings on those little feet. Whose race is yet unrun! Aird blessings on the little brain. That has not learned to plan! Whate'er the future holds in store, God bless the coming man.

"Denunciation and abuse will never pas argument save with the biased and

### SPIRIT Message Bepartment.

MRS. MINNIE M. SOULE.

#### Circle Open to Subscribers.

Until further notice, the Message work will be done in the Banner of Light Lecture Room, in Banner of Light Bullding, on Wednesdays from 4 to 5 p. m. The dobrs will positively close at 4, not to be opened until the close of the sance. This control was a sense of the control o

#### INVOCATION.

O Spirit of Infinite Love and Tenderness, we lift our hearts to thee and know that in answer to our aspirations, strong and wise and lotty spirits will come to guide, and direct and guard us. The yearnings of our hearts to do, to work, to serve, mist ever to create something of happiness and peace and joy in the troubled hearts of those who suffer must ever find its answer in a -better life, a better order in the community, a more spiritualized people. Though sometimes the shadows fall across our pathway and the light is shut away from us and we see only dnifty the they present in the community, as the standard of the community and the light is shut away from us and we see only dnifty the type refers to the control of the community. As the community and the light is shut away from us and we see only dnifty the type refers to the community and the light is shut away from us and we see only dnifty the type refers to the community. The community of the property of the community of the community of the property of the community of the property of the community of t

#### MESSAGES.

#### Nellie Bleason, Pittsburg, Pa.

Nellie Bleason, Pittisburg, Fa.

Here is the dearest little girl. This is what she says, "Nellie, Nellie, I am Nellie Gleason. I want to go to my mamma, Hattie. Isn't it funny to be talking here? I feel as if I could take my mamma's hand and pull her right over to me. She doesn't pay any attention and yet she thinks she would know if I am of the property of the pr

#### Susan Hayes, Farmington, N. H.

Susan Hayrs, Farmington, N. H.

There is a spirit of a woman here. I should think she was a little past the midel life, she has blue eyes, gray had. A very kindly face and a very firm and emphatic manner. She says that her manne is Susan Hayes and she says, "I went out quickly to the spirit. I hadn't any notion that I was going although I had been far from well. I don't know what to say now I have come. I was so anxious to come that I couldn't keep away and there are so many things that I want to do, and say that I don't know where to begin. In the Eart I don't know where to begin. In the Jay much in need of a spirit's help. She is very mediumistic, responsive to the slightest indicence and has borne too many burdens for other people until is he has very little strength to meet the demands on hee own life. John is with me and Henry, and we are all working to bring somitching like a settled condition into the home. O. I am anxious to send a word to Fred and tell alim that there inn't any says in freeting or a word to Fred and tell alim that there inn't any says in freeting come to be made and the sum of th

#### Peter Chase, Grand Rapids, Mich.

Peter Chase, Grand Raplés, Mich.

O, there is an old, old gentleman who comes here and he says that he came from Grand Raplds, Mich. O, he is as nervous as anything and he says, "Let me speak as quickly as I can and get away for it sems as though I could never rest until I made some sort of an effort to get back. My name is Peter Chase, I dinit die as I ought. I was put but and I have never been satisfied. I wanted to ry out and tell somebody about it and here I wan not trying to make anybody else suffer, but to clear my, own reputation. I had nothing to lear if I died. I lettle wery well that I wasn't perfect and I could have done a good many things for my neighbors, but they leased at me all

their comment was a land or more a result of the thought I had money; so I did. I wasnit as crazy as they thought. I hnew what people said about me and when I have been a land of the lan

#### Elizabeth Clark, Hyannis, Mass.

Elizabeth Clark, Hyannis, Mass.

There is the spirit of the dearest woman who comes to me now. She is about sixty or sixty-two comes to me now. She is about sixty or sixty-two comes to me now. She is about sixty or sixty-two comes to me now. She is about sixty or sixty-two comes to me the comes of the c

#### Dr. Geo. Hall, Boston, Mass.

pr. Geo. Hall. Bosten, Mass.

There is a spirit here now, a big man, who says his name is Dr. Hall. He is most important. He is a large man with long gray hair, a broad forehead and very plercing, sharp eyes. He is the kindest hearted man, from his appearance, when he is the control of the iriends know it. I count lose my vital interest in things when I died, that is, when my body was put away. I wasn't afraid of death. I had seen too many phases of it is to be a seen to be

our old Green Mountain S amall in size, in glory greates and rivers, brooks and r sea and vales, and green-claimess may well compare ty land supremely fair.

Her rock-ribbed mountains raised on high Like Titan walls to lift the sky— Bedecked with robes of living green— Add grandeur to each rural scene, And guard the valleys at their feet From blighting winds and scorching heat.

Beneath her genial summer skies She seems almost a paradise; when autumn's magic crystal dews Dye all the leaves with rainbow hu Her landscapes new a splendor shou That rivals e'en the sunset glow.

With horses, cattle, swine, and sheep, That grow their wealth while farmers sleep, With sugar, granite, tharble, slate— And mills and fact ries adequate; With dairies, fowls, and fruit galore, Why need Vermonters sigh for more?

Tho' rocks and stones obstruct her soil And render hard the summer's toil, Tho rocks and stones obstruct her soil And render hard the summer's toil, When autumn's harvest all is o'er Abundance crowds each threshing floor, and well-fed children round each hearth Are gay as if they owned the earth.

What if the winds do fiercely blow And pile the roads with drifted snow? They do not daunt her boys and girl Nor make of them poor coward chur For wading snow in air that's chill Develops courage, strength, and will.

Since Ethan Allen took "Old Ti"
In name of Him who reigns on high,
"Green Mountain Boys," as brave as those
"Old Ethan" for his daring chose value
Have wrought great deeds as worthy fame
As his "in Great Jehovah's name."

As when the proud, and haughty South "Secession" spoke from cannon's mouth, Her heroes poured from every town. To put the lawless traitors down, And fought till Grim Rebellion, sore, Gave up the ghost—and war was o'er.

E'en so "Green Mountain Girls" were true And loyal as the "Boys in Blue," And all they could, was bravely done To aid the cause our soldiers won; By them, in camp, the sick were healed, While those at home helped till the field.

A refuge from the wear and tear Ot business turmoil filled with care— A healthful, bracing, cool retreat From noxious air and stifling heat— Vermont affords each city guest The boon of comfort, peace, and rest.

The best of all her splendid charms
Of mountains, valleys, hills and farms;
Worth more than halls for Church or S!
Tho' built of marble, roofed with slate;
More loved than palace walls and domes
Are modest, peaceful, Dear Old Homes

Then hail to thee! dear native State, Thy sacred name we venerate; Thy many virtues shime afar, And well hast thou been named: "The That never sets," but faithful waits— The cynosure to Heaven's own gates!

The cynosure to Heaven's own gates!

27 Abbot St., New Dorchester, Mass.
The Better of the Banner of Light
Thinking my old friends may be pleased
to read the only composition with brain for
able to produce with my now a brain for
Banner, which I've written for fifty
Banner, which I've written for fifty
Banner, MSS. enough to make a good sized
book. Though not a Spiritual poem, it does
honor to a State which has produced many
of the best pioner workers that have
graced our Cause, and as one of the least
of them, I ask the privilege to pay due tribute to our grand old Alma Mater.

D. C.

#### "Race Suicide."

"Race Sulcide."

To perfect the human race, or rather to bring them nearer to perfection, "is a consumantion most devoutly to be wished for." In nature's methods of perfecting forms of life, there was ever, and probably will continue to be freaks and failure, our acceduments of the continue to be freaks and failure, our acceduments of the continue to be freaks and failure, our acceduments of the continue to be freaks and failure, our acceduments of the continue to the continue to be freaks and failure, our acceduments of the continue to the continue to

olve itself, in their kind. "Se ir kind. "Survival of the fi dently brought all forms of ir present state of perfection diess of all suggestions of m ner probably continue the work came lines, as it campt possibly be done by the survival of the most unfit. Anything that is not self-maintaining must certainly go down to make room for that which is. It is very certain that any form of life that does not reproduce its kind can never be very numerous. If all or encouragement, it is the concerning that the produce its kind can never be very numerous. If all or encouragement is the produce of the produce its kind can never be very numerous. If all or encouragement is the to those who love children, and whose greatest happiness is reached by carriage for them, instead of those who live for self-gratification alone, and consequently do not want children.

David X.

For Over Sixty Years Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colle, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

### A Word from Beyond.

A Word from Beyond.

Once more is the privilege extended me to enter on record that personality, and life, and power, and spirit, can evolve itself and, appear before embodied mind as an entity who is living, although the analysis to mortal mind and issue whatever may be possible to record through human powers clothed with the conditions of earth.

'I livel'—this is the first exclamation that comes foremost, and, consequently all must live who have accessed from the importance to announce. To be assured of this what would not be given by multitudes of men and women who cannot realize that life is eternal! And secondly, I would announce the fact that personality is my possession, consequently all carry that for the next stage of being. This is what I desire to rank as a second affirmation. Then, seeing that life and personality continue unbroken by the incident of death, we remain identically what we were previous to the decease of our bodies, and this must be as precious to known seeing that all desire to known that recognition will be possible in the extended life. And now there needs no further proof-for most of early's children, seeing that continuity of life, and personality, is a fact in the extended life, and personality, is a fact in the extended life, and personality, is a fact in the extended life, and personality, is a fact in the extenteed of all ving.

personanty, is a fact in the existence of all living.

The personal personal personal personal personal lears and calm all contentions retarding the unseen realm of life, for knowing this, all are assured of recognition when the time of departure comes to each one. Thus may the earthy pilgrim take heart, knowing that the extended existence is simply a moving onward to more capacious surroundings and grander homes that are upon the material plane of life. I give this as a solace to those who are despondent respecting their loved ones who have gone out of their yision, and are no longer connected by visible ties: this is the larger hope indeed: to realize this, and become acquainted with the fact of progressive life advanced program of those who are prepared to leave go of the old ideas which were hard and cruel and unjust, charging upon the Divine giver of life that which must be repulsive to all better judgment, and which has been the plague spot for ages upon the religion of the whole world, feel the love principle firmly established in the soul, no mater what the man or the woman, I say the whole secret lies here; note all which were hard and trule and unjust, charging upon the religion of the whole world feel the love principle firmly established in the soul, and the standard of the soul and the standard of the standard of the soul and the standard of the soul and the standard of the standa

She Had Hope.—When Bilkins was away from home on a long business trip he got a letter from his wife that still pearles him. Trended thus:

"Baby is well, and lots brighter than she used to be. Hoping you are the same, I remain, Your 'Loving Wile."—Cleveland Leader.

Borely's Joh.—Griggs: Borely has got a job at last. He's working now in Hicke's livery stable.

Briggs.—What doing?
Griggs.—Hicks has some horses that won't take the bit, so Borely has to talk at ham till they wawn.—Boston Transcript.

Puller, Chairman,
Lake Pleasant, July
P, Blinn, see Puller, Chairman.

Lake Hessant, Jul. 282 Passant, Passan

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

Niantic, June 11 to Sept. 8; Georg Jatch, secretary, South Windham, Conn. NEW HAMPSHIRE

Sunapee Lake Camp, Blodgett's uly 29 to Aug. 26; Lorenzo ecretary, Hillsboro Bridge, N. H.

OHIO

Lake Brady, July 1 to Sept. 2; A. G. Keck, secretary, Akron, O. "Central Obio Camp," Beulah Park (near Columbus), June 3 to June 24; the secretary may be addressed, "Secretary," 55 McDowell St., Columbus, O. Anhley Camp, Ahlley, Aug. 5 to Aug. 26, Mr. Will Randolph, secretary, Ashley, O. Mantua Camp, Mantua, O., July 9 to Aug. 27; F. H. Sherwood, secretary, Mantua, Station, O.

#### NEW YORK

City of Light Assembly, Lily Dale, July 13 to Sept. 2; Laura G. Fixen, Gen. Man., 1047 Carmen Ave., Chicago, Ill. Central New York-Spiritualist Association, Freeville, July 22 to August 19. 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. Montealm, St.,
Detroit, Mich.
Grand Ledge, July 21 to Aug. 21; J. W.
Ewing, secretary, Graph 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.

IOWA.

Mount Pleasant Park, Clinton, Ia., July 29 to Aug. 26; Mrs. M. B. Anderson, secre-tary, 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; r. George E. Kņowlton, secretary, acoma, Wash.

# CALIFORNIA.

Harmony Grove Camp, Escondido, Calif., July 22 to Aug. 5: T. J. McFeron, secretary, 588 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. Haines, accretary, Franklin, Neb.

KANSAS.

Winfield Camp, July 15 to July 25; Mrs.
Maud K. Gates, secretary, 807 No. Manning
St., Winfield, Kan.
Forcest Park Camp, Ottawa, Kansas, Aug.
17 to 27; Jacob Hey, secretary, Overbrook,
Kan.

#### OREGON.

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

#### OKLAHOMA

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

#### VERMONT.

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

#### PENNSYLVANIA

Parkland Heights Spiritualists' Home and Camp Meeting Association, July 1 to Au-gust 27. Elizabeth M. Fish, Sec. Park-land, Eden P. O., Pa.

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## Societary Helos.

orrespondence for this department should be addr a Editor, and must reach this after by the Arst very on Monday morning, to ensure insection week. We wish to assist all, but our space is Use with and write admin.

#### Topic for the Progressive Lycenm

Sunday, July 15, 1906. "Hope, Faith and love."

Gem of Thought:-

Hope gleams a glist'ning star, To point the upward way; And show thee that afar, There lies the perfect day.

Faith holds thee underneath, A stay, a mighty hand; And binds for thee a wreath, Within a better land.

Within a peace.

Love is the light of hope,
And gives to Faith new eye;
Then o'er life's rugged slope,
Love leads the soul on high
J. W. R.

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

#### Boston and Vicinity.

Waverley, July I.—'The right understanding of the science and philosophy of Spiritualism has commanded the admiration of the spiritualism has commanded the admiration of the spiritual sp yet be sung from the four corners of the earth. The meeting was presided over by Mr. George Clark; President Taft, of the Salem society, gave an address; Mrs. But-terfield of Fitchburg, remarks and delineations; as did also Mr. L. B. Marsh; Mr. Clark Smith was very interesting in his astronomical descriptions; Mrs. Kemp and Mrs. Bemis gave remarks and delineations; Mr. Tuttle and Mr. Webester gave poems on topical subjects; Mrs. M. A. Bemis, musical direction.

on topical studies; arts. Ar. A. Benns, muical directly.

First Spiritual Science Church, 446 Tremont Street, Mrs. M. A. Wilkinson, pastor.

Morning session, many beautiful thoughts expressed and messages given. Afternoon and evening, regular test service. Mediums Tracer, Port. Payroc, Mr. Delbranto, Mrs. Guiterrez, Mr. Farnum, Mrs. Duren, Mrs. Grover, Mr. Farnum, Mrs. Nellic Carleston Grover, Mr. Brewer, Mrs. Kemp, Mrs. Annie Morgan, Mrs. Carrie Chapman, Mrs. Frederics. Mrs. Mabel Witham gave many personal experiences of San Francisco and its terrible calamity. She will speak again next Sunday evening. Poem, Mr. Starkey, Organist, Mrs. Grover. Soloists, Mrs. Lou Rockwell, Mrs. Boyaton and Mrs. Annie Morgan. Tuesday, 3 p. m., Indian Healing Circle.

Circle.

Public Spiritual Circle for Healing, Development and Spiritumessages, every Fridayl 2.50, at 46 Tremont Street, Mrs. Nellic Carleton Grover, conductor. Healers present July 6: Mrs. Stockman, Dr. Clark, Dr. Johnson, Prof. Payroe and Dr. Blackden, Peom by Mrs. Page. Messages by Mrs. Day, Mr. Kenny, Mrs. Gutter, Mr. Mrs. Lotter, Mrs. L

Concentration of thought for the absent sick. Meetings all aummer.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor. John iv. "Judgment," formed the theme of the morning and all enjoyed Mr. Walker-I. Mason's address upon it. Mr. Nyewhall folgiven by the various mediums present, Ma. Fitzallen. Mrs. Morgan, the president and clerk. Psalins 23 formed the theme of, the atternoon and the beloved words were lovingly dwell upon by the president, after which messages were given by Mrs. Chapman, Mrs. Morgan, Mrs. Storogan Mrs. Chapman, Mrs. Morgan, Mrs. Storogan and Mrs. Morgan, Mrs. Storogan and "George" was greeted with pleasure. Mrs. Mrs. Chapman and "George" was greeted with pleasure. Mrs. Storogan was the evening's subject and "George" was greeted with pleasure. Mrs. Storog. Mrs. Chapman and Miss Strong. Malden Progressive Spiritusl Society.

Johnson, Mrs. Chapman and Miss Strong, Malden Frogressive Spiritual Society, Inc., Mrs. Alice M., Whall, president, Sun-day, July & Afternoon circle opened at 4 o'clock with a praise service and invocation. Mr. Edgar J. Paskel presided and welcomed the circle and made an interesting address, then introduced the following speakers, Mrs. Montoh made a short address and gave bevent febr messages. Mrs. Moster, Mrs. Mother and the messages. Mrs. Moster,

interesting heasage. Bessing meetin opened with singing and incocation. Me Petin gill read a ferm a ther switch hyrometer and the petin gill read a ferm a there were have been dueed Mrs. A. 7. Petiengill as the speaker Her theme was "Experience" and she gave a very interesting address, followed by many beautiful messages. The president Mrs. Alice M. Whall, will occupy the plat form Sunday, July 13. Dr. Franks of New York is also expected.

#### New England States.

The Lawn Party held at Mrs. McMa-hon's, June 30, for the benefit of the Fis-tucket Spiritual Temple was a great are-cess. The entertainment given in the house consisted of recitations and songs by two little Japanese maids. A circle con-ducted by Mr. Meadowcrott and his Indian guide; readings by Madam Myrtle, interguide; readings by Madam Myrtle, inte spersed with music on graphophone at piano. The proceeds netted about \$15.00.

piano. The proceeds netted about \$15,00. Providence, R. I.—The Ladies' Progressive Aid Society, Mrs. Brown, president, held its regular supper and circle in Ori-ental Hall, July 2, with a large attendance. Communications were given by the president, Mrs. Wilkinson, Mr. John Butterworth and Mr. (Stäckople, all of Providence. These mediums are earnest workers. The next carde will be held in Oriental Hall on Monday evening at eight o clock, and the control of the contr

### Field at Large.

Spiritualism in Detroit.—I feel that the time has come for me to break my silence. I came to Detroit in the latter part of February. Not having any special engagement, I have devoted all my time to aiding the "Earnest Workers," a well-named society. Mrs. Mary Stem is their pastor and Mrs. Dr. Fish their vice president and they have a standard to the summer season, with all debts paid, money in the treasury and one, of the largest audiences of the season. Mr. E. A. White gave the address, Mrs. White, Mrs. Dr. Fish and the writer gave the messages, all being recognized. Thursday, June 21st, they gave a closing circle. addresses, Secial and others and messages by the writer. The pastor presented several, including the writer, with her photograph, taken in her ordination robes, which act was greatly appreciated. The society presented its secretary with a purse of money in evidence of appreciation for his services and Mrs. Fish cetchrated the fourth anniversary of their wedding, a large company of friends being present. They were the recipients of some beautiful as well as ornamental presents. An elaborate program was arranged, with the writer in the chair as spokesman for the evening. The first number was the closing, of the bands and the services of the class. Dr. Fish had been sitting for three years with sealed slates and when they were opened several short but heavily a short but heavily and trumpet medium, Mr. Allen W. Kaiser, Services, and the services of the class. Dr. Fish had been sitting for three years with sealed slates and when they were opened several short but heavily and trumpet medium, Mr. Allen W. Kaiser, Services, and the services and trumpet medium, Mr. Allen W. Kaiser, Services and the services of the class. Dr. Fish had been sitting for three years with sealed slates and when they were opened several short but heavily measured to the parlor, we were given a surprise by the well-known and efficient independent slate writing, every one present hearing very distinctly the writing, which, to me at

## The Fourth at the Waverley Home

The weather conditions on the "Glorious ath" did not disturb in the least those who came out to the "Home" to pass a joyful and the spirit of "The way and the spirit of "To was again in the assendant in the hearts of all present. What better conditions than these could one wish for sepecially when these could one wish for sepecially when these could one wish for sepecially when the secondary of the secondary of

Abby Louise Pettengill......President Mrs. Geo. L. Humphrey...Vice-President 13. Mrs. A. J. Pettengill, Opening Addre 14. J. Clegg Wright. 15. Dr. Geo. B. Warne. "Aspiration." 16. Conference. to Conference, article Appearance, "Telepathy," is Dr. St. L. Krebs, "Marvels and Mysteries of Mind." is Dr. Geo. B. Warne, "The Victors Vanquished." and Dr. St. L. Krebs, "Wonders of the World Within." is Dr. Warne and Carrie E. S. Twing, 20. Dr. S. L. Krebs, "Wonders of the World Within."
21. Dr. Warne and Carrie E. S. Twing, Nat. Spir, Assn. Day.
22. Mrs. R. S. Lillie.
23. Conference.
24. Rev. Wilson Fritch.
25. Froit, S. T. Leland, Ph. D., LL. D., Els. Prof. S. T. Leland, Ph. D., LL. D., Els. Prof. S. T. Leland, Ph. D., LL. D., Els. Prof. S. T. Leland, Ph. D., LL. D., Els. Prof. S. Trich, "Spiritualism Metaphysically."
27. J. Clegg Wright.
28. Wilson Fritch, "Self Realization."
29. Rev. Frederick A. Wiggin.
30. Conference.
31. Rev. Frederick A. Wiggin.
AUGUST LECTURES 230 P. M.

AUGUST LECTURES 2.30 P. M.

ACOUST INCTURES 2.30 P. M.

1. Rev. C. L. Herald, Ph. D., "Life on a Mano-Var."

2. Rev. Frederick A. Wiggin.

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

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

5. J. Clegg Wright.

"That Man."

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

1. Cheg Wright.

Conference.

Conference.

Miss. Annette J. Pettengill.

Miss Susie C. Clark.

Mrs. Annette J. Pettengill.

Miss Susie C. Clark.

Mrs. Annette J. Pettengill.

Miss Susie C. Clark.

Mrs. Helen L. P. Russegue.

Conference.

Mrs. Helen L. P. Russegue.

Mrs. Helen L. P. Russegue.

Mrs. Helen M. Gougar, "Municipal Ownership."

Mrs. Helen M. Gougar, "Gunderpare Day.

Conference.

Heno. Noah Webster Cooper, "Back to Conference.

Mrs. R. Edgerly.

Conference.

Mrs. R. Edgerly.

Gougar A. Edgerly.

Conference.

Mrs. R. S. Lillie.

Mrs. R. Cora L. W. Richmond.

H. W. Richardson, Carrie Twing, Tillie U. Reynolds, N. Y. St. Sp. As. Day.

Mrs. R. C. L. V. Richmond.

Mrs. R. S. L. V. Richmond.

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Mrs. R. C. L. V. Richmond.

SEPTEMBER LECTURES 2.30 P. M. 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-mond.

SPECIAL EVENING ENTERTAINMENTS

July 20-22. Frank Caldwell, "2,000 Miles on the Yukon River." Stereopticon Views. July 24. Wilson Fritch, Reading, "Ulys-July 24. Wilson Fritch, Reaums, sea."

July 27. Prof. Wm. M. Lockwood, Spectacular Lecture on Radiant Matter and Atmosphere, Illustrated.

July apparan Readings.

Aug. Schubert Quartet, Conert. "Hiswatha and

cert.

Aug. 7-9. A. T. Kempton, "Hiawatha and
Evangeline," Iliustrated.

Aug. 12-23. Miss Alice Ethel Bennett,
Book Recitals.

Aug. 14-16. Prof. E. B. Swift, Microscope Aug. 14-16. Prof. E. B. Swift, Microscope and Telescope Entertainment. Aug. 19-31. Ladies Schubert Quartet, Concert, and Miss Bennett, Recita-

Concert, and Miss Bennett, Recita-tions,
Aug. 28. The Lilles, Entertainment.
Among the Mediums engaged are: Mr.
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 a u., 4 and 6.30 p. m. Mrs. D. Devereaux

Forest Temple meetings daily at 9,30 a. m., 4 and 6,30 p. m. Mrs. D. Devereaux, Leader.

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

Mrs. Eliza Stumpf, Leader.

Children's Lyceum daily, except Saturday and Sunday, at 9,30 a. m. Demonstrations of Unseen Forces daily at 7 p. m. in Library Hall.

Band Concerts daily at 9,30 a. m. 1,30 and 7 p. m.

Progressive Euchre every Monday evening in the Auditorium.

Dance every Wednesday and Saturday evening in the Auditorium.

Sociable every Thursday evening in the Auditorium.

The Ladies' Schubert Quarter of Boston has been engaged from July 39 and the Northwestern Orchestra of Meadwille, Pa. Who the property of the

### Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers

rologic Birth	magazines and almanacs, As day Influences are given, bu	for a husband and very bad for his wife, o vice versa. The table should be followed continually for greatest good, and not not
his table is	E - K - F - G - M - E - K - B	respondence All of Peof Hamile land

# Chats on Wonder Wheel Science.

PEEP THROUGH THE KEY HOLE.

When Jesus of Nazareth appeared as a mere youth, before the grey-haired Doc-tors, or Teachers, in Jerusalem, he puzzled the then popular "fearned men," by him superior knowledge of what they pretended

superior knowledge of what they pretended to teach. Whence came Jesus, or, rather, where had he been during his Childhood? Not with the Orthodox hierarchy of his own had he been during his Childhood? Not with the Orthodox hierarchy of his own land.

In his childhood, the richest years of life in which to absorb the foundation for life-

stance declared;—"I came not to destroy the (Mosaic), law, but, to restore it."

The very claim of infallibility, which, for centuries was ascribed to the Pope of the Company of the fact that the hierarchy of the early chunch the fact that the hierarchy of the early chunch the fact that the hierarchy of the early chunch the fact that the hierarchy of the early chunch the state of the Church were students, and rendered their aid and knowledge to the Vatiena; but, the Christian lands in the Middle Ages, being overrum by hordes of outside peoples, with their conflicting sentimental, or abarric curtoms, mixed the superstitions and bacterious, mixed the superstitions and bacterious of the carriy most of the carry most of the ca

Whence came Jesus, or, rather, where had he been during his Childhood? North Hondrodox hierarchy of his own with the Orthodox hierarchy of his own with the Chrodox hierarchy of his own with the Smith and the same shool of the same shool of the Egyptian prieshood, Jesus, therefore, as a preceoons child, became, in early life, and the Egyptian prieshood, Jesus, therefore, as a preceoons child, became, in early life, and the Egyptian prieshood, Jesus, therefore, as a preceoons child, became, in early life, and the Egyptian prieshood, Jesus, therefore, as a preceoon child, became, in early life, and the Egyptian prieshood, Jesus, therefore, as a preceoon child, became, in early life, and the same, The Egyptians were at that time, Sciences of which the Romans were almost scriptly against, and even the Greaks then time under Caesar, and likewise fallen from time under Caesar, but he same shool of secretary states and the same shool of a crime was a state of the authorship of the first books of the Bible—was Master. Alvaham, also, before the time of Moses, was a Master spirit in the teaching a many states and the same school of scrines was a district spirit in the teaching the same school of scrines was a state of the same school of scrines was the same scho Mountains to more clearly study, or to verily.

Protestantism, which originally meant to protest against the errors into which the control of the protest against the errors into which the came by mixtures had fallen, soon became by mixtures had fallen, soon became by mixtures had fallen, soon became the sound of the control of the con