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A LOVING TRIBUTE FROM AUSTRALIA TO WILLIAM BRUNTON.

"And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation."—2 Mac. vi. 31.

We bless and praise Thee, Royal Soul, Who sent o our midst this singer from the Sphere re dwells in. Such a gift munifi-Into

cent
ed our lives to Heaven, and brought
Heaven near!
life's minutest details, this is
clear— Tifte In

clear

A wise designing hand doth weave and hold

Myriads of colors, flecked and fringed with

But here we view life's tapestry from

side
Reverse, with crooked stitches, colors
crossed,
Until we deem the whole a failure.
Guide!
Never a stitch is missed, nor color

Thou hast the name of "Ministering Love"

embossed
On "William Brunton's" work for our souls good,
Naming us all. Thy Will be understood!

Sydney, Australia, May, 1906.

Spiritualism and the Law.

on. Charles R. Schirm.

NUMBER EIGHT

When judges are sufficiently versed in re-ligious history and spirit manifestations, they soon perceive the liberence between the improper practices of mediums or pre-tended mediums and the established phe-ton and the property of the pre-tended mediums. nomena and teachings of Spiritualism. They also find in the Bible, manifestations no less nomena and teachings of Spirtualism. Incy also find in the Bible, manifestations no less wonderful that those asserted to take place in these latter days. If the manifestations of Spiritualism be "pnischievous nonsense," then there is a lot of-hats sort of nonsense recorded in that book whose contents are believed by many to be directly inspired by

That men learned in the sciences and dis-

That men learned in the sciences and distinguished for their ability as jurists, have in the past and do now believe in the actuality of spirit phenomena, is well known to readers on those subjects. And Courts' have occasionally called attention to the great men who have believed in these things. Two of such cases are herein referred to. Williams vs. Williams, 2g. St. W. Rep. 780. On the contest of the will of the deceding, the properties of the subject of the subjec wspaper, that before making his will, he newspaper; that before making his will, he prayed much at night, and professed to have seen three lights, which he believed typified three different religious denominations. It was shown that in the heat of discussion, he talked of religion in an excited manner; that he sometimes had a wild look and Jost much

In this case it was held, that those facts did not support a verdict of insanity, rendering void the will which devise the testator's property to a religious society. Where it further appeared that he amassed a considerable loctune after his release from the asylum; that his relatives, the contestants of the will, often procured hum to go on their bond, and that they joined him in business transactions, and allowed him to look_after their interests, and where many witnesses who had known him intimately jor years, testified that he was perfectly rational on all subjects and that he had perfect health, slept well and was a fine business man. Commenting on the testimony in regard to the lights which the testator claimed he saw while praying, the Court said: "The Apostle Paul, the Christian lawyer." In this case it was held, that those facts

The Apostle Paul, the Court said:
The Apostle Paul, the Christian lawyer,
philosopher, stateman, and soldier, said
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It is not uncommon to hear men of strong and undoubted intellects, speak of their con-version in strong and vivid terms, and be-lieve that God was present, aiding them in-their efforts."

The Circuit Court decided against the will e Court of Appeals reversed the de-of the Circuit Court and awarded a cision of t new trial.

There is a certain class of men to whom

every assertion of spiritual experiences is evidence of insanity. To be brief, it is well known that dogs and horses have acted in such a way as to force the belief that they were clairyovant: but there is but one in were clairvoyant; but there is but one in-stance on record where swine are said to have had any spiritual experiences, and this instance is recorded in the Bible, and it is written that they did not long survive that experience. Gospel of Mark, Chap. 5. Verse 13.

The next case we shall consider is Wait s. Westfall, 161 Ind., 648. This is a late

vs. Westfall, 16r Ind., 648. This is a late case, decided in 1903.

Statement of facts: Clark Wait, the tes-tator, for thirty years prior to his death, was imbued with the belief that he pos-sessed the power to locate hidden treasure. (And to think, he was not a Spiritualist!) He asserted that the hidden money which had aftempted to locate, was in a pot d was enchanted; and that it was cony some mysterious force that would further into the earth when dis-

trolled by some mysterious force that would draw it further into the earth when disturbed by unusual noises.

He was born in Ohio in 1813, long before the advent of Modern Spiritualism; and he left home early in life to make his way in the world. He supported his family in comfort; gave his children a common school education, and by his industry, frugality and education, and by his industry, trugality and business ability, was able to pay for his farm, and accumulate musey and property. He listed his property for taxation, paid his taxes, and never in a single instance suf-fered a delinquency. He was kind and courteous to others; he was neighborly and regularly attended his church and Masonic regularly attended his church and Mayonic Lodge. He paid his quarters and dues and contributed to his political party. He was often called upon to appraise property in the settlement of estates. He was upon one occasion the chosen spokesman and leader in an important argument before the Board of County Commissioners. He presented his case clearly and logically in fifteen minimum of the commissioners to his contract of the country of the utes and won the Commissioners to hi side. He was a number of times appointed Con issioner by the Court to partition

lands.

I have said that he was not a Spiritualist. but my reason for taking up this case is the language of the Court, which here follows:

I have said that he was not a Spiritualist, bit my reason for taking up this case is the language of the Court, which here follows:

"What tribunal occupied by finite beings is qualified to adjudge false, asserted forces of attraction and magnetism, or the phenomena of mind, becaugh incapable of demonstration, or that certain supernatural powers and influence of summer and powers and influence of summer and powers and influence of the court of the mind of th

art upon us, and that there are no witches, then we have Blackstone, the father of our Common Law, Chief Justice Matthew Hale, Coke, Sir Francis Bacon, Richard Baster, John Wesley, Martin Luther, Keppler, Cotton Mather, and a host of other eminent jurists and savants against us."

And here the Court cites Encyclopedias, levins, Witchcraft in Salem Village; Upbarn. Salem Witcheraft; Second Campbell. Lives of the Chief Justices. (To be continued.)

A Martyr of Truth.

Henry Scharfetter.

The physical remains of my most es-teemed and beloved friend, P. F. de Gour-nay, were lying in state in the parlor of his may, were lying in state in the parior of intellate residence; numerous candles were burning at the head-and foot of the life.* like corpse, thus findicating the kind of burial service arranged for by his family. Shortly before his departure my friend had expressed his utter indifference as to the kind of burial service to be held for his between the had of the life.

him because he was rejoicing in his acmired knowledge of the conditions await quired knowledge of the conditions await-ing him after death. He knew that death was not the final act in the drama of life, but rather the beginning of a new act, the casting off of the limitations of the flesh, the joyful realization of meeting dear friends and basking in the soul's unfettered

freedom.

As I was standing at his hier I paid my tribute to this man who had battled for the great truth of demonstrated immortality for over a quarter of a century.

Once enjoying the luxuries of a great

profession, the social intercourse of a large circle of friends and adrifters, he surren-dered them all upon the altar of truth—as he saw it. True to his convictions he gave up his church, his friends, yes, even the comforts of a happy home.

Wielding his able pen whenever he had Wielding his able pen whenever he had the opportunity in the defense and dissemi-nation of great principles, he spent his last days in seclusion, awaiting his call for greater opportunities in the vast realms of spirit life. Only his immediate friend show the circumstances of his eventful life. Born and reared in France he came to

America when quite young.

He was prominently identified in the civil war and was promoted to the rank of lieutenant-colonel when taken prisoner by Union soldiers.

He was chief editor of the New Orleans He was chief entired in the Workens Picayune for a number of years before he came to Baltimore where he was entrusted by France as its representative; he also occupied the editorial chair of the Catholic Mirror until his liberal and advanced opinions had outgrown ecclesiastical restric

Revelations came to him from the shore of immortality that are now revolutionizing the trend of human thought in almost every department. Problems that baffled every department. Prootoms that banned the sages of all ages, became lucid to him and were easily solved. Life to him no longer seemed a mystery but a well defined system of infinite wisdom, the evolutionary result of elementary powers. Supersittion had to surrender its secure to the throne of session as the highest ribute of human of the same as the highest ribute of human than the same and the same as the highest ribute of human than the same as the highest ribute of human than the same as the highest ribute of human than the same as the highest ribute of human than the same as the highest ribute of human than the same as the highest ribute of human than the same as the highest ribute of human than the same as the highest ribute of human than the same as the highest ribute of human than the same as the same a of reason as the highest tribute of human intelligence. He obtained scientific evi dence of a future life, and upon this rock of indisputable testimony he claimed that the world may build the temple of the twentieth century, consecrated to the truth of a demonstrated immortality.

The above tribute to the work of Paul F. de Gougnay, which appeared in the "Boaton Press Writer" at the time of Mr. de Gougnay's transition, seems especially stransition, seems especially paper on "The Study of Reincarnation" is just beginning in the "Banner,"—The Editor.]

"An Ambassador is an honest man sent to abroad for the Commonwealth."—Sir H. lie abroa Wotton,

The late Secretary Hay did much

"It is a risk to take away even a false be-

The Study of Reincarnation.

Paul de Gournay.

(A POSTHUMOUS STORY.) (Continued.)

Why. I, the man of flesh and bones, can-not own a Soul! The corruptible cannot not own a soul! The corruptible cannot possess the incorruptible. I should not say my soul. The soul is the true ego; body, it takes its flight with the light, when is casts off the cumbrous physical ethereal body—the spirit-form. But why did it ever take a physical body and run the chances of failure and suffering in the present of the contract of

pursuit of joys so soon ended?

That is the knotty point! I had talked the problem the wrong way: my personalas a man can throw no light on the suby as a man can throw no light on the sub-ct, "What am I, an immortal soul, doing ere?" is the right way to put the question, must rise above earth conditions and look it from the Soul's standpoint. Why, to think of it, "what is the purpose

of life" may be understood in two different ways: What is the purpose of man's life? and, What is the purpose of a soul's earth-

It is this distinction we should make He is this distinction we should make when we try to solve the mystery of life. If our-mind be obstinately engrossed with the importance of our personality, of that which makes us a visible member of the human family, we can never know anything nore about the soul than that it survive

more about the soul than that it survives the body and, vaguely, that it progresses in some undefinable way, indefinitely.

There was a time when the planet Earth was looked upon as the centre of the Universe, and, therefore, man, the sovereign of the Earth, was then pelpus ultra of creation. The sun was made expressly to give him light and heat by day; the moon and him light and heat by day; the moon and stars were luminaries suspended to the can-opy of the heavens—as we hang chande-liers to our ceilings—for his sole benefit. This idea seems to obtain still, though in a modified form, in the minds of certain peo-ple; their personality intrudes invariably whenever they attempt to speculate on the forms life. The locit leaving or windown of whenever they attempt to speculate on the future life. The logic, justice or wisdom of a theory is ignored if that theory threatens in the least their cherished personality. "I don't want to be other than I.am!" vocilerates John Smith, as though he had a voice in the matter. Such conceit recalls to mind the story of the haughty, but naughty. French duchess, who, being threatened with damnation by her confessor, replied with superh assurance: "God will think twice before damning a woman of my rank."

PERSONALITY, OR INDIVIDUALITY?

PERSONALITY, On INDIVIDUALITY:
Personality, as the derivation of the word
indicates, refers to the person, the man of
flesh and blood. We say, he has a strong
personality, as we say he is strongly magnetic; the quality to which we refer is visible, so to speak; its presence is felt; we
often apply-these terms to a man we see
for the first time.
Ladiationistic mertains to the mental or

Individuality pertains to the mental spiritual domain and is seldom revealed at spiritual domain and is seldom revealed at first sight; we must know a man before we can judge of his individuality. The two terms are used interchangeably, yet the distinction is admitted when we speak of a "person of remarkable individuality." My personality will disappear in the grave: my individuality I shall never lose, it belongs it the soul which cannot change, however large the number of "personalities" it may have to assume in order to develop its pos

have to assume in order to develop its possibilities.

This question of one's cherished personality is the first stimbling block I meet,
perhaps the greatest, for it has its foundation in man's conceit and self-esteen. Are
we then so perfect that we should wish to
be known through the ages as we are now?
"Oh, no?" I hear one say, "but we shall
progress over there, we shall outgrow our
imperfections. What we wish is to preserve our identity, our name, that our
friends may know us."

I may have something to say, later onaabout this prospective progress. But let
me ask here, why do you not begin a do
progress now? Then, since you conless
yourself imperfect, will not your imperfect
personality become a perfect, and therefore
different, personality, when your laudable

efforts to progress and outgrow have

As for your fear of not being recognized, unless you live the years of Methuselsh, your friends must belong to the same generation as you; they will be with you there"-if all have advanced equally they were here.

SOUL. SPIRIT AND BODY.

Here I must pause in my argument to address a remark to my readers: To my mind the idea of God, a supreme Intelligence, undefinable, yet underhable, is inseparable from the idea of a soul. If there is in the something greater than my body, greater than my mind and which survives both—for the mind may be destroyed even bether the thing that the state in the state of t before the body-I must feel that that immost also metal some the body—I must reel that that im-mortal something had its origin in some-thing greater still. The soul is the condi-tion of my being and my being cannot be due to chance. There is no such thing as chance in the economy of the universe. I need not study the admirable order in which the school of the conditions. the celestial bodies move to know which the celestial bodies move to know this; I scatter a handful of different seeds on the moist soil, they grow, each seed de-velops into a plant similar to that from which it came. The lettuce-seed does not grow a cabbage, nor the mustard-seed a daisy. Why? "Instinct," says one; "law," "principles," ery others. Pray, who gave the instinct, who made the law, who set the principles," Do you say they are self-instiprinciple? Do you say they are self-insti-tuted? Then, what you call instinct, law, principle, I call the manifestation of God.

principle, I call' the manifestation of God.

He who does not believe in an immortal
soul proceeding from an eternal God,
source of all being, need go go further in
the study of Reincarnation.

I believe the Soul to be a spark from the
divine flame, a particle of God—the AllSoul—justifying the name of Father which
we give Him and that of Berthes we should

we give Him and that of Brother we should we give Him and that of Brother we should give to every being in whom a like spark burns. It is not belitting God to claim we are part of Him, and the proposition that, like God, the soul always was, that it had no beginning, may be reverently admitted: the Soul was always in Him; it became an individual soul when it was sent forth from individual soul when it was sent forth from Him to fulfil its mission. "But," it is ob-Him to fulfil its mission. "But," it is objected, "this, is dividing and therefore diminishing God by the number of Soula with which He parts." Not at sli: is not the human mind continually evolving thoughts without impairing its unity? Souls are the thoughts of God.

One more digression, and I shall resume my argument. There is no death; every living thing, on disintegrating, returns to the eath the material elements of which it was composed and those elements reapnear.

was composed and those elements reappear n some living form, identical with or differin some living form, identical with or differ-ent from the disintegrated thing. In man, the chemical 'elements, refined by contact with the immortal soul, help to spiritualize the planet; for the Earth must progress as well as des inhabitants and will be a spirit world when the race shall have attained complete spiritual jurioldiment. Thus, even our nortal bodies will have served a grand purpose in the Deific plan of life

purpose in the Deific plan of life.

Let us return to the Soul. This world,
evidently, is not its home; not only because
of the Soul's divine origin, but because of
its short stay here. When it left the InNyhine, its Father-Mothige God, it possessed,
inherent, the highest possibilities for good,
of rolve, for knowledge and wisdom—all
God-like attributes. These possibilities
were bedweeded to their stresses. God-like attributes. These must be developed to their ut ost power ere the soul may return to the Delic cen-tre its cradle. By this it must not be un-deratood that the soul assumes a mortal, and therefore inferior, entity, in order to become better, more loving said more learned and wise according to the ways of the world; the true meaning will appear when we treat of the purpose of the Soul's Earth-life.

The man who perfectly us work he is doing is not do which he is worthy of doin does that which goes beyond doing that which goes beyond its doing worthy work in the finds in the work he is do greater than he understan Brooks.

tions of the earth arise and wake you

He who spires to highest place, let him a servant he;
A master mid the men of earth must be of low degree.
A false ambition leads to strife, then human ills increase.
The secret power for highest good is harmony and peace.

flags of earth shall be entwined; the jubilee is near. ruling power shall then become true love instead of fear.

love instead of fear.

Humility, to honor leads, and pride leads to
a fall.

O'er all the world let justice rule and men
be brothers all.

Commandments and Beatitudes.

W. J. Colville.

(Reported by Walter P. Williams for Banner of Light.)

Lecture delivered in Masonic Temple Washington, D. C., Oct. 29, 1905.

A kind friend who attends a great many of our meetings recently lent me a very valuable little work entitled "The Mystic Textbook." It contains these words which we may take this morning as our

"Speak only kind words at all times, think ally good thoughts at all times, be kind, ving, gentle, forgiving and forgetting at times."

Now if the whole law and the whole tospel have ever been condensed into a ingle precept, we find it in these few

Let us be always kind, always gentle, always forgiving and always forgiting, and yet that last word, "forgetting," is a word that a great majbrity of people today will probably have some difficulty in reconciling with the teaching that we are always enough the probably have some difficulty in reconciling with the teaching that we are always enough the probably have some difficulty in reconciling with the teaching that we are always enough the probably have provided that the probably always enough the probably have been probably and uptile that sonly the negative aspect, for the positive aspect is to give forth and to extend the hand of blessing and to exert an influence which emobiles and uptile that hand of blessing and to exert an influence which emobiles and uptile that hand the hand of blessing and to exert an influence which emobiles and uptile that had been endeavoring to show the perfect agreement between the eight beatitudes which constitute the most interesting and important feature of that body of doctrine, sacred to the entire Christian world, which The Sermon on the Mount is understood by many to be the were greatest teaching which has ever been given to humanity, one may well regard it as a summing up of all the greatest teaching which has ever been given to humanity, one may well regard it as a summing up of all the greatest teaching which has been given before the time of Jesus of Nazareth, the great property of the property of the

Illy admitted or there is no concept of Infinite Intelligence.

The Mossig type of mind is not necessarily confined to one age or to one country.

Tamed Moses who had a brother Aaron a high of the control of the cont

different people at war against the other. But we are stold, even in these days, by many Theocophiats and Spiritualists, and with considerable show of reason, that maltindinous divinities may actually exist. So their existence, it only forbids as to worship them. Produce, if you will, every god and goddess of mythology; produce, if you can, all the myrind delities of India; and still, from the standpoint of Sinaie revelation they are only men and women, although dismanuled of external clay. Supulsed the standard of external clay. Supulsed in the standard of external clay. Supulsed them to the standard of the standard of external clay. Supulsed to the standard of external clay. Supulsed to the standard of the

our Sabbath. If it helps people to do their work better to the air following days to have a long alege on the day of rest—if they remain in bed during much of the day—if they then go to an art gallery, or to a library, it makes no practical difference that they are the same and the same and the same and the same and they are the same and profitable spiritual reading; many require a change of activities and find that on their day of rest and recreation they may be a change of activities and find that on their day of rest and recreation they may be considered as the same and s dment.
(To be continued.)

fiction.

His Bitter Half.

Grace Sproul Bodwell.

(A Psychical Story.)

"Now why not do as I say, Gregory?"
"Because you say too much, Irma. Si ence is golden, and our coffers are deplor-

"How much you are abused by your bitter half, as you are pleased to call me. I am quite decided now in my determinaion to visit my mother's home, where I was always called a sunbeam. What has clouded me? Your sweet patience? No: your lordly arrogance."

was always called a sunbeam. What has clouded me? Your sweet patience? No: your lordly arrogance."
"Say another word and I leave the house for the club."
"What an unusual proceeding, my hus-

band—yes, you are supposed to be that, are you not? Oh, what double lives we lead— what shams we are. I hate it—I hate my-self—and—yes—I hate you, almost, who are

the cause of such a change in me-I-I-A sudden inward transition from anger A souden inward transition from anger to contrition melted her to tears, which he as usual mistook for a sign of pettishness and acted in his characteristic way. The forceful closing of the door startled her from this nervous breakdown and aroused

her better self. "There, I have done it again and did not mean to. O, my God; sometimes I almost wish I did hate him, then I should not care so much that he treats me so. What ails a woman's heart? The more it is crushed the closer it clings to the heel that tread

the closer' it clings to the heet that treams upon it.

"How can the bud bloom that belongs in sunshine and is transplanted into chily darkness? How can I live and lie continually? Yes, I am a living lie, and the world is teeming with them. Illy treated by one whom our social center calls an adorphle husband; acting the sweet and loving wife in public; saying ungracious things in private; ready to tear my tongue out for so vate; ready to tear my tongue out for doing, and willing to kiss the hand that slaps me. How humiliating, and can I help it?

"Am I really in love with him, or with the love I want nim to give me? Perhaps the love I want nim to give me? Berhaps I am wholly to blame for the existing conditions. Who made me what I am? Did I make myself? If so, why did I fashion a character of such contradictory combinations? Oh, I shall scream—no, I won't! I'll go out on the street and look smilingthy historials have a worse advent.

I'll go out on the street and look smil-ingly, blissilly happy, as a young adorer said I always did."

Belore a becoming toilet could be ar-ranged a sudden feeling of exhaustion had replaced the former unnatural tension, and she lay upon the couch, soon sobbing her-self into a troubled slumber.

self into a troubled slumber.

Hungry, souls never feel the peace of a satisfied life till they are fed by love itself. Affection reaches out and must find mutual expression; must give and take of the beautiful spring of love that fills the soul with joy, peace and good will; must be environed in harmonious and loving atmospheres, or it dies within, and the health is undermined. for only a complete and

pherea, or it dies within and the health is undermined, for only a complete and blessed life is found where love is the ever-lasting spring, feeding the soul and thereby erriching and attempthening its physical home, the body. This young woman, reared in a bright and sunshiny atmosphere, had no idea of life con another plane. Loving the ideal herself, she never dreamed that to many life meant a continual round of pleasure as manifested in the physical enjoyments that materiality brings; did not realize as he was living on too high a plane for the one to

C

owens in materially and is fashined to reap the harvest. Both longed for love, but expected differ-ent expression of its presence, demanding each of the other what neither had to give. One-the bitter-hall—had lived through and grown beyond the demands of a simply material existence. The other still believed this world was made for man's entertain-ment and intended to get all the enjoyment it could give, not even wishing to search for the hidden meanings of life and grow into and up to them.

What must be the result? Was her na-

what must be the result? Was her ha-ture, strong and true enough to draw him up to her standard? Was his love sufficient and of such a nature as to arouse him to a sense of the beauty and spirituality of her life and its real needs?

While Irma's troubled spirit is soothed in slumber, let us follow the irritated hus-band to that panacea of man's ills—the club.

"How in the name of goodness can I ever get along with that woman, and how in the name of everything can I get along without her? She is at once the bane and the antidote of my existence."

Buried behind his paper, he did not realize the intensity of the injury expressed in his countenance until startled by a slap upon the shoulder and a hearty exclama-

"Well, well, old boy, has your mother-inlaw arrived og has the fair Irma gone on a summer's vacation? Else, why such a cy-clone of boredom, of cynicism and whatnot expressed in one man's physiognomy?

ool expressed in one man's physiognomy? For reply a pair of speaking brown eyes were focused without a flicker upon the in-ruder. Worlds of meaning were in their lepths for one who could interpret—but truder. depths for him. With a sudden turn-about-face, a pair of

ong legs carried away a graceful form and a good-natured tongue, which could not re-sist saying its little say:
"Greg, do you look at 'her' like that? If

offence intended."

"Damn! What's the use of a club if you can't escape the fools? I'll take a trot into

the country. At least my horse understands me.

Ah! The trouble is you do not under-tand yourself, my man. Thy soul is rest-Ah! The trouble is you do not under-stand yourself, my man. Thy soul is rest-less, and, until it finds expression on a sat-isfactory plane, peace will not be found in clubs, country, or the supposed sym-pathetic chord existing between yourself and that magnificent horse. You are growing when you are restless and it is well.

Unrest! What name so fraught with mean-

ing. With sorrow, pain and never-dying truggle. The fields we would be glean-

ing—
Fate keeps them from us, and our crying
For the unattainable must cease.

Must cease? Ah, no. 'Tis outward reach-

ing
That brings us up to the longed-for goal.
Jurest! We ever need its teaching
And its impetus to help unroll
Latent powers we may thus increase.

The unattainable? Ah, never!
Who dares to limit powers supernal,
Or say that earnest, strong endeavor
Does not draw us to Love Eternal,
Changing restless longing into peace.

Hampered and irritated by no ungracious Hampered and irritated by no ungracious criticism of friend or foe, exhilarated by deep inhalations of the pure, woodsy air, Gregory Dunton neither knew nor cared that he was chasing a bubble with the expectation of finding peace. We realize the emptiness of things only when, they burst before our eyes. He had yet to learn that to value anything we must see it fading from us. He thought he had known and loved his wife. Would he live to know he had known to love, but the shadow of it? Elated with feelings of freedom from fuss and feathers and would-be funny friends.

Enacted with seeings of freedom from tuss and feathers and would be funny friends, Gregory galloped on nor sensed, his danger till too late to avert it. Horse and rider careened into the ravine, and he knew o more:

(To be continued.)

Every lie, great or small, is the brink of a precipice the depth of which nothing but Omniscience can fathom.—C. R.

Despair and Unselfishness are evil corelors in a scheming, selfish world.—C. R

"Life lends us only feet; Death gives

A feather turns a balanced scale -C P

The crimson one was strong and bold, And tossed his kingly head; While shy white rose, her leaves unroll As pale as face of dead.

She was so fragile and so fair; He was so tall and so brave; She glanced at him with modest air, A stately bow he gave.

So there they grew from day to day Sweet children of the sun; Gayly flirting, as roses may, From morn till day was done

Then came a breeze from out the west.

Bending King Rose so low,

He held Miss White Rose to his breast,

And would not let her go.

Oh, sweet white rose! with blushing face, And throbbing, beating heart, The first wild thrill of love's embrace, Reveals how fond thou art.

No more a blithesome, gay coquette, Life's lessons are begun, A sweet bride rose, all blushes yet, By red rose wooed and won.

Literary Department.

Popularity of Susan Clegg.

Pepularity of Suana Clegg.

After a prolonged trip abroad, Mrs. Anne
Warner French, the author of the inimitiable Suana Clegg stories, has returned to
St., Paul, Minn. Her new book, "Susan
Clegg and Her Neighbors' Affairs," went
into a second edition on publication, and
promises to rival in popularity the original
Suana Clegg book, "Susan Clegg and Her
Friend, Mrs. Lathrop," One of the best
bits in the new book is Susan's inspection
try town where she lives. Garing at the
license number, 888, on the back of the car,
she exclaimed: "It's a brand-new one, for
the price tag's still hanging on the back."

Mr. Stringer as an Amateur Parmer.

Mr. Stringer as an Amateur Parmer. **,
Arthur Stringer, the author joi 'The Wire
Tappers,' has retired for the sammer to his
Lake Erie fruit farm at Ceder Springs, Ontario. Like most amateur farmers, Mr.
Stringer does not find his fruit-raising a
source of any great revenue. He explained
this not long ago by pointing out the 'difference between the so-called gentleman
farmer and the every-day farmer. 'Tor it's
of his Eumelan black grapes. 'The first
seelis what he can't eat, and the other eats
what he can't eat, and the other eats
what he can't sell.''

Miss Whiting's New Book on the Southwest.

Miss.Whiting's New Book on the Southwest.

Lilian Whiting is in the Southwest at work on her new book, "The Land of Enchantment." Interpreting, as it will, the scenic grandeur and the up-to-date conditions of life in Golardo and Arizona, this book is expected to meet a demand hithertounsupplied in the literature of travel, for the control of the control of the control of the produce of the control of the con

A Civil War Surgeon's Letters.

A Grill War Surgeon's Letters. 3To the many interesting resolutions of
the great Rebellion has been added "Letters from a Surgeon of the Civil War,"
written by John G. Perry, who served with
the famous Twentieth, Massachusetts Volunteers. These letters have him untouched
been edited by Martha Derby Perry, author
of "God's Light as It Came to Me." They
have just been published with appropriate
illustrations by Little, Brown & Co.

A young lady entered a Toronto retail book store a short time since and inquired from the grainfemanty clerk (a married man, by the way) if they had a book suitable for an old gentleman who has been making fifty years. Without a moment's heaitation, the clerk reached for a copy of Parkman's "A Half Century of Conflict."

fifty years. Withous a month of the circle reached for a copy of Parkman's "A Half Century of Conflict."

The July "Arena" contains a number of extremely interesting papers, among which are three admirable character-sketches, one dealing with Governor Albert B. Cummins, who is described as "a statesman who places the interests of the people above the demands of privileged classes." It is by Professor Lewis Worthington Smith of Drake University. The other two have been prepared by the Editor of, "The Arena," the first dealing with "Judge William Jefferson Pollard. A Practical Idealist Arena," the first dealing with "duge William Jefferson Pollard. A Practical Idealist Chemister of the Control of Covernor Cummins and Judge Pollard accompany the papers, and the study of Mr. Redfield, the famous artist of winter-locked nature, is illustrated with a number of admirable half-tone pictures. Another interesting Illustrated paper is entitled "Rambles in Switzerland," by Carl S. Vrooman, but probably attract the most attention is Professor Archibald Henderson's luminous paper on "Aspects of Contemporary Fiction," one of the keendst and, we think, the most discriminating and informing critical papers of recent months. The essay which will probably elicit the most general atten-

by Willard French of Washington. In It the author tensively advocates the prasioning of all school children during the school-age. Of special interest to friends of democracy and political reform are the papers by Es-Governor Lucius F. C. Garvin of Rhode Island on "Solving the Labor Froblem," Chapter Three of "A Primer of Breeze-Legislation," prepared by Eitweed dealing with the Recon and Tan Cross, and calling with the Recon and Tan Cross and Calling with the Recon and Tan Cross and and The Direct Primary, and the thirty pages of trenchant criticisms of present-day political and economic conditions, by Mr. Flower, which constitute the department of "In the Mirror of the Present." There is also an extended and informing bookstudy, and the school of the Control of the Present Control of the Present Control of the Professor Otto, Parid Control of The Arena."

Notable in the August Century will be the first of several articles on "French Cathedrals," by Elizabeth Robins Pennell, with a lastrations by Joseph Pennell, whose superb pictures of English cathedrals have delighted art-lovers and travelers. The names of author and artist assure is contribution to literature dealing with cathedral architecture dealing with cathedral architecture. The contribution of t

Dr. T. A. Bland's new book, "Pioneers of Progress," is about to come from the press, and judging by the advance orders the au-thor of "In the World Gelestial" found the public waiting for this last word from his popular pen.

Australian Letter from W. J. Colville.

Australian Letter from W. J.
Colville.

To the Editor of the Banner of Light:
Though I am still in far away Australia
and have not seen a "Banner" for a great
many weeks I by no means forget my many
friends who are being constantly regaled by
your always enlightening and inspiring publife the strength of the streng

warm climate and when the second of the porarily discounted the inside comforts common to colder countries are decidedly missed.

It is a second to the common to colder countries are decidedly missed.

It hough this is close to the time of winter solstice. Public gardens are delightful and resorts near Sydney never lose their attractiveness, but the city itself is sery mean compared with Boston, though it is improving. I find the longer I stay, the more difficult it is to leave, as my audiences are extremely ready extensive list of kind friends and pleasant acquaintances.

I have been lecturing three times every Sunday and always once, and very frequently twice, on every other day since my arrival. "Progressive Thought," edited by the second of the control of t

of addressing a very hue activated auspices of the Psychic Society, June 7, when I lectured on behalf of its organ found, in the second of the second and though conservative lossilism has certain strongholds which present an obstinate front to all reformatory ideas and measures, the general temper of the thinking elements in the population is distinctly out of anti-quated ruis into fields of reasonable freedom. Discussions on Socialism, pro and con, as very frequent and highly popular. Wilson of Sydney and Sykes of Melbourne, each a fervid Secularist and Freethinker, take opposite views on the Socialist question of the second of the secon

financial losses have best sustaind by many and I am myself one of the victima, as an investment I had made two years ago is completely swept away, in consequence of which sudden annihilation of accumulated funds I have been unable to advance capital for publishing my new book, "Universal Spiritualism?" but severy tota of money taken for advance availation produced to a completely swept to a complete the control of a complete to the control of a complete to a complete to a control of a nd I a

treated many people with intereast in California far more severely than it has served me.

I expect to spend some time in Melbourne also in New Zealand, before I can contemplate returning to the Northern hemisphere, and I have also received a defined by the recent work of Mrs. Green the mean server was a server of the mean of the mean server of the mean server and clairvoyant of great ability.

I have no plans matured for any imagement of the mean of the mea

June 12, 1906. Progressive Thought Library, 5 Moor St., Sydney.

N. S. A. Fourteenth Annual Convention.

The Fourteenth Annual Convention of the National Spiritualists' Association of the United States will be held in the large to the United States will be held in the large to the United States will be held in the large to the United States of the United States of

thers. Come one and all to this great

tion.

The Palmer House, in Chicago, will be beadquarters for delegates and visitors; it is a "first-class hotel and will give reduced or special rates to all who write in advance, vention and wisit to entage from S. Sorre vention and restaurants are near by and furnish good Annual reception to delegates and visit-cors will be held Monday, Oct 15, at The Palmer House, at 8 pm. All are cordially invited.

Special railway rates on the certificate plan can be secured over all lines. Ask Palmer House, at 8 pm. All are cordially invited.

Special railway rates on the certificate plan can be secured over all lines. Ask Palmer House, at 8 pm. All are cordially invited.

Chicago. The round iare will be one and a third of a fare. Delegates and visitors desiring to receive the benefits of this special rate must have their telects vised by our railroad agent at Convention the last day, Oct. 19, and pay 35 cents each for seek visit and the second of th

ng. Harrison D. Barrett, President Mary T. Longley, Secretary.

Why Boys Leave the Parm

Why Boya Leave the Parm.

There is probably no man in the country better qualified to write with authority of the reasons whys boys are leaving the Isrns. today than L. H. Bailey, Director, of the Lord of the Control of the Control



Lady of Hotre B

y, with full instruct

g in the spine, a desire to cry, hot flashes led female complaint, then write to Mrz ment and full instructions. Like myself

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More on the Rites and Usages.

Hon. Charles R. Schirm

ORDINATION; THE MARYLAND LAW ON MARRIAGE.

Having read Mr. Scharffetter's article or Having read Mr. Scharffetter's article on "The Parting of the Ways" in your issue of June 30th, and Mrs. Longley's pertinent re-ply thereto in the issue of July 7th. 1 beg leave to make a statement directed partic-ularly to the Maryland Law on Marriage, and incidentally to the policy of sustaining the Ordination Usages adopted by the N.

S. A.

At the Convention in Washington in 1903, where the form of ordination ceremony was reported by a committee comesting of President Barrett, Rev. F. A. Wiggin and Dr. George A. Fuller, I took an humble but earnest part in the debate for the adoption of the report of the committee with a few amendments; and it is in the same spirit and with the same interest that I now take up the matter.

First as to the law: Mr. Scharffetter guotes from the law on marriage as it existed in Maryland from 1777 to 1886; but erroneously states that he had copied it from the Maryland Code published in 1852, and that it is in force today. The fact is. and that it is in force today. The fact is, Maryland had no code before 1860, and the

Section he quotes is not in the law of today.

Section 4 of Article 60, page 404 of the
Maryland Code of 1860, which is verbatim
what Mr. Scharffetter quoted, reads as fol-

"The rites of tharriage between any white persons, citizens or inhabitants of -this State, shall not be celebated by any person within this State, 'mlness by some minister of the Gospel, ordained according to the rites and ceremonies of his or her church, on in such manner as is used and practiced by the lociety of people called Quakers."

Mr. Scharffetter contends that under this law none but a minister of the Gospel of law none but a minister of the Gospel of Christ could perform a valid ceremony and that our Ordination Usages have failed to accomplish in Maryland that for which they were designed. Let us assume, as he does, that this is the law at the present time and, nevertheless, his position will not be ten-able.

The Jewish Rabbi does not pretend to be a minister of the Gospel of Christ, and yet he has all these years been performing marriage ceremonies which have not and cannot be impeached. The Unjarian minister, whose church regards Christ very much as do the Spiritualists, has a right to marry people that has never been questioned.

The Court of Appeals of this state has disastered given a broad interpretation to the

Court of Appeals of this state has kg given a broad interpretation to the to "minister of the Gospel," holding it am "some ordained minister," as will by reference to the case of Denison enison, 35 Md. 379, decided in 1874, the section quated above was in force.

lived with a man for some years, tried after his death to set up a common law marriage with him, in order to participate in his estate, but the Court of Appeals said: "The Act of 1777, ch. 12 (February Session), concerning marriage, and which forms Art. Go of the Code, plainly indicated the understanding of the Legislature to be that no marriage was to be thereafter good and valid unless celebrated by= some religious rites and ceremony. It expressly provided that the rites of marriage should not be celebrated by any person with this State unless by some ordained minister, or in such manner as was used and practiced by the society of Quakers."

the society of Quakers."

Further on the Court says: "To constitute Further on the Court says: "To constitute lawful marriage here, there must be super-added to the civil contract, some religious eeremony. The law, however, does not prescribe the form, nor according to the rites of what church the marriage shall be celebrated."

In another part of the opinion, the Court In another part of the opinion, the Court says: "In the early days of the province, it was absolutely necessary that a minister of religion should officiate—a judge of a magistrate could perform the teremony— but still, some formal celebration was re-

It will be readily observed that the r insisted upon in the Court's opinion, are, that there shall be a religious ceremony and that it shall be performed by some one officially clothed with that power by some

Section 4 above referred to, has been en-irely eliminated from the law and, there-ore, the restriction which Mr. Scharffetter supposed it contained, has been wiped out. The form of marriage license now required The form of marriage license now required by law, will give some idea as to who may perform marriage ceremonies: "State of Maryland, and the county of Blank, to any minister of the Gospel, or other officer or person authorized by the laws of this State. to solemnize marriage, you are hereby authorized to join together in the holy state of matrimony, according to the rules and ceremonies of your church, society or religious sect, and the laws of this State, A B and C D, etc."

There is nothing in the laws of Maryland forbidding a regularly ordained minister of the Gospel of Spiritualism, to perform the marriage ceremony, and a ceremony so per-formed is as valid and binding as any per-

formed by a minister of any other religion. It is not likely that the law will for many years to come in this State, strip the marriage contract of the religious recremony, and until that time it can harm no one if Spiritualists are married by persons of their belief, officially designated to perform such

The failure to be ordained does n away the privilege of speaking from the Spiritual rostrum, nor does ordination, by conferring the power to perform certain functions, create a trust, at least, not a tunctions, create a trust, at least, not a harmful one, as there are ministers in abun-dance of other religions who could easily be applied to in the case of marriage to act as

We all hope for the day when "The Church of the Future." so eloquently fore-cast by Mr. Edgerly's guide, shall become an accomplished fact; but that forecast is of the same kind as that of Tennyson in his Locksley Hall, where he refers to the time.

When the war drum beats no longer and the battle flag is furled, In the Parliament of Man, the Federation of the Worldk

This will not be tomorrow nor next week, nor next year, and in the meantime even Spiritualists must act with a rational regard for present conditions. To accomplish anything in our day, there must be cohesion and concentration of power, there

cohesion and concentration of power, there must be union and fraternity. We must stand for something and have a visible organization as the exponent of our existence, our beliefs and our knowledge.

I do not believe that we have reached 'the parting of the ways' on, the question of ordination, and as far as I am able to discern. Mr. Scharffetter is gathered in a crowd by himself, indulging in dire forecasts in regard to the next convention.

Yeteran Spiritualists' Union at Onset.

Onset.

Saturday, July 28 will be Veteran Spiritualists' Union Day at Onset and an attractive program sicking arranged. If Whether under the leafy trees with the sweet winds of the bay fanning them into gentle melodies or in the building consectated by many a message and thany a sociativity shought to the guardian spirits of our epoch-making work, we hope to meet the friends who are interested in this movement of philauthropy and find an inspiration and power and stardy assistance for the coming, year. Onset the beautiful, Onset the fearless, Onset the liberal that in the midst of its own efforts to make a successful camp season, never forgets its kinship with the other Spiritualistic organizations and institutions but gives its Saturdays for

Come and see what the V. S. U. is doing.
Come and listen to the Iriepds it has
made among the workers in our ranks.
Come and help make Saturday, July a8,
a day of joy and peace and good will on
the calendar of the V. S. U.

An admission, of ten cents will be
charged for entrance to the grounds. This
will start us right, and as for the value of

the money expended, you will feel that it is worth many times that amount to be a part of a meeting where every purpose is con-secrated to the service of those in need.

"Eyes for Home."

Under this heading Mr. Will Phillips, the ormer able editor of "The Two Worlds," rites a suggestive word in "The Spiritualfor July:

Why, then, do Spiritualists waste

... "Why, then, do Spiritualists waste so much time in attacking and abusing the Church, when the Church is not actively attacking, them? It is easy to understand the control of the cont

hed, but that they shall be accumulated; and it so only in this way that the cause can be it so only in this way that the cause can be in the cape of the conference of the cape of the ca

The Future Life in the Light of Ancient Wisdom and Modern Science.

While the great fact of Spirit communisweeps over the planet in this century of Psychism, creepingly, crawlingly

"Inching along, like a poor inch worm," comes science, trying, as it claims, to learn only the facts about phenomena, but really inly the facts about phenomena, but really ittempting to explain the facts.

When an explanation can be found which

then the phenomena are "undoubtedly well authenticated;" when, on the contrary, no theory will fit the facts, "these phenomena lack scientific confirmation.

Such is the method of most scientific

people.

In this book, however, we are accosted by a new name, behind which stands, a man of unusual honesty and uncommon courage. He is honest, because he does not attempt to deceive himself; and when he runs against a fact, he recognizes it for a fact,—and if he cannot make if accord with his theory, says so, at once; and instead of deriding the fact proceeds to

with his theory, says so, at once; and in-stead of deriding the fact, proceeds to modify his theory. He is brave, because this method leads him far in advance of his brethren in science,—and leadership in an untried field requires courage. Louis Lacion Back, the author of 'The Future Life," writes under the nom the plume of Louis Elbe, the latter name being the written form of he initials of his last two names, L. B. He is one of the leading mining engineers of France. He is the Paris representative of the Loire Iron Works and the manager of the Fran-co-Russian Magnifacturers' Societies.

Iron works and the manager of the Fran-co-Russian Manufacturers' Societies. His books heretofore have been purely technical, relating to his profession and, as an expert in his line, he is most highly rean expect in his use, he is most nightly re-garded by his compers.

This book is a laber of love with him.
The subject of immortality has to him long been of deep interest. Into its considera-tion he has put much reading and deep stnoy. In reignon it is evident that as-brought up in that faith. A scientific man by training and profession, he has read widely and deeply the history of the reli-gions of the world, both ancient and

widely and deeply the history or me reagions of the world, both ancient and
modern.

The first part of his book is an historical
resume of the religious theories touching
immortality, among ancient and modern
peoples of all nationalities.

The second half is the author's theory
showing, in a way entirely new and wholly
scientific, that a personal, individualized,
conscious life of the soul exists after the
change called death.

The book could not have been written
prior to the discovery of radium and the
new science of ions which the study of
electricity has made necessary. He shows,
acientists that the demands of their own
physical, material science make necessary
hypotheses as "unnatural" and as "mystical" as the wildest dreams of the occulists
and Spiritualist. The subdivision of theatom and the new characteristics which it
has "become necessary to attribute to the
ether, have driven physical science clear
over into the realm which in derision its
advocates have been wont to designate as
the "psychic plane." until there is no
dividing line marking the physical from the
psychical. The author's theory in fact, is
based upon this very unity and he is a sort
of spiritual moinst. The law of the indexpsychical. Ine author's through that, is a sort of spiritual monist. The law of the indestructibility of energy, a postulate upon which all physical science is built, demands that that force which we call soul, cannot e destroyed.

be destroyed.

That the soul is a force, an energy, as much as is the force which whirls in the space of the atom a universe of ions and keeps them in motion ever and always it their own orbits. M. Bacle shows to be

their own orbits. M. Bacle shows to be true by a series of scientific demonstrations as resistless as the rising of the tide. Thus we live hereafter. Do we know each other, then, and, remembering theettes of this world, return for our own and our friends' refreshing?

friends' refreshing?

The author's answer is "Yes;" but he doubts much-the grander truths which we Spiritualists know our belief leads to Strangely enough, having established the fact of immortality, his interest seems to ware and the one subject upon which his study seems to have been superficial and polete, is the most important of all.

As a spirit once told the writer, "You and I know the fact. Isn't that enough? You know and I know that we communicate with each other. Neither you nor I know

And this marvelous, brave, honest scien this, having come all the way to his present position, falters at the last. Let him study and work, in his own way and in good time he too will reach the heights. Far on the way he has flown. What if his pinions grow weary and he pauses on the way? His gaze is upward and his wings are strong. The prospect allures him. He will not long stay his further flight. Mime Inness.

The Larger Socialistic Movement.

The English Fabians have a saying that you cannot do misch for speialism till you get over your socialism. It takes time for a nation to get over you socialism. It takes time for a nation to get over its socialism, and most countries have not yet done so. Germany, France and Belgium have at present a bad attack. In the United States the attack is coming on bravely. In Australia and New Zealand they are somewhat over it. In Great Britain and in Switzerland-they are more over it than in any other European Great Britism and In Switzerland they are more over it than in any other European countries. Switzerland reduced her Socialist National Councilors from six to two because she did not need them. Her whole National Council is enacting socialism. Her cities are not so far along. Great Britism's Parliament has only one party Bert Cities are not so far along. Great Britism's Parliament has only one party bers who will vote Socialism measures. Her cities are still farther along. The world is getting on. Those Socialists who throw bombs in Barcelonia, raise wild cries in Tarin and Milan, demonstrate in Vienna and Budapest, organize riots in Moscow and Odesas, collect statistics in Vienna and Budapest, organize riots in Moscow and Odesas, collect statistics in Berlin, throw epithets in Paris, carry red that the control of the c

narty. It is not revolutions raise revoltion. Revolutionists raise revoltion, revolutionists raise revoltion, revolutions raise and brings about what the revolution steps in and brings about what the revolutionists desire. It is a delicate point in historical analysis to determine just how much is contributed to evolution by defeated revolut. The Socialist party is the party of revolt, and is necessary and has its place, but the various and changing parties the party of revolt, and is necessary may that does things, the Party of Revolution.

American Monthly Review of Reviews for the

essful this year's Old Home We-rnor Curtis Guild, Jr., has issued owing statement calling attention beervance of this custom:

observance of this customs:

"The institution of Old Home Week, established but a few years since, has become a well-beloved anniversary. This year the home-coming season is set for the week beginning July 20 and ending Aug. 4. "Massachusetts extends a hearty invitation to her wandering sons and daughters to return in the wazation season for a brief visit to the old home, with all its association to the wasance of the week beginning July 20 and ending Aug. 4. "Massachusetts extends a last part in the wazation season for a brief visit to the old home, with all its association returns the wazation season for a brief visit to the old home, with all its association of the wazation season for a brief visit of the wazation for the wazation season for a brief visit of the wazation season season for a brief visit of the wazation season season for a brie

The Spiritualists are to have a part in the Massachusetts Old Home Week and the Veteran Spiritualist Unifon will open the house and grounds at Waverley Thursday, August 2, for an "Old Home Day," Mr. and Mrs. Lewis are happy in the anticipation of greeting many old friends

anticipation of greeting many old friends and any new ones who want to see the Spiritualists at home.

Local societies are invited to take part

nd some have already planned to do

and some have already planned to do so, serving outline various committees. Refréshments will be served and an entertainment will be given. Any one who has attended the festivals and picnies given at the Home in the past will look forward to the coming of the Spiritualists!—Old Home Day with the certainty of a joyful time amid pleasantest associations. Everybody is invited and any suggestions or offers of help may be sent to the president, Irving F. Symonds, care of The Banner of Every-Symonds, care of The Banner of Light

What fools Time makes of us! But yesterday, speaking as nations, France was so hating everything that had been that she so hating everything that had been that she could not endure a day of rest. Somehow seemed afraid that by so doing she was doing reverence to somebody's religion. Today she legislates to make a weekly day of rest compulsory. We wriggle and squirm—have our little fling, but in the end, Wisdom is justified of her children.

"Now" for July comes just about time, and pictures Henry Harrison Br time, and pictures Henry Harrison Brown among the Redwoods racing with Time for a half-hour call on the God of Day. He already has thirty in the "Home," and sings a-merier note than ever. He would welcome some new orders for his freezy little monthly. "Now," and can fill orders for his publications. Write him—"Now" Folk, Clenwood, Cal., is the address.

Speaking of California, Arthur S. Howe, Speaking of California, Arthur S. Howe, Editor, and Publisher of "The Occidental Mystic," has this bright little monthly in full swing again, and seems to be able to bring it out regularly from 142 South Broadway, Los 'Angeles. It takes some-thing more permanent than a tremblor to keep these Californians silent. Courageous hearts, may own have #direct inspire to a life. hearts, may your brave efforts inspire to that Trust that marks your lives!

Mrs. Grace Cobb Crawford writes Ars. Grace Code Crawford writes that she and her husband Have been in Trop, N. Y., through May, and Albany, N. Y., during June. They have "visited the Spiritualist societies in both cities and opiniusist societies in both cities and found well established, enthusiastic people endeavoring to promulgate the cause of Spiritualism. The meetings were well attended and earnest seekers for the truth were in evidence. I thought 'Banner' readers would be pleased to hear from their kind in other cities."

We thank Mrs. Crawford for the good word and send greetings from our readers to the workers in both cities.

The spirits of evil and of good throng about us on this mysterious journey we call life, and the affinities of our souls are shown in the selection of those to whom we throw open the doors and make ready the house.—The Outlook

Sometimes I wonder which is best for me-The sunny harbor or the stormy sea. How may the soul woo rest, yet grow more brave; when the soul woo rest, yet grow more brave; when the soul woo rest, we grow more wave.

wave;
Win love, yet not forget the loveless kind;
Win heaven itself, yet bear the world in
mind?

Ella Giles Ruddy, in Century

The priest is the enemy of every society which desires progress and liberty. He stifles natural morality to ensure the domination of his ceste. He lives on the ignorance of the masses, and crushes reason under the passive dead-weight of statistic bodelience. "Deen."

Anna M. S. B

Oh, empty housel from which the tenant's field.

To dwell in fairer home, not far away;
Why do we gaze on thee, as tears we shall be loved one might no longer
Oh, curtained windows! where was warmth and light,
Cheering our soul with hope as we drewnigh,
Why are you shrouded from our yearning sight?
Why are you shrouded from our yearning sight?
Why are you portals closed to every eye?

Alas! 'tis but the empty shell remains,
Of all that made life beautiful therein;
Nor warmth, nor light shines through the
window panes;
Nor answering welcome shall our pleadings win,
With aching heart, in tears we turn away;
The form we loved, must crumble and de-

The Question Bureau. OTED BY W. J. COLVILLE

This department of the "Banker of Light" is not to for personal matters, nor can the conductor undertaken freemantaness to answer, questions by moil. It is to deal with matters of penergi interest, and so be the n 12 hoped, of promotine the greatest good to the creatist

Questions and Answers.

Question by W. F., Sydney, Australia.— an anyone become educated during sleep? so will you kindly explain briefly the ght way to go about it?

Answer.—To become educated during sleep it is essential to know definitely on retiring for slumber, either by day or night, exactly what we are most desirous of studying or being englishmende by day or night, exactly what we are most desirous of studying or being englishmend on the clearly defined mentally will secure definite instruction received in the sleeping state. When sudden flashes of illumination invade our dreams and we transcend the dreaming state and rise to one of positively clear vision, it is either because we have been during waking he lister because we have been during waking he lister be considered the control of the control

Double Birthday Annibersary Celebrated at Parkland, Pa.

Celebrated at Parkland, Pa.

Tuesday, June 26, was a gala day at Floral Heights, when, for the seventh time, Elizabeth M. Fish and her nicee, Lois Elizabeth Fish, youngest duaghter of John Erish, and wife, of Fallsingether their country of the co

Elizabeth M. Fish gave a birt to her Lyceum members, in the soon. Elizabeth M. Pish gave a birthday party to her Lyceum melhers, in the beasulful little grove at Floral Heights, when so Lyceum children and four grown members, besides several mothers of the children, and her brother and father, were present. Since she started this Lyceum at Floral Heights last October, the Conductor had prepared fourteen. Lyceum Flower Baskets for the members, in which were deposited birthday letters, her own making the fifteenth; and of this she was justly proud, for it contained of this she was justly proud, for it contained of this she was justly proud, for it contained of this she was justly proud, for it contained from the she was a start of the she wa

Waverley Home.

Waverley Home.

July 8.—"When I speak the name of Jesus of Narazeth, I always use it reverently," said a speaker today, and I also revere the memory of my parents. They instilled into my youthful mind the personality of an ideal man in the flesh, Jesus of My parents of the National My paren

The First Spiritual Association, Newburyport, Remembered.

Mrs. Jennie P. Hoit of this city, who assed to the higher life June 22, 1906, was devoted Spiritualist, and as long as her ealth permitted was an earnest and enerettic worker for the Cause she loved so

getic worker for the Cause she loved so well.

Spiritualist Association of Newburyport. As a shostantial proof of her devotion she to organize, the generous sum of Spotsoc towards a fund for building a church for that society.

she had a most cheerful disposition and was always generous to the needy, and was fir in what she believed to be right. She leaves a devoted husband, William Hoit. Funeral services were conducted at her home, June 24, by Dr. William A. Hale

With Great Men

In the year 1898 the late Wyatt Eaton, then fresh from his studies abroad, came to concord from the studies abroad, came to concord from the studies abroad, came to concord from the studies of the stud

"Mr. Sanborn entered heartily in the proj-

say:

"At Sanhone entered heartily in the project, for the portrait, but still with missiping in a to my opportunities, telling me that Emerson had not taken on the usual picture sequeness of old age, that he had been failing rapidly of late, and was mumch broken in appearance. This did not discourage me however; to me, at least, I was sure however; to me, at least, I was sure however to the nouse. We awaited Emerson, in a large sitting room. It was not'set dark, and the lamps were not lighted. We came forward as he entered. It was indeed the real-the living Emerson. Where another man would hardly be recognigable in the dim least the same was a sure of the living Emerson. Where another man would hardly be recognigable in the dim least the same would hardly be recognigable in the dim least the same would hardly be recognigable in the dim least the same would hardly be recognigable in the dim least the same would hardly be recognigable in the dim least the same would hardly be recognigable in the dim least the same would hardly be recognigable in the dim least the same would hardly be recognigable in the dim least the same would hardly be recognigable in the dim least the same would hardly be recognigable in the dim least the same would hardly be recognigable in the dim least the same would hardly be recognigable in the dim least the same would hardly be recognigable in the dim least the same was a same would hardly be recognigable in the same was a same would hardly be recognigable in the same was a same would hardly be recognigable in the same was a same would hardly be recognized to the same was a same was a same would hardly be recognized to the same was a same wa

not this, it was his large and simple manner that most impressed me."

Soon after this Mr. Eaton was given the order for portrails of the other poets, Bryant, Whittier, Longfellow, and Hoimes, and entered into the work with zest. It was not to be a support of the strength of the streng

great blocks was floating with the tide up and down the river, and covered with sea gulls.

"Work was continued every day, sometimes both morning and afternoon. This time I wanted no one to help me, or relieve me from the weight of conversation. My, sitter did not need entertaining, he entertained me, and kept me in the mood for brightness. Our talks were of literature, the fine arts, anatomy in its external forms, people, places, in fact, there is no subject we did not touch upon or discuss. He had, I thought, some feeling for, and appreciation of the arts, which I could not say of the other poets, not even Longiellow.

"I had never asked anyone for his autograph." I had a great desire. however, to any of the other poets, not even Longiellow. I are copy of his 'Life of Motley, with a full inscription upon the fly-leaf and a photograph from the portrait of Dorathy Quincy, and upofin Shis another autograph. I was, therefore, rich in souvenirs, as well as memories."

ries."

Like all who love the beauty of Nature, and enjoy it the more, where happy human associations are as an intimate part of it, Mr. Eaton says, in parting: 'I elf Concord enchanted with the sloping fills, the condendance of the solid parting of the proof and its road through the fragrant woods, the walk by the Old Manse down to the battleground and on to the river, the catle on the banks and the naked boys in swimming. Ahl the rivers, winding and twisting, encircling the town like great serposts, the most quiet, the most peaceful, the most inviting of rivers.

These drawings were enga full-page illustrations in the Century, but it is to be regretted that they were never seen in the Exhibition hall.' They were, it appears, the personal property of Dr. Holland—then owner of the magazine—and at his death they were boxed and sent to his son, living on a ranch on the prairies.—Charlotte Eaton in, Boston Courier. Like all who love the beauty of Nature

PASSED TO SPIRIT LIFE.

[Notices under this head will be inserted free when not exceeding twenty lines in length; beyond that a charge of fifteen cents per line will be, made. About seven words make a Jine.]

WILLIAN S. BERGHAM.

William N. Brigham died at his home, 14
Gold Street, Utica, N. Y., June 4th. He
had been in ill health for a year and was
confined to his bed for the past six months,
the cause being a cancerous growth in the
stomach.

He was an expert and successful optician

He was an expert and successful optician and spent many seasons at Lake Pleasant Camp, where he made many glad by fitting them with glasses through which they could see correctly and plainly.

Mr. Brigham's wife died 2a years ago, but he leaves one daughter and three grandchildren, who reside in Binghamton, N. Y. His age was 69 years, 2 mos. and 8 days. Interment was at Deansboro, N. Y., beside his wife.

Lida Briggs Browne.

Lida Briggs Browne.

SAMUEL JACKSON.

At the Soldiers' Home. Chelsea, Mass., Mr. Samuel Jackson, aged 74 years. Mr. Samuel Jackson, aged 74 years. Mr. Samuel Jackson, aged 74 years. Leaves the soldiers of the soldiers and his strong, brave spirit passed into the spirit life condent of a welcome from the loved ones who had gone before him and ready for the activities and responsibilities of a broad, full and expressive existence. Services were held at the home of one of his sons in Softenerille, Mass., Sunday, July 8, the writer officialism in that same room we took his hand and looked into his tear-dimmed eyes as he stood beside the body of his much loved wife. At that moment, in the presence of death, his spirit was triumphant in its knowkedge of the truth. Many times his cheery voice rang out the message, he will bring has from his new his confort and usarian the dear ones whom he loved and their lives will be stronger and braver and steadier because of his presence.

Minnig Meserve Soule.

The voice of Fate speaks sometimes to the lowest as well as to the highest. There are the laws of Life and the law of Death but there are also the laws of Love. With out the laws of Love the Universe would cause to be.

"The sense of love is sweet and makes

purpose of these worms is re dain in the astronomic tich is so detective in the us The books are got up in first

herical Basis of Ast Gives continuous Tables of Houses for intimes are to 50°, both north and south, and four other tables needed in making tres figures, with aspire instructions, and exposure of errors in the ordinary tables and methods; also as account of Standard Time in this country, and how to use 1s, with other scientific points much neglected.

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THE HYMNAL:

The times were the white name if you can be presented the Ultiman declaration of you brooks now hatting the souns. They are missely in the Persistency In IAX's made the United States and the United States and the United States and the Control of the United States and United S

me Circle.

Little figures robed in white, Mellow glow of candle light. Little hands upraised in prayer, Roses sweet and fair, and from For the happy day are done. All the little faults confessed, All the troubles set at rest. Childhood sweet as dawn and flowers, Dritts through many changeful hours. But one hour, the mother's own, Must belong to her alone. Must belong to her alone. Set one hour, the mother's own, Must belong to her alone. Set one hour, the mother own, and the head, Safe and cosy in its bed. When the world may do its worst, God and she have had then first. And her bairns are folded fair in the tender Shepherd's care. Angels bend above the room. Loom In their lovely innocence, Warding every evil hence From the little ones who dwell Where the mother guards, them well-God and she about them stand. They are safe on every hand. Kneeling for hand God's alone. And each child, a render flower, Blossoms in the mother's hour.

Boston Budget.

4

A LINK IN OUR GOLDEN CHAIN.

OUR KINSHIP WITH ALL, MAKES US RESPONSIBLE TO ALL.

A beautiful girl has become the toy of an artist, an artist so great that his productions grace our cities and adorn our streets. Symmetry and proportion, wonderful curves and lines of strength have flowed out from his soul through his finger tips and been indellible portrayed by his skill and nower.

power.

And a slip of a girl with a form of grace and a face of beautiful tints, caught his trained eye and appealed to his sense of

and a face of beautilal tints, caught his trained eye and appealed to his sense of beauty that and appealed to his sense of beauty. The description of the description, and the man who knows the value of her faultess beauty and traces with softest brush the lines of her youthlo body, paints in larid colors the future that awaits her and smirches with ugly stain the white soul of her maidenhood. Brom agnoration of the description and wakens only when, between two virus is for her favor, the buaring built plays one still and cold in death and leads the other to a yawning prison. Our souls are filled with horror as we learn the awful story of excesses that begard sescription and from one scene of disgusting detail to another we turn hoping, vainly, that somewhere in the midst of these believed and hedazaled action to the believed and hedazaled action to the solvent of the believed and hedazaled action to the solvent and the solvent of the solven

bejeweled and.bedazzled actors we may find one pure purpose, one worthy motive. But all is lavish display, perverted passion, indecent indifference to life and law. Suddenly we cry out and in anguish the material heart turns to that other mother who must find the burden of knowledge unberable. Her little girl the centre of such unwholesame attentions!

Her sweet child, whose unfolding loveling the sweet child with pure devotion, tragged to the almy depths of sin!

Ah, there is where we learn the awful ruth and yet the truth that gives our heart some measure of hope for the safety of our darlings.

The chill of agonizing uncertainty that the same of the safety of our darlings.

The chill of agonizing uncertainty that when the safety of the safety of our darlings.

The chill of agonizing uncertainty that the same of the safety of our darlings.

The chill of agonizing uncertainty that when the safety of the safety of our darlings.

The well of the safety of the safety of our darlings.

The well of the safety of the safety of our darlings.

The same has the safety of the safety of

grazed by the personality of her wipsome grazed by the personality of her wipsome. Few methers are so strong that they can be quite content to let the little one go bareloot when by persistent pushing a pair of tiny shoes may be placed at her command. That some other mother may be in as nore distress as the, herself, is, and that of the line that white before the house of supply is of little importance to the average mother and abe justifies her rudeness, her unkindness or even her dishonesty by the appeal of two little bare feet at home that wait her conting with protecting shoes. That is an extreme pieters, but it has a cutterne pieters, but it has prompted to the property of the misconception of lite and its possibilities.

It is the old of story of the misconception of lite and its possibilities.

The soldiers with painted guns shine brightly in the morning sunshine, but when as a target for the rifle practice of the guards of the king and have so power to hasten from the dews of night and the consuming rust that eats into the splendor of their flimsy finery.

But who is to basne?

But who is to basne?

But who is to basne?

How are mothers to know that diamonds and European trips, gilded hall, and bungalows are not the things to be desired above all clae?

They might know.

Il else?

They might know that all these things tay fail to produce happiness, for the evience is thrust upon them at every turn of fe.

life. In threat upon them at every turn of the control of the cont

the external values and the spiritual possibilities?

Are we preaching and singing and talking the things which we know to be true?

Are we preaching and singing and talking the things which we know to be true?

Are we free from the yearnings after the purely material and non-essential accourtements of the battle of high properties of the battle of high properties.

And are we living the lie of spiritual strangeries of the spiritual singdom?

We have but in deal of the spiritual singdom?

We know that ought to be and we know that to have that spirit-life a satisfying and complete expression we must correleve be an active and living part of its perfection.

We know that if that ideal of the sweet and perfect life in the spirit land could obtain here, today, that we may be a subject of the spiritual size of the standard of high, spiritual, wise and loving motherhood her shame becomes our own and her pain will poison our peace.

high, spin security of the shame becomes our own and her pain her shame becomes:

Is it not worth thinking of, dear Home Circle mothers?

May the angels help us to be what we know to be the highest type of motherhold and may we never cease to feel our kinship with those who sim and suffer as well as those who serve and sweetly lead.

M. M. S.

The Way of It. Frank H. Sweet.

(Written for the Banner of Light.)

"Writen for the Banner of Light.)

"Ohl girls! Howard Gleeson is coming this afternoon," and the prettiest girl in the round fropped among the sola cushions with the control of the solar properties of the control of

The rest crowded around her instantly.
"There's some story back of all this

joke, or take things easily, like Tom and Jack."

To crowded around her instantly, and you might as well rell in own.

"Well, but don't you repeat, girls. Not that I care wastly and dignified that I care treat the affair as I would if it had been Tom. Now if the same thing had happened with any of the other boys, you would have become a standing joke among us by this ham. But with 'floward-well, something is lacking in his makeup; he card see the funny side, and he treats the veriest trifle as if it wegs a matter of international importance."

"I know," and a side was matter of international importance."

"I know," and and another, "he has no relative idea of the yalue of things. If he won't let you turn it off easily, He has to give you a diagram of the way the thing was the worker of the proper of the work of the had committed a deadly in, and he apologized until I never wanted to hear a word from him again."

"Gire Kate a chance to tell her stor."

deedly ain, and he apologized until I never wanted to hear a word from him again."
"Give Kate a chance to tell her story."
"It happened last spring. I went to Westover to visit my aunt, and while I was there floward came down for a few days on beautiful to the story."
"Basiness. In Westover! New remarks allel Are there more than a thousand inhabitants, all told?"
"Yes, there are, and you must be still if you want-me to go on. There was a fairly good play at the tiny opera house one hight while Howard was there, and and he grade the still told?"
Well pretend we do. Hurry up."
"Well pretend we do. Hur

ifficen, and Aunt Elizabeth is not more than a ten minutes drive from the opera house, I didn't see the necessity of doing that. So I cross-questioned the poor fellow until he can be a seen of the control of the cont

Sunday School Lesson Applied

Sunday School Lesses Applied.

Little Johnnie was preparing for Sunday school, which, was some distance away, when his mother saw one of their neighbors as proaching in a vehicle. This neighbor was known by the boys as the 'vich man,' and one remarkable for his kindness to poor took him into his vehicle,' as he was going past the Sunday school. It was a very host day, and Johnny-took off his shoes and stockings.

When they reached the Sunday school the exercises had already begun, and as the man was going to church, a few miles beyond, and promised to call for Johnny on the promised to call for Johnny on the shoes and stockings, but to leave them in the vehicle.

The teacher was just hearing the lesson, which, by the way, Johnny was not acquainted with, and which was the fate of the rich man and Lazarrus. Soon after Johnny took his seat it came his turn to answer a question.

took his sear it said upon the me where the rich man went?" he was asked.
"He went to the other meeting," replied the little fellow, thinking only of his late semnanion.

the little fellow, thighing only or ms succompanion.

"No, no, my son; the rich man went to hell," said the teacher, with great impressiveness, while the scholars were tittering.
"Did he?" exclaimed the child, in all-honesty.
"Then he has taken my shoes and stockings with him," and up he jumped, seized his hat and rushed out of the school-room and down the road to overtake the rich man and recover his property.—Sel.

"Pa, here's a piece in the paper about par-asites. What is parasites, pa?" "Parasites, my boy? Why, parasites are the people who live in Paris. Think you ought to know that and you in the third reader."—Sel.

SPIRIT Messa

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

The Banner of Light nakes this offering for the service of spirits and those whom come to this work those who with to cooperate by reverent, sympathetic attendance, but we feel that we should have at least the evidence of sinceritr which their subscription to our paper signifies.

on to our paper signifies.

INVOCATION.

INVOCATION.

Unto thee, O Spirit of Infinite Love, we lift our hearts 'in grateful acknowledgment of this wonderful truth which makes us free world. Out from the midst of distressing cares we send our word, our ishought, our joyful recognition of all that is beautiful and sweet and true and would have something of the influence of the beautiful and true make itself manifest in every-life and heart, and pain and misunderstanding, so long has the mistaken conception of life held human souls in bondage, that it takes many days, and many hearts filled with patience and that consecrated purpose to make manifest the truth, before we can break the shackles and that consecrated purpose to make manifest the truth, before we can break the shackles and the spirit shad to cross off that line of demarkation, so that nothing but the universal love-may shine over soin go that line of demarkation, so that nothing but the universal love-may shine over sing of all true hearted souls to rest upon. Oh, the angels are God's ministers, and out into the dark-ended places, where pain and misery walk hand in hand, the spirit angels walk with white faces, abloom with the fragrance and the beauty of the celestial life, and take their sciousness and every hungry soul. O help them to speak so clearly, so definitely that there shall be no doubt left anywhere.

MESSAGES.

Frank Webster, Topeka.

Frank Wobster, Topesa.

There is a spirit that comes here this afternoon who is a tall, young man. He steps right up in front of me and looksright close into my face as though he is so eager to send his message to his friends. He had not been also the state of the line of the line in the line

(The spiri

The spirit showed such agitation at this point that the was interrupted and the place of retriet as the was interrupted and the place of retriet as the was interrupted and the place of retriet as the such as th

Edward Reed, Springfield, Mass.

Reward Reed, Springfield, Mass. Here is a little boy. I should think he was about fourteen or fifteen years old. He is very much unconcerned about what he is going to say himself, but just seems eager to help. He doesn't care how he helps if he so only able to help his friends. His name is Edward Reed, too, and that hey lived in Springfield, Mass', and he says, "O, I can do a lot of things, you don't have to tell me how to come, I know. I have been around the house and I have rapped on the doors and made the boards creak: rapped on the windows; and I have had a fine time, and the says and the says and the says. "O, I can do a lot of things, you for the well times. If they don't pay attention I will scare them, it is good for them to go hunting to see what is the matter and then they will find out that we are not sead; they seem to think that when people are put in a coffin that is the end of them, but it in a coffin that is the end of them, but it in a coffin that is the end of them, but it in a coffin that is the end of them, but it in a coffin that is the end of them, but it in a coffin that is the end of them, but it in a coffin that is the end of them, but it in a coffin that is the end of them, but it in a coffin that is the end of them, but it in a coffin that is the end of them, but it in a coffin that is the end of them, but it in a coffin that is the end of them, but it in a coffin that is the end of them, but it in a coffin that is the end of them, but it in a coffin that is the end of them, but it in a coffin that is the end of them, but it in a coffin that is the end of them, but it in a coffin that is the end of them, but it in a coffin that is the end of the end

The Celestial Surgeon.

The Colesials Burgeon.
II - have faltered more or less
in my great task of happiness;
II I have moved among my sace
And shown no gloffous morning face;
I beams from happy human eyeHave moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vainLord, thy mon pointed pleasure take
And stab my apint broad weeke
Choose Thou, before that spirit die,
A piereing pain, a killing sin,
And to my dead heart run them in!
Robert Louis Stevenson.

"I falter when I firmly trod,
And, falling with my weight of car
Upon the World's great altar-stairs
That slope through darkness, up to 0

10

remember its thrill; ill my soul it did fill, Vith sweetest joy that a child doth stand.

I know my mother still stretches forth hand,
'Though years have onward hied
Since she passed to the "other side,"
Giving the thrill that a child did under
stand.

There is no Death! Love's sweet touch can never die;
Such joy was born to live,
A gift that God doth give,
As real as the stars that twinkle in the sky

"The Parting of the Ways."

To the Editor of the Banner of Light:

As my esteemed friend, Mrs. Mary T.
Longley, secretary N. S. A., has been so
kind as to take official notice of my article,
"The Parting of the Ways," which was published in the "Banner" issue of June 30. I
feel obliged to ask your kind indulgence
again to publish my reply to Sister Longlev.

again to publish my reply to Sister Long-ley.

Right at the beginning I wish or empha-size my unfaltering allegiance to organized Spiritualism that has for its similar than the Spiritualism that has for its similar than the the N. S. A. When it comes, however, to the adoption and incorporation of ecclesias-tical laws and ceremonials, the same to be obligatory in the government of auxiliary societies, I for one dissent and shall use my pen and voice in my efforts to uphold the constitution of the N. S. A. which empha-ical discussions and the continuous of the constitution of the N. S. A. which empha-ical the state of the contract relation between the person ordained and the ordaining society, and shall be under the civil law of agency. No ecclesiastical law or ecremonial shall be invoked in this mat-ter.

tied has not seemy. We recelesiated law or exermonial shall be invoked in this matter."

My esteemed friend, Mrs. Longley, utterly ignores this important point to which I referred in my article of June 20. I claim that the adoption of the "Ordination Usages and other Rites in the religious service of Spiral of the above sentence and is therefore-monositutional. Whoever wrote these precious words wrote wisely and was evidently inspired by one of the framers of the constitution of our land. They are of momentous importance in preserving the original objects of the N. S. A. and preventing its deedsence into a preserving the original objects of the N. S. A. and preventing its deedsence into a continuous control of the constitution of the constitution of the control of the contr

and handican the usefulness and growth of the N. S. A., the head of the greatest reform movement the yorld has ever known.

Let us stand up boldly and proclaim from the house-tops that our religion is the aspiration of our souls to do good and that good and that our ministers are the teachers of the "Science our loved ones in the world beyond the vell. Then the world will at least admit our consistency and respect use the teachers of the "Science our loved ones in the world beyond the vell. Then the world will at least admit our consistency and respect swhen our teachings are directly opposite to Christian doctrines and dogmas? Does if not appear inconsistent, to say the least, to the one thing and profess another? There is no need for it.

In the contract of the contract of the teacher is formation has attempted to secure cecleisatical authority, but did not succeed until a little over two years ago when parliamentary tactics were largely responsible for resuscitating the "Ogdination Usages and other Rites, etc.," afth' passing them after they had been placed on the table.

Subsequent conventions had art lor the cond and the profess of the contract of the contrac

church of battanes.

As to prayers and the religious in service,

As to prayers and the religious in service,

I most emphatically object to prayers

merely of the mouth, but I am a strong advocate of the prayer that is the sincere ex
pression of an aspiring soul.

Conservas, while I do not endorse certaintions individually 1 do not object to extend the control of the contro

dogmatic authority.

In conclusion perturbation and to without dogmatic authority.

In conclusion perturbation and to a put at I believe in the publicity of all vital questions apt to once up before our next convention, to the control with matters which their delegations to the control with matters which their delegations are the proposed to act upon, and they are therefore better prepared to vote intelligently and in concert with their respective socie-

ties.

The spiritual press that gives liberal space to the discussions of these questions deserves the financial support of all thinking Spiritualists. Henry Scharffetter.

Baltimore, Md.

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In a Pinch, Use Allen's Peot-Ease.
Ladies can wear shees one size smaller after using Allen's Foot-Ease. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the great-est comfort discovery of the age. Cures swollen feet, blisters, callous and sore spots. It is a certain cure for sweating, hot, aching feet. At all druggists and shoe stores, For free trial package, also free sample of the Foot-Ease Sanitary Corn-Pad, a new invention, address Allen S. Olmsted, Le Roy, N. Y.

Spiritualism in Africa.

Spiritualism in Africa.

We are in receipt of information concerning the work in South Africa that gives good encouragement.

At the annual meeting (third) of the Durban Spiritualist Society, the report of the year's work as given by the honored president, Mr. W. Utton, showed very encouraging results from the year's endeavor, referring to the excellent work done by Mrs. Griffiths and Mr. Shaw, who have both left Durban for Johanneburg, the president outlined the far-reaching effects of the mission of Mrs. Ellen Green, resulting in the creation of a deep interest in Spiritualism, from Durban and Kimberley, Spiritualism, from Durban and Kimberley, Spiritualism, from Durban and Kimberley. The way had thus been paved for visits from other well-known mediums, and negotiations are now being carried on with the object of arranging with Miss Florence Morse or Mr. Alfred V. Peters to come to South Africa on a mission tour. Mrs. Green is at present in Durban prior to returning to England. The treasurer's report was also of a satislatory nature, showing a considerable improvement in the financial position of the society compared with that of year ago.

The following officers were then elected for the ensaing year: President, W. Know; treasurer, W. S. Know; secretary, C. Cartwright; executive, W. T. Utton, T. Smith, J. Imrie, S. C. Pearson, J. F. Kohlke, Gr. A. Lawey, and J. Beck.

The retiring president, Mr. W. Utton, was unanimously elected honorary president in recognition of this having founded the services during the three years in which he has occupied the position of president. Great regret was expressed at the resignation of the success of the society is ompaced the moment of the success of the society is ompaced the members.

The International Postal Congress.

The International Postal Congress

A congress of the greatest importance to the world in general has been conducting its deliberations modestly and quietly in the Italian capital. We refer to the International Postal Congress, whose conclusions have been a useful and practical contribution to internationalism. In the first place the international letter weight unit has been making the cate five cents (or its equivalent in the money of other countries) for the first ounce and three cents for each additional ounce. There is also to be the equivalent of an international postal order, for five cents, which will be exchangeable for a stamp of the same value in any country of the union,—this for "fecturn" postage. A number of proposals were made to reduce the unit from five cents to four (the British "up-pence"), but these—serce defeated. Our own currency system prevents our tak-

Lake Treasunt, July up to Aug. 27; Albert P. Blim Fressont, July up to Aug. 27; Albert P. Blim J. Albert Pressent, Harwich, July 8 to, July 22; Mrs. Mary B. Small, secressry, So. Harwich, Mass. Unity Camp, Sungus Centre, June 3 to Sept. 20; Mrs. A. A. Averill, secretary, 48 Smith St. Lynn.

Camp Progress, Mowerland. Park, Upper Swampscott, June 3 to September 30. B. H. Blaney, Secretary, 150 Elm St., Marbichead, Mass.

MAINE.

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

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

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

NEW YORK.

NEW YORK.

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

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. 26; H. R. La
Detroit, Mich.
Grand Ledge, July 22 to Aug. 21; J. W.
Ewing, secretary, Grand Ledge, Mich.
Forest Home, July 30 to Aug. 20; Mrs.
Ruth Eastman, secretary, P. O. Box 69,
Mancelona, Mich.
Vickaburg, July 30 to Aug. 20; Mrs. Jeannette Fraser, secretary, Vickaburg, Mich.

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; Mr. George E. Knowlton, secretary, Tacoma, Wash.

CALIFORNIA Harmony Grove Camp, Escondido, Calif., July 22 to Aug. 5; T. J. McFeron, secretary, 528 Fir St., San Diego, Cal. Los Angeles Camp, Mineral Park, June 25 to July 25; Mrs. Nettie Howell, presi-dent, Los Angeles, Cal.

NEBRASKA.

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

KANSAS.

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

OREGON

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

OKLAHOMA.

Long Mountain Camp, Mountain Park, Aug. 23 to Sept. 1; Rev. T. W. Woodrow, passident, 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 August 27. Elizabeth M. Fish, Sec. Parkland, Eden P. O., Pa.

ing much interest in this proposal, since a nickel is a much more convenient unit than four cents. The new regulations will no doubt result in a great extension of the doubt result in a great extension of the world, and will in all probability and the world and will in all probability of the post-offices in treast the revenues of the post-offices that the contract of the post-offices are post-officed in the peaceful business yelations between nations. In all probability it will prove the germ of the international currency of the fasture.—American Monthly Review of Reviews for July.

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Touch them with gold, they'll turn to what you please."

Good hard work goes a long way toward making up for lack of genius.—Jacob A Riis

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writes.—Banner of Light.
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Our aim in presenting this little book to the public is to apply the demand for an Elementary text book on Falmis—

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al ougrestions that have been tested by the ac PARTIAL LIST OF CONTENTS. a. L. The Types of Hands. II. The Thumb; The Nails; The Mounts III. Lines of the Hand. IV. The Martz. V. Love Affairs; Children; Journeys, etc. VI.—Estend of Reading a Hand.

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J. CLEGG WRIGHT. etton by Dr. J. W. P.

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Inspirational & Trance Speakin A Paper read before the Convention of Britis Spiritualists, London, England, By J. J. HORER.

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Societary Rems.

on Monday morning, k. We wish to assist

Sunday, July 22, 1906. "Loyalty."

First set thy aims and hopes so high That strength and toil livell take,— To rise with steady stride.— Wish naught of Soul denied.— To firmly set thy stake Unconquered Victor ne'er to die.

Then toil and strive for that vast height.
With loyal strength and trust;
With all thy virtues one,
Go on till it is done;
O'er blighted hopes' fine-dust.
Will rise for thee the lasting light.

I. W. R.

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

Boston and Vicinity.

First Spiritual Church of Boston, Rev. Clara E. Strong, pastor. Hebrews 11, "Faith," was the themg of the morning and all enjoyed the very interesting talk given by the president, Walter I. Mason. Mr. Newhall followed with carnest words and Mrs. Blanchard for the first time was heard, when all enjoyed he words. Messages were given by Mrs. 200 Blessing words with the words would be supported by the sages were given by Mrs. 3, "Our Blessing words with the words with the words were given by Mrs. 4, "Our Blessing words with the words were given by Mrs. 5, "Our Blessing words with the words were given by the words were formed and messages from loved ones were given. Matt. 5, 33 was ghe theme of the evening. "Character Building," Character Building, "Officerge, "Character Building," Mrs. 4, "All were glad to we known Mrs. Gutterrez again and her messages were all understood. The pastor spoke earnestly relative to the work and then gave many messages flove.

Public Spiritual Circle for Healing, Development and Spirit Messages, 446 Tre-

always present: meetings all summer. Banners for sale.

First Spiritual Science Church, Mrs. M. A. Wilkinson, 446 Tremont Street. At morning circle many beautiful thoughts were expressed. Afternoon and evening, regular services. Mediums of the day, Mrs. I. B. Sears, Mr. Prevor, Prof. Payroc. Mrs. Kemp. Madam Mosia, Mrs. Jones, Prof. Clark Smith, Mr. Darling, Mrs. Frederics, Mrs. Annie Morgan and Mrs. Mabel Witham in her own sweet way gave messales of comfort to the loved ones present. Mrs. Witham will speak again next Sanday evening, Musical selections by Mrs. Frauk Boynton. Tuesday, 3 p. m., Indian Healing Circle.

Malden Progressive Spiritual Society, Malden Progressive Spiritual Society, Malden Progressive Spiritual Society,

Indian Healing Circle.

Malden Progressive Spiritual Society,
Inc., 136 Pleasant Street, Mrs. Aike M.
Whall, president the Street Street, Mrs. Aike M.
Whall, president the Street Stree

Dr. Fred L. H. Willis Has Recovered.

To the Baiter of the Bainer of Light:

Kindly permit me a little space in behalf of an old warhorse of Spiritualism, my good friend and brother, Dr. Willis.

This veteran worker, the companion of our early workers who have long since departed, has just recovered from a four-year's sickness, having suffered a terrible accident in being run over. But having recovered under the uniting care of angel helpers of both sider of lith lancess again as his resources have been completely drained during his long illness. In a recent letter to me he says; "I'm am longing with intensity of desire to get back to the work in which my whole heart and soul was engaged for more than forty years."

Dr. Willis is an inspirational speaker of great force and his imprompts poems are delivered with that intensity of feeling that characteries Edgar Allas Pools pomens, which is not the property of the superior of class sectures which have been received with enhusiam wherever given. These are the subjects:

o have not yet completed the sets for speakers for next sea well to secure Dr. Willis. I Glenora, Yates Co., N.

For the spirits of evil are not shut within the place called, hell, nor the spirits of good in the place called heaven; they walk-ob-side us on every path, are about us in every kind of work, and dwell with us-in every home.—The Outlook.

Camp Motes.

Many of the friends of Mrs. Christine Bliss-Green will be pleased to learn that she will be at Onset this season. She will arrive about the 22d and remain through the content J. Q. A. Whittemore and wife have opened their elegant summer home and are already here. Excursions are being run every day from the Association wharf by steamer Tidy-Adly to various points of interest down the hav.

Madamt Grard is located at Bullock's and is considered excellent in her specialties.

Madamit Grain e non-continuous and is considered excellent in her special-time and is considered excellent in her special-time and is considered excellent in the special spec

Gardens never looked better, the bay nore inviting, or program more enticing more inviting, or program more enticing than the one for 1906. Programs sent on request to the Clerk, Dr. Geo. A. Fuller, Onset, Mass.

Oolset Wigwam.

The Oniset Wigwam Co-Workers opened the Wigwam Sunday, July 15, for the thirteenth annual session of its meetings to be continued daily till Sept. 15, as has been their custom since the society was organized. The morning session for healing was morned with appropriate remarks by the

their custom since the society was organized. The morning session for healing was opened with appropriate remarks by the president, Mrs. M. C. Weston, giving a cordial welcome to the assembled multi-tude which filled the building. Treatments were given by the several healers, after which Prof. Kenyon made an address upon the power of spirit healing. The alternoon session was attended by large numbers that filled the building to the doors and many were unable to entervailed. The exercises were very interesting. Mrs. Weston, the president, made an address of welcome and read a poem, after which remarks were made by Prof. Pfleging, Hon. Thomas Thompson, Prof. Kenyon and the secretary, Dr. E. A. Blackden, Although some pessimistic people have prophesied a waning of interest in the Spiritualistic cause in Onset, the large numbers present on the occasion seem to indicate a very prospersous season for beautiness of the proposed and three new cottages have been improved and three new cottages have been eracted since last season, making seven near the wigwam owned by the Prof. Pflegic Company of the president.

Unity Camp.

Unity Camp.

The meetings at this popular camp have, so far, been well attended and successful. Mrs. S. C. Cunningham, Mas Elizabeth Harlow, Mrs. M. A. Jacobs, Miss Nellie Harlow, Mrs. M. A. Jacobs, Miss Nellie and the state of the state o

Lake Pleasant, Mass.

Last Sunday the Springfield Band gave two concerts in the grove. A meeting was held in the Temple at which President Dalley, Mrs. A. S. Waterhouse, R. F. Chirtchill, and others spoke. On Saturday evening the Lycum gave an excellent concert, which was well attended. Harmony and good feeling is manifest everywhere and tends much tainments that have been field this month. All phases of Spiritualistis-phenomena are well represented as good mediums are always kept busy here. Dancing is as popular as ever here as demonstrated by the large parties in the pavilion each night. Be sure and be present opening day, Sunday, July 29, to hear Judge Dalley, Miss Amalia Pfening, Miss Lizue, Harlow and the Beethoven Guartet. You will be well repaid when you hear them. Write to Albert P. Blinn for circulars.

John T. Lillie C

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

13 Mrs. A. J. Pettengill, Opening Address.
14. J. Clegg Wright.
15. Dr. Geo. B. Warne, "Aspiration."
16. Conference.
17. Dr. Geo. B. Warne, "Aspiration."
18. Dr. S. L. Krebs, "Marvels and Mys. teries of Mind."
19. Dr. Geo. B. Warne, "The Victors Vanquished."
20. Dr. S. L. Krebs, "Wonders of the World Withhin."
21. Dr. St. St. Krebs, "Wonders of the World Withhin."
22. Mrs. R. S. Lillie.
23. Conference.
24. Rev. Wilson Fritch.
25. Prof. S. P. Leland, Ph. D., LL. D. "World Making."
26. Wilson P.

22. Mrs. R. S. Lille.
23. Conference.
24. Rev. Wilson Fritch.
25. Prof. S. P. Leland, Ph. D., LL. D.,
"World Making."
26. Wilson Fritch, "Spiritualism Metaphys27. J. Clesg Wright.
28. Wilson Fritch, "Self Realization."
29. Rev. Frederick A. Wiggin.
30. Gulternec.
31. Rev. Frederick A. Wiggin.

AVOUST LECTURES 2.30 P. M.

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

2. Rev. Frederick A. Wiggin.

3. Rev. Chas. Laying Herald, Ph. D., "The Control of the Co

A. Ret Daos P. Byrnes, "Nature's Master Daos P. Byrnes, "Nature's Mas5. J. Clegg Wright.
6. Conference,
7. Miss Susie C. Clark.
8. Mrs. Annette J. Pettengill.
9. Miss Sasie C. Clark.
10. Mrs. Annette J. Pettengill.
12. Mrs. Helen L. P. Russegue.
12. Mrs. Helen L. P. Russegue.
14. Mrs. Helen L. P. Russegue.
14. Mrs. Helen L. P. Russegue.
15. Miss Marie C. Brehm, "The Little Swins Republic."
17. Miss Marie C. Brehm, "The Little Swins Republic."
17. Mrs. Marie C. Brehm, "Municipal Ownership."
18. Marie C. Brehm, The Missegue,
19. Missegue,
19. Missegue,
19. Missegue,
20. Conference,
20. Missegue,
20.

Peace ...
Peace ...
20. Conference.
21. Hon. Noah Webster Coop...
Eden."
22. Oscar A. Edgerly.
23. Hon. N. W. Cooper, "Human Honey Bees."

"" A. Edgerly.
" Lillie."

Bees."

Locar A. Edgerly.

Mrs. R. S. Lillie.

Oscar A Edgerly.

Conference.

Mrs. R. S. Lillie.

Mrs. R. S. Lillie.

Rev. Cora L. V. Richmond.

J. W. Richardson, Carrie Twing, Tillie

U. Reynolds, N. Y. St. Sp. As. Day.

Rev. Cora 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-24. ses."

1919 27, Prof. Wm. M. Lockwood, Spectacular Lecture on Radiant Matter and Atmosphere, Illustrated.
July 31, Aug. 3. Frances Carter, Shake-spearean Readings.
S. Ladies' Schubert Quartet, Concept.
Aug. 5. T. Espenton "Hiswaths and

Aug. cert.
A. T. Kenpton, "Hiawatha and Evangeline," Illustrated.
Book Recitals.
Book Recitals.
Aug. 14-16. Froi E. B. Swift, Microscope and Telescope Entertainment.
Aug. 19-31. Ladies' Schubert Quartet,
Concert, and Miss Bennett, Recitations.

Concert, and Miss Bennett, Recita-tions.

Aug. 28. The Lilies, Entertainment.

Among the Mediums engaged are: Mrs.

A. J. Pettengill, Oscar Edgerly, F. A.

Wiggin, Dr. W. O. Knowles, Mamie A.

Helyett and Mrs. Alexander Caird.

Forest Temple meetings daily at 9.30 a.m., 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 Sonday, Tuesday and Friday at 4 p. m. in Library Hall. Mrs. Children's University of the Children's Children's

Auditorium.

The Ladies' Schubert Quartet of Boston has been engaged from July 29 and the North Control of the Control of the

WONDER WHEEL SCIENCE

Side Lights on Wonder Wheel Science

Daily Guidance for All. by Birth Rum!

Birth Nos. 83 1 2 8 4 6 6 7 8 9 10 11 12	
July 24-25	
26-27	M - E - K - B - F - G -
28-29-80	- M - E - K - B - F - G
31	G-M-E-K-B-F-
Aug. 1	-G-W-E-K-B-F-
2-8	- 6 - H - E - K - B - F
4-5	F - G - M - E - K - B -
6-7	- F - G - M - F - K - R
8-9-10	8 - F - 6 - H - E - K -
11-12	- 8 - F - 6 - M - E - K
18-14-15	K-B-F-G-M-E-
16-17	- K - B - F - G - M - E
18-19	E- K - B - F - G - M -
20-21-22	- E - K - B - F - G - M
23	M - E - K - B - F - G - I

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

In various magazines and almanacs, As-lor a husband and very bad for his very rologic Birthday Influences are given, but you are a husband and very bad for his very continually for greatest good, and n

rice versa. The table should be followed continually for greatest good, and not now and then.

The ruling people of the world during the term of this table are those born under No. 4. In this term of ruling, Domestic interests will be displayed. The Spirit of the General world, during this period of days, will be favorable to Birth Mumbers, 6. 8. In ad. 2. It is the time of even number of the world. The term of the world the world. The term of the world the worl

Chats on Wonder Wheel Science.

THE REAL AND THE COUNTERFEIT.

THE REAL AND THE COUNTERFEIT.

Prof. John Mason Tyler, of Amherst College, explained to students at the university that in "Every decade our climate has been tighter and tighter until now they are ready to snap." Physical degeneration is noticeable now in the children of business and professional men, he asserted. "The strain of modern life, the desire for wealth, for comfort and luxury is terrible," he said. "It cless, for we are changing from a life in the open—s life of manual labor—to a life in the upon—s life of manual labor—to a life in the upon—s life of manual labor—to a life in the upon—s life of manual labor—to a life in the hopen—s life of manual labor—to a life in the upon of the profession, and has been saying, only using different terms, things are said and recflicted to Astrology, then college graduates hold up their hands in holy horror and say:

"Bosh, man has a will of his own and is in no manner controlled by the forces above his head."

in holy horror and say:

"Bosh, man has a will of his own and is in no manner controlled by the forces above his head."

The college professor was the term "Ciliation of the college professor was the climate differs with every degree of latitude, and the sun-light and the light from the planets, or the distant stars, differ by time, in their effects upon each human being by each second, minute or degree of longitude.

Instead of saying "Ciliation of the astrollar was no climate." "And the astrollar was no climate. "Nature abnors a vacuum." Why do teachers "beat all around the bush," in their endeavor to instil divine truths into the minds of their students? Is it because they have neglected the field of truth so from this man, and they are atraid to call it is the cause they have neglected the field of truth so from the minds of their students? Is it hecause they have neglected the field of truth so from the part of the college presented by ren. A decadence by ratio of tens. Ten seconds, ten minutes, ten hours, ten days, ten months, ten years or ten centuries; each of these are decanates of their own respective cycles, and each smaller cycle is a mine and the college of the college and the college of the cycle of a second, which is composed of 560 degrees, precisely as is the cycle of a day or a year. One might imagine, by the way these decadences are taught on the cycle of a second, which is composed of 560 degrees, precisely as is the cycle of a day or a year. One might imagine, by the way these decadences are taught to the part of the cycle of a second, which is composed of 560 degrees, precisely as its the cycle of a second with the college o

in agtrology are more popularly known as decanates?

Now look at the Wonder Wheel and all Now look at the Wonder Wheel and all Some circumference you will see scolloped are, measuring ten degrees each. These are what Prof. Tyler, of Amherst College, was telling his scholars about, but he did not give any credit to Astrology for his authority. Like all the other teachers who are building their temples to the heaven, they grow which must finally be accepted before the areath can properly be sistained.

cone the company of t

to worsam or a conception of a Living Principle.

Principle.

Principle is a conception of a Living Principle.

I has two legs, like a man, or a throward legs like a centipede. They cannot behold a Christ unless they see the material head of a man, with a material crown of thorse encircling it. They cannot see Wisdom or "the Ancient of Days" walking over the earth, by decades, in second, minutes, hours, months and years, as the astrologer sees him. They lack that form of clairoy-ance, or clear-sightedness. Some form of material idod in picture, plaster or human form, has to appeal to their animal eyes, in order to comprehend how "God moves in mysterious ways, his wonders to perform."

Now look again at the Decanates (decades) on the Wonder Wheel, and you will see the symbol of a planet marked in each of the scolloped arcs.

Start from the left side (or Aries-the East) and come down and around and you will see that each decade is governed by the planets in succession, as Mars, Sun, Yens, Mercury, Moon, Saturi, Jupiter and back the start of the star

in other things besides the selfish interests of man.

Man never gets all, no matter how persistently the grovels. The finest particles of each control of the property of the control of

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