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SGLOO Per Ans NO. 23

The Study of Reincarnation

Paul de Gour

"God is Spirit;" it is as spirits the inca "God's Spirit," it is as spirits the inear-nated soils will re-enter the Spirit-world. The task of the virgn-soil is therefore threefold when it enters a physical body it must draw from it and the universal fluid the material which, woven into a spiritual body, will become the soul's inseparable companion, thus constituting with it a spirit companion, thus constituting that it is own entity. Then it must exercise its own powers in governing and educating the spirit and, through it, so refine the physical body as to help in the spiritualization of the earth.

But, however refined by its contact with an immortal soul, the material of wing; use spiritual body was made, retained some-thing of the gross animal nature, of the physical body; this attracts and misleads the spirit. The soul, striving to unfold its in-herent possibilities, cannot always succeed in governing the spirit. It is as though we en two forces of attraction; the were between two forces of attraction; the one drawing us upward, the other dragging us down—a struggle which disintegration ends without deciding. Some Spiritualists make no distinction between Soul and Spirit, yet we hear fre-

ently, at public seances, a spirit say-aking through the medium—"It is well quently, at public scances, a spirit say—speaking through the medium—"It is well with my soul, but I am troubled about so and so," naming some loved one. This goes to prove that while the spirit may suffer from its own, or others, troubles or mistakes, the imprecable soul has but one concern—to so covern as point, out of or in the fieth, as to progress steadily towards the fulfilment, of its happy-destiny. But we hear 'of advanced intelligences in the spirit world helping spirits to progress; how reconcile this with your theory of the soul's endeavor to lead aright its individual spirit?

spirit?

spirit?

By the same reason that your earthly friends sometimes by to advise and set you right, when neither the voice of your conscience nor that of a loving mother of lather, has succeeded in preventing you from going wrong.

THE INEQUALITIES OF LIFE CONSIDERED.

The inequalities in the fate of men, the sorrow and suffering, the poverty and vice, the injustice and crime which preval in that most civilized communities, go to make the problem of lite more appalling. They drive many minds to agnosticism, to atheism even, for they cast the dread shadow of doubt on the justice and love of God; and from admitting imperfection in Him to The inequalities in the fate of men, the from admitting imperfection in Him to denying Him is a natural and logical step. He could not be the Infinite if he were not

But this distressing shadow co But this distressing shadow could not observe our judgment if we would only bear in mind the nature of the Soul. Impeccable and exerting its influence on the human mind for good only, the soul cannot be made a factor in the evil conditions of which we complain. We must not hold God responsible for our folly. All souls have equal artibutes, equal goosistiffied, an equal right to happiness. We cannot believe in a divinely-born soul and doubt this. To admit the possibility of soul-inequality would be to sap the very foundation of Spiritualism. And we should not forget that the soul seeks happiness—its birthright—through earth-life experience, not jim.

Spiritualism. And we should not lorget that the soul seeks happiness: the birthright withrough earth-life experience, not imperation of earth conditions. That spiritual happiness is within jour reach however badly the world may treat us.

Rather than deny God or the wisdom of His laws, we seek to account for the dark side of life by attributing all wrong doing to ignorance. This, taken too literally, might be misleading; all criminals are not ignorant of right and wrong, any more than all invalids are of the laws of health. The soul, through its "still, small voice," conscience, is always ready to warn the former; nature, by more heroic means, teaches the latter. But let us say ignorance prevails; it is less ignorance than the result of laise teaching. The root of the cell will be found in constituted society. The founder of Christianfix taunt two basic laws, which supplemented all the former teachings of the prophets; the brotherhood

of man, all having a con on Father, God; of man, all having a common Father, God; and the law of universal live, resulting, and the law of universal live, resulting, necessarily, from that kinship. Confristian society repeats, piously, the words of Christ, but the law of love is a dead letter in the social code.

Whether we mean by the term "God" the man above. Delice who took his observed.

Whether we mean by the term "God" the man-shaped Deity who took his afternoon walk in the garden of Eden, Vishnay, Brahma, Allah, the Great Spirit, the All-Soul, or, the First Cause, it matters not; all religions teach a unique progenitor who gave soul-life to mankind. We cannot all God "Father" and deny the name of Brother to our fellow-beings; we cannot wrong or hate our brother without infringing the first law of Nature and of God.

Love is the panacea for all ills of humanity, the only just and safe basis of the social code, the key to spiritual progress. The Nazarene, and other sages before and after him, proclaimed the law; the spirits, who form the true "Salvation army" in their efforts to rouse the spiritual aspirations of the race, teach it as the suspense law of the frace, teach it as the suspense law of the frace, teach it as the suspense law of the frace, teach it as the suspense law of the frace, teach it as the suspense law of the frace, teach it as the suspense law of the

efforts to rouse the spiritual aspirations of the race, teach it as the supreme law of the spirit-world; they prove it by coming to us with hands full of blessings. Many good people are beginning to un-derstand this and to practise what they be-lieve; but, withal, Love depelled not on earth, and the inequalities, the wrong and suffering remain, a standing shame to the progress of the race. The mission of Spir-tualism is to earn be foundations of the itualism is to sap the foundations of the colossus Selfishness and substitute Love, immortal, life-giving, man-saving Love immortal, life-giving, man-saving Love; Love the wonderful weaver of that chain one end of which is grasped by the trem-bling fingers of the dying outcast, while pure angels hold the safet and, ready to welcome the poor despited brother. Let us see how far these inequalities of

life can be explained by the doctripe of Reincarnation and the wrongs accounted for. But we must first distinguish between material and physical inequalities and mental or moral differences.

Our nature is dual; there are in us, united and apparently interblended, yet very distinct in their functions and attri butes, an animal man and a spiritual man.
Our visible or physical ego is endowed,
like all animals, with instincts, faculties and
a mind adapted to the requirements of our being. We possess all that is necessary to being. We possess all that is necessary to make the most of what life can give. Many of our functions are merely instinctive; but it is our physical mind which governs our actions on the temporal plane; it moves us to devise means for self-preser-vation; to improve by labor, our means of vation; to improve by labor, our means of usstemance; to seek the greatest comfort. Superior to the mind of other animals, our mind studies, invents, discovers, conquers; it knows more refined enjoyments, but it may also suggest more refined eruelties for the gratification of our passions.

The Soul's endeavor, as far as our phys ical mind is concerned, is to direct it in th ical mind is concerned, is to direct it in the ways of justice and right, to subdue its sel-fish dispositions and inspire it with nobler aspirations; in other words, to lift it above the animal plane. But for these efforts of the soul, which—as too many examples show—are not always successful, man would fall below the level of the ani would, fall below the level of the animal, for, his mental superiority directing his evil instincts, he would lose all restraint, and his rapacity, his ferocity and cunning would make him the most, savage of beasts, the most dreaded of monsters. The greater-or-lesser civilization attained by the different peoples of the earth shows the degree of spirituality reached through soul-entort.

Since the first man ture—was endowed with a living soul di-rectly from the All-Soul, the propagation of the human race (like that of all species) is obtained through the union of the sexes. But in obeying this immutable law of na-But in-obeying this immutable law of na-ture, the parents' power is limited by the law itself-caral union can only produce carnal fruit. The immortal soul is not transmissible, not divisible. It is an indi-vidual soul and claims no parentage but its Father-mother, God. The soul--virgin or strends having each experience, in real-strends. already having earth experience—is not affected by the moment of conception, for it will enter the aura of the mother only after she has become pregnant, to await there the moment the footts is quickened, alive, in other words; a period well known to

nothers and to medical jurisprudence. He who knows that walls of stone are no He who kn He who knows that wants of some are no obstacle to the spirit's passage, will not inquire how the soul finds lodgment in the unborn child. It is from the aura of the mother the soul begins to form the spirit-body, it will develop and perfect when it settles in the infant form for a life-time.

It follows from what is said above, that the parents can transmit only physical and tal traits to their children: these traits. mental traits to their children; these traits, furthermore, are often modified by the influence of the mother's surroundings or her emotions during pregnancy. This is the true law of heredity. It does not mean, however, that the child always takes after its father or mother; children have after its father or mother; children have been known to be the perfect image, phys-ically and mentally, of some relative long deceased, or even of some stranger. But the mother's mind hard-grobably something to do with this phenomenon, though she may not have been contious of it.

(To be continued.)

Lida Briggs Br

The peace that passeth The peace that passeth understanding comes not from without but within. One may search the world over when restless or war with himself, but only comfort can

at war with himself, but only connort can come when the God within speaketh and the mind and heart respond.

I have known many whom the world call-ed prosperous and happy who in their own consciousness were in a state of volcanic cruption, and sought here and there for ex-citement to drown the wall voice within that did not approve of their actions.

These parties had violated no man-made laws, had broken none of the social codes, had not openly robbed, cheated or harmed had not openly robbed, cheated or narmed their fellowmen, yet peace was not within them, and they sought for it in vain. "After all," they said, "let us eat, drink and be merry, for the morrow we die!" So they plunged deeper and deeper into gaities and excesses of every kind hopping thus to dom-inate and overcome the God within, if they ould not still its promptings.

could not still its promptings.

This attitude was continued until the physical gave out, nature would not be longer cheated of proper rest and care, and the collapse came. When the conscious mind and will could no longer have its way the super-conscious gained the dominancy, and the voice could no longer be stilled the super-conscious gained the dominancy, and the voice could no longer be stilled, but held full command. All the things left undone, all the advantages taken of others as well as the abuse and misuse of their own powers, were laid before them en all their constants. ghastlines and repentance came. Desire to rectify wrongs, desire to once more gain bodily strength and thus he able to show the world a changed life, became the domi-

the world a changed life, became the domi-mant thought.

All their nature responded to the vivily-ing effect of these thoughts and soon life began to assume new aspect, health and vigor returned and a calm, joyous feeling was within. As one by one old habits of vigor returned and a calm, joyous feeling was within. As one by one old habits of thought, old actions and deeds were supplanted by new and different ideas and acts, the small voice within said, "Well done," and a peace stole over the mind with an infinite calm,—a peace that passeth understanding, yet can be obtained if earnestly sought after.

Our conversion

sought after.

Our consciences are our best guides. It is not what the world thinks of us that really counts, but what we ourselves think of ourselves. The world has false standards of worth and is apt to judge by the outside, or visible, rather than the inside, or invisible side of life. Too often we are content with what the world thinks we are, rather than, what we ourselves know ourselves to be.

There is nothing that helps to make for

selves to be.

There is nothing that helps to make for peace within better than the knowledge that one is doing his best and living up to the high standards that win the approval of the God within, and the invisible hosts of witnesses that surround us. Then the shallow praise of the world counts for naught shallow praise of the world counts for naught. and one can respect and admire hi

We told you about Old Home Day at the V. S. U. Home in Waverley, on Thursday,

fiction.

His Bitter Half.

Grace Sproul Bodwell

(A Psychical Story.)

He was shortly rescued by those who had witnessed the accident and called a physi-cian, who happened to be a former acquaintance

"Slight brain concussion. If he comes ut of this stupor, may live. Where's his rife? Get her here"

The gruff and kindly doctor gave terse Where's his

rders, which were rapidly and silently

"Telegram for Gregory Dunton. Been hunting hours for him. Urgent," said the messenger, then sped away.

Wife fast le "Come at once. hold on life."

"For God's sake" exclaimed the doctor,

"what can be done? She's been wired to attend the last hours of her husband. I can't tell him, but perhaps it would reshock him out of that dangerous lethargy. Won-der if he loved her. Bah! Love's a scarce

article, especially among the 'united'."

Stepping hurriedly but quietly to the bedside of the semi-conscious man, he took his hand, saying:

you realize your condition? Unless you arouse yourself, your hold on life is very slim."

Though seeming to understand, the pa-tient showed no interest.

"Dunton, don't you want to see your

wife?"

The doctor was encouraged by a sudden faint flicker of the eyelids, though no expression crossed the pallid countenance.

Then a deep-drawn breath showed an ef-fort, which meant returning vigor. A restorative was quickly administered, resulting in renewed circulatory powers. All at once the benumbed brain seemed to grasp the uttered words of the physician and a feeble attempt was made to voice a

"If-I go-before-seeing !

A pause to gather strength; then "Tell her-now it is-too late-I w it is-too late-I see her as she is. I am dissatisfied—with my

Though exhausted after this exertion, effect was better than the physician had hoped. The shocked system seemed bent now upon recovery, and after a long rest the patient breathed stronger, opened his eves with more of light and hope in them and then, after receiving the assurance that his wife had been wired, turned slightly, breathing gently, till a natural sleep rehis wife had been wired, turned signify, breathing gently, till a natural sleep re-placed the previously deadened condition. "He will live, but complete recovery will

depend upon undisturbed conditions. I will tell him of his wife in the morning when he is stronger," said the doctor, giving last orders before taking his leave.

"No matter how little he may have ap preciated her and I am airaid they were estranged—he should be at her side now. Strange the despatch has not brought him fer this," anxiously isoke Mrs. Lincoln, Irma's mother.

"We can do nothing but wait till she success

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comes out of this sleep, as that is what it undoubtedly is. Psychic natures succumb to outward disturbances very easily. This may last a few days if it is prolonged more than the next hour or so. When she awakes I wish her husband could be wift awakes P wish her husband could be with her as she has always instantly called for him upon recovery from these spells, "said Dr. Lothrop, who had known I rms from childhood and, as the said, "Kene enough not to give her pills and powders when she needed sympathy and kindness."

Love is an 'invaluable medicine, though the many scoff at its petency till they come to feel the need of it themselves.

Saddenly Mrs. Lincoln was startled by a quick movement on the part of the doctor toward the door. Reaching it in time to arrest the ringing of the bell, he received from the finnd of the messenger boy

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just arrived a despatch, quietly passing it to Irma's moth

to Irma's mother.

Apparently calm, Mrs. Lincoln opened the envelope rather slowly reading the message aloud. They looked at each other dumblounded at the strangeness and peculiarity of the situation. Nothing could be deep the rather large of the strangeness which but await Irma's consciondisturbed mental state

What shall I do?" telegraphed Mrs.

Lincoln's eyes, helplessly.

"Yes, dear," stepping to her daughter's side. "You have been sleeping. Do you feel better now?"

Before replying Irma's blue, pathetic eyes betore replying I runs soule, panetuc yes-traveled inquiringly around the room, a deep expression of disappointment settling in their depths, but making ifo sign, she said, as Dr. Lothrop stepped into view: "Ab, Doctor: you are always here when! I want you. Have I slept long this time?"

"No, would you like to?"
"Yes, and no. I am just a little afraid what I might discover, and as I have not of what I might discover, and as I have not yet retained a memory of my astral surroundings. I think it may be just as well to remain in ignorance till I do not fear them. But it is queer, is it not, that I skep so strangely—just like death. Sometimes I think if it were not for Gregory I should like to aske my final departure. should like to take my final departure from this body in just that way."

All at once becoming conscious of strangeness in her mother's expression she exclaimed:

"Mother, Gregory is sick. I see him in country cottage and he wants me. I must

and nothing they could do aro

"She has gone to him," quietly remarked the doctor—a thorough believer in psychic phenomena and understanding Irma's tend-encies in this direction better than either he or her mother.

"She will not return for some time Meanwhile there are those who will care, for her body and we will go to Dunton and see if his condition is really critical. So often the squl is driven from its home by the disturbances set up by the 'frightened

people around the patient."

They were soon on their way and reached the humble home which kindly sheltered Dunton during his time of need just as a nervous, superstitious-eyed lady emerged from the house. On finding they were near friends, she exclaimed hurriedly: "I'm afraid you better not disturb him

"I'm afraid you better not disturb him tomight; he's just got quiet. He's been out of his head, talking to someone he called Fair Irma. I gave him a sleeping powder as the doctor told me to if he raved. Once he looked so queer and said: 'My bitter half; what folly. You are my whole heart, my life, Irma.' I was frightened, but the Powder did him good and he is better now.

At first he did not want to take it, but gave in at last with a queer smile on his face.

Had she seen and understood the look

that passed between her listeners, she probably would also have offered them a sleep-ing powder and not slept a wink all night herself, thinking of the queer folks she was harboring.

Morning dawned and with it such im provement in Dunton's condition that his removal seemed advisable. He smiled provement in Dunton's condition that his removal segmed advisable. He smiled oddly when told of Irma's sleep, saying quietly, "I knew of it. She has been with me, and it is the first time-I have believed such an appearance possible, though she has so often affirmed and demonstrated its truth."

Arriving home without more fatig was natural under the circumstance tou at once asked to be left alone wife. Seeing that he was comforta obtaining the promise that he wo

wife. Seeing that he was comforts obtaining the promise that he we over exert himself, they left him vigil with the home of Irm's soul. Long he sat and gured upon he he had never really known. To time had been spent in sports and enjoyments to really come into the phere of this one whom now he we wing to value. ing to value.

nandments 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. (Continued.)

(Continued.)

Members of a theatrical troupe told the speaker recently that they did not consider it a sign of advancement when they were retained to play seven eights a week in retained to play seven eights a week in the seventh of the seventh o

Notining but noise and excitement, far too olden.

Some intelligent people have suggested that we might have even a quiet Fourth of July instead of so many firecrackers, with so much din and confusion. Would it not be a blessing to us all if we could sometimes retire into a quiet ofd-world village atmosphere and enjoy a little Sabbath rest and blessing?

Henry Kiddie, for seasy years never intending and services, who because hervest Spiritualist and wrote a great deal in advocacy of aghritual philosophy; he was a Hervest Spiritualist and wrote a great deal in advocacy of aprirual philosophy; he was a Hervest Spiritualist and wrote a great deal in the season and the season and the early him configuration. He was a him him interprention of these words and the season and the

hich his good name and leave in ring! Shakespeare stated God's law when he said. "He who steals my purse steals trade compared with him who steals my good more compared with him who steals my good made to the state of the stat

Friends may be seeking you, but they do not find you, or you do not find you, or you do not find they do not find you, or you do not find they do not find you, or you do not find they heard they are the are they are the

the camel, the ship of the desert. When we are filled to our present capacity we can stretch our capacity. That is exactly what the child in school does. When he has learned all that he could and is full of information, his capacity enhances, and in command the capacity and the could be grown capacity and becomes able to absorb more.

institute could and its full of information, his capacity enlarges, and as he
uge the information afready obtained he
grows mentally and becomes able to absorb
"Blessed are the purf in heart; they shall
see God." The beatific vision, the sight of
divine beneficence is for those only who are
pure in affection. No matter what their
theological opinions or their philosophical
system if they have purity of affection,
sincerity in love, that and that alone reveals
God. We ask you to note how Jesus lived
come to destroy the law, but to fulfil." He
enforced the great command "Thou shall
love the Lord thy God with all thy soul,
might and strength," then He said "The
second is like unto-fit: thou shalt love thy
neighbor as thyself." When we love our
neighbor as thyself." When we love our
neighbor as ourself we love God. We ask
a searching question today: How good
to the command of the command of the common of the common

maker? You can earry so much good will that it will burn up their fill-will, so much kindness phat it will destroy cruelty, so much seveness that it will overcome the fault-finding spirit so that people simply cannot quarrel where you a universal benefactor. We often hear of the canonization of saints. If I were called, upon to propose a saint for casonization it would endeavor to find one living, in the midst of strife and turnoil adways peaceful and winning a bleased reputation for making peace wherever he goes. "Blessed are they who are persecuted for rightcounters' sake; theirs is the kingdom of heaven," That means persecuted here the prophets who were before you." They were persecuted for the sake of figitiousness, but never persecuted for any other cannot be sufficiently as the same of the sam

ness, but never persecuted for any other cause. In think I am fairly summing up the mountain teaching when I conclude with this earnest exhortation. When we can make honorable concessions to them let us make them; but when there is a matter of principle at stake, never: When rightconsecution, when liberty calls, never sacrifice edits cells, when liberty calls, never sacrifice close cells, when liberty calls, never sacrifice close cells, sake of queteness and sparious

either for the sake of quietness and sparrious peace.

The process of the control of the process of the property of the proper

Paine Coming to His Own Again.

Paine Coming to His Own Again.

While hunting material for Fourth of July stories, a representative of some newspaper syndicate or other called at The Truth Seeker office in the hope of picking up an item on the agnostic view of the Declariod that the "Agnostic saint." Homes Paine, was regarded as the author of that immortal document, and looking for internal evidence, by comparing the Declaration with Paine's admitted writings, had struck upon the words, "hat," which "archaic verb ending" occurs free the words, "hat," which "archaic verb ending" occurs free the words, "hat," which "archaic verb ending" occurs free the words, "hat," which "archaic verb ending" occurs free the words, "hat," which "archaic verb ending" occurs free way of obtaining larger knowledge- of the writings of "the scholarly Jefferson."

"We were able to put the inquirer in the way of obtaining larger knowledge- of the evidence going to show that Paine was the author of the Declaration of Independence, and we are giad to observe that he made good use of a Nunerous Culid" painer hands," or "boiler piate" matter, printed in their Fourth of July number about three columns headed "The Declaration of Utilitims" (the name is a nom de plume), together with a good sized picture of Paine photographed on general control of the properties of the properties of the substance of the denonstration and the properties of the substance of the denonstration and the properties of the denonstration occurred the words "Scotch and foreign mercenaries," which were stricten out. Jefferson, it is explained, not only had no only had no pickerson it is explained, not only had no only had no pickerson it is explained, not only had no only had no pickerson it is explained, not only had no only had no only had no pickerson it is explained, not only had no pickerson it is explained, not only had no only ha

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pare whites clause to effecting on them, but Paine was known to dislike the Scoteh, baving expressed that dislike in his wrinings and private conversations. Nor is this the only or even the most conclusive evidence connected with this passage, Jefferone is later years in writing of it showed this draft of the Declaration to quote it correctly, for he gave it. "Scotch and other foreign attrillaries." Is it probable if he had been the author of it that he would have made the mistake of injecting the word "other" and mingoting "auxillaries" of "other" is significant, for Jefferon having been born in Virginia, would naturally look on the Scotch as foreign and would therefore say "Scotch and other foreign," etc. but the author of that passage in the original Deliaration evidency had another viceyoint, for he said "Scotch and foreign viceyoint, for he said "Scotch and foreign think of the said and the said "scotch might have been, a prejudice som what common among Englishmen of fast that sking George had introduced the slave trade in America, a "Christian king" this copyoning the traific which was the reproach of "Indde" countries. To say nothing of the thrust's attention of the fact that King George had introduced the slave trade in America, a "Christian king" this copyoning the traific which was the reproach of "Indde" countries. To say nothing of the thrust's attention of the fact that King George had introduced the slave trade in America, a "Christian king" it is deemed sufficient to point out that Jefferson was a slave-holder while Paine was the first American abolitionist and had been writing against slavery as editor of the Pennsylvania Magazine. Moreover, although Jefferson might point the Declaration of Independence was the result of taxation without representation, but it makes only a passing reference to that issue. Paine regarded the question the properties of the common sense, ideas which you was a stay of the common sense, ideas which you was a slave-holder while Paine had not be propertied to the paine

has own contribution to the occument as a whole.

These arguments are the bread which we were able to cast upon the water, and which has come,back to us after the Fourth of July. As they have gained currency through a newspaper syndicate they have reached thousands who would never have seen them if printed in The Truth Seeker alone—The Truth Seeker alone—The Truth Seeker.

When evil approaches great natures, not only are the gates closed but a bugle fings across the world and startles the idle and sluggish into action.—The Outlook,

TRUE LOVE.

ove?"—I cry in pain.

Oh, no! I cry. It can't be so! This is but fancy wild and free. Love is a seed to plant, and lo,— It blossoms through eternity.

Heart-soil is best to grow this seed, And buried deeply it must be, Below all malice, hate and greed,— Thus shall we root our true love-tree

N. S. A. Missionaries' Quarterly

Report.

Our last Quarterly Report leg us at St. Louis. Mo, where we took part in a three days' Anniversary meeting, held in the beautiful Spiritualist's Temple on Pine St. This was a great meeting. The speakers and mediums all did excellent works. Mrs. Annie L. Gillespie of California, who was present, was at her beat and won the applause and approbation of the control of the state of speakers and mediums took part in the success of these meetings. The Lyceum was one of the great features of the meetings. Little ones, and some larger grown, gave each great features of the meetings. Little ones, and some larger grown, gave eachings of our Harmonial Philosophy and they were given in such a way as to touch our sympathies and create in us a greater love for our beautiful religion. Spiritualism should have more Lyceums and the St. Louis Spiritualists can give them "politients" on how to the state of the st

well as an improvement in the work.

We next visited Millersville, Mo., where we held "protracted" meetings for a week. Everybody nearly, for miles around, attended the meetings. Each evening the streets were filled with fine carriages and vehicles of various descriptions. He told us he had been well paid for the meetings. He told us he had been well paid for the time, and expense.

Millersville, according to the enestings. He told us he had been well paid for the time, and expense.

Millersville, according to the census of 1000, has a population of 200 inhabitants, but we had nearly double that number in The company of the contraction of the contract

and has and community without money and community without money out price.

Mr. N. P. Stearns is the secretary of the society. He is a well informed and enthusiastic Spiritualist and a great helper in the work.

**Excellent choir composed **Excellent choir choir composed **Excellent choir c

Me. N. P. Stearns is the secretary of the society. He is a well informed and enthusiastic Spiritualist and a great helper in the work.

A large, and excellent choir composed mostly of the younger members of the society, issuished the music for our meetings. Though this village is smill and quite a distance from a role of the society, issuished the music for our meetings. Though this village is smill and quite a distance from a role of the society and the society in the society of the society of the society of the society in the society of t

BEARDSTOWN, ILL.

We next yisited Bengatown, III., where we held two-meetings, in the Court House. These were the first public Spirimalist meetings ever held in this town. Brothers John C. Dally, Sr., and W. F. Throck-morton, assisted by perhaps a half dozen others, arranged for our coming. Much interest in our work was shown and we should have remained longer, but, having previously engaged to serve the Barmer City society, we bade them adden with a promise to return at an early date.

PARMER CITY, ILL.

Farmer City we learned that the so-had been holding no meetings during winter. The roads had been so bad

time and they were not much improved when we arrived. Our audiences were not large but the people were appreciative and some who were not Spiritualists, expressed them-seives as being much pleased with our work.

etres as being much pleased with our way. The filled a three days' engagement at Decatur, Ill., where we have Acciety chartered with the Illinois State Acciety chartered with the place and the Acciety composed of camest sonia. They have kept it going since we organized it two years ago last spring. They needed our assistance very much and we did the best we could for them and when we left them their energy and zeal registered a notch higher in the scale and they were thankful that the N. S. A. hurnishes missionaries to help wask and struggling societies.

MACOMB, Ill.

MACOMB, Ill.

MACONB. ILL.

Our next place of labor was Macomb, III., where we held fifteen meeting; in fitteen days. Mr. J. D. Munger, a singuistic of the fitteen days. Mr. J. D. Munger, a singuistic or a fitteen days. Mr. J. D. Munger, a singuistic or a fitteen and a true Spiritualist, built a next little church and deeded it to a Trustee in trust for a Spiritualist society when it should be organized a society with thirty-four members though there had been but two public Spiritualist, meetings and a Spiritualist funeral field in this place previous to our going there. We had the deed made of spiritualist, meaning the society and ediciated the church to the blessed cause of Spiritualist.

WHITEWATER, WIS.

We visited Whitewater, Wis., held three very successful meetings in Morris Pratt Institute building and attended the Wis-consin State Convention which was held in the same place the three days following

consin State Convention which was held in the same place the three days following our meetings.

While at Whitewater we received letters from Macomb urging us to return and hold farmed the same that the same that

Mich.

However we remained but a short time in Grand Rapids but moved on toward home stopping to fill an engagement of three meetings at Elyria, Ohio.

three meetings at Elyria, Ohio.

ELYRIA, OHIO.

We found the Elyria Society in good condition. That excellent and indefatigable worker, brother F. W. Marrin, is again be worker, brother F. W. Marrin, is again be worker, brother F. W. Marrin, is again to the control of the con

Ladies Can Wear Shoes

Ladlee Can Wear Shees
one size smaller after using Allen's FootEase, a powder to be shaken into the shoes.
It makes tight or new shoes feel easy; gives
instant relief to corns and bunions. It's the
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N. Y.

Why American Girls Choose English

There has been some mystery and no little dismay at the frequent choices of husbands from the English lists, by American girls. Alfred Harmsworth, Lord North-cliffe, editor and proprietor of the London Daily Mail, gives an explanation, in a recent interview since his arrival here, which we may well consider, however lightly he may have given it. He is reported as saying:

"The American girl lives to be adored, before and after marriage. The American man rushes' his wooing; after marriage he

forgets to pay homage to his wife and apends his time in making money for her. The Englishman takes his fine about his most of the control of

material demonstration of the man's anec-tion.

"He forgets to tell her that he loves her; in his business-like way, he recalls the day when he honored her with the arowal of his affection and he looks with pride upon the four-actionary order to the honored her with the hand of brilliants which gleam upon her third right-hand finger, and like that famous 'Ad' he thinks 'nuf ced.'"

A Notre Dame Lady's Appeal.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, whether muscular or of the joints, sciatica, whether muscular or other joints, because of the contract of th

N. S. A. Fourteenth Annual Conven

The Fourteenth Annual Convention of the National Spiritualists' Association of the United States will be held in the large autorium of the Y. M. C. A. building, activation of the Y. M. C. A. building, the A. building, and the A. building and the A. buildi

others.
Come one and all to this great conven-

others.

Coshe one and all to this great convention.

Coshe one and all to this great convention.

The Palmer House, in Chicago, will be headquarters for delegates and visitors; it is a first-class hotel and will give reduced or special rates to all who write in advance, stating they are to attend the N. S. A. Convention and wish to engage rooms. Secure your rooms early by addressing W. C. Vier-Buchen, Manager, The Palmer House, Chicago, Ili. The hotel is conducted excretage and the secure of the secu

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

A midsummer holiday number, of course, should have plenty of fiction; and, the August Century will not be found lacking. The first chapters of A. E. W. Mason's new novel, "Running Watre," will be first in interest and importance. The adventures of Uncle John and his nieces in Anne Warner's latest story grow funnier with every number. There will be, besides, short stories by Annie C. Muirhead, Caroline Lockhart, Rose Young, Dorothea Deakin, and Edith M. Willett.

From Pearl to Paul.

At a recent scance Paul, the hero of Dr. Bland's book, "In the World Celestial," get message your Pearl, the interest of the presence of eight persons in poor light. The message is as follows in good light. The message is as follows in the great good that has been accomplished through our work together on the earth plane; and though msny trials beset thy pathway, yet do we trumph in the knowledge that they have not been endured in vain. Yet a little while and ghot shall reap the benefit of they work in our own dear spirit home.

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Banner of Bight.

SOSTON, SATURDAY, JULY 28, 1906

TOR THE WERE ENDING AT DATE.

Salured at the Post-Office, Boston, Mass., as So

Hon. A. B. Richmond.

To the older Spiritualists the name of this talented Spiritualist stood for breadth of thought, generosity of purpose, elo-

st remain for the personal acquaint ance to give proper presentation of his work in the field of Spiritualism. It was work in the field of Spiritualism. It was for us to enjoy him only through his writ-ten utterance, but power like his could not lose its fascination even in the duller ex-pression of the printed page. Often have we turned to his "Gleanings from the Rostrum" for the quickening of his masterful

oquence.

At his passing, on July 18, at the home his son, L. L. Richmond, in Meadville

of his son, L. L. Richmond, in Meadville, Pa,, he had rounded out eighty years and was already upon his eighty-first year. Mr. Richmond, for many years one of the most conspicuous men in Meadville and for nearly half a century one of the for-most lawyers of this section of the state, was born in Switzerland county, Indiaña, April 26, 1825, a direct descendant of John Richmond, the Puritan, who came over in the Mayflower. His grandfather, William Richmond, was a soldler in the Revolutionary War, and his father, Lawton Richmond was physician and surgeon in the war of 1812. The family later located in Chau-tauqua county, N. Y., and A. B. Richmond attended Allegheny college, later taking a medical course and practicing three years in Meadville, during which time he studied law. He was admitted to practice in 1851, and in all his long and successful experi-

cation of great value.

Mr. Richmond attained marked distinction in the law, and for over a quarter of a century of his active practice he was recognized as one of the leading and most sucnized as one of the leading and most successful criminal lawyers in the country. He was seldom found on the side of the prosecution, but most always on the defense, and his ability and success in defending criminal cases gave him a practice selfch extended over several states. The History of Crawford Country, published in 1885, credits Mr. Richmond with having been engaged in over 4,000 criminal cases up to that year, of which 65 were homicides. Before he retired in 1900, he had been engaged in the trial of over 100 homicide cases, hence it is gafe to say that his list of criminal cases alone was more than 5,000.

cases, hence it is safe to say that his list of criminal cases alone was more than 5,000. Mr. Richmond was endowed with a fine mind, and being a close student, he ac-quired a superior education. He was well versed in mechanics, and in 1853 he was ap-pointed assistant director of machinery at the Crystal Palace. He was also a student of science, and delivered many lectures on philosophy, physiology and chemistry, making his own apparatus.

Mr. Richmond was all his life a strong

y actures on the subject, and through by all his literary works there was ang and eloquent argument, and always tical, against the evil of intemperance, is especially observable in his "Leaves the Diary of an Old Lawyer," "In-perance and Crime," "Court and Prisemperance and Crime," "Court and Pris-ner," and "A Hawk in an Eagle's Nest." ooks that have been widely read. He was lso the author of numerous other works, and in all he displayed a fine-literary taste and easy flow of language.

and easy flow of language.

Mr. Richmond was a gifted speaker as
well as fine scholar, and was noted as one
of the most effective pleaders before a jury
of his day. His close study of human nature, his superior command of the English language, his easy eloquence and skilful weaving of an argument the manner of its delivery made him a power for defense beore a jury. His tastes were refined and as a beautiful seasoning for his store of literature, his memory was rich in choice poems and verses, with apt quotations always

Politically Mr. Richmond was a Republi an, but he had little to do with politics. living in his busier years the life of a lawyer, lecturer, author and student, and in his later life enjoying to the full the broad knowledge with which his mind was stored. He was a genial, wholesome companion and kind friend, a polished gentleman and an onored citizer

About three years ago Mr. Richmond gave up the practice of his profession and went to Pittsburg to make his home with his only remaining son, L. L. Richmond. The family returned to Meadville last April and since that time, with the exception about a week, Mr. Richmond has confined to his room.

A Righteous Judge.

It is not too often that we are able to mark in these columns the fairest consid-eration for our religion from the Bench. Judge A. P. Toombs has just rendered a degision so broad, just, sane, and wise that we feel like writing it in letters of gold. It is the case of Colorado Springs against Mrs. Lucy A. Sampson who had trial for practicing clairvoyancy without a license. The witness against Mrs. Sampson was the wife of a policeman, she having been sent for an interview with the medium. On this point the judge made some telling citations. point the judge made some telling citations, after reviewing the evidence which showed that the witness had been told much that was true in her past life; that while she had not as yet received anything for her services she did expect to be rewarded for her services in procuring evidence for the pur pose of convicting Mrs. Sampson for the violation of the city's ordinance. The text of the judge's decision on this point is as

follows:

"If the ordinance was violated, the city was a party to the violation of its own ordinance. It was as much responsible for the practice of clarvoyancy as this defendant, and it should not be permitted to replenish its treasury from penalties incurred at its own instigation. For authority see Ford vs. City of Denver. Tenth Colorado Reports, page 500, which reads, in part, as followed to the part of the procuring the violation of its own ordinance by the act of the procuring the violation of its own ordinance by the sound of the control of the procuring the violation of its own ordinance by the sound of the procured it is in no purpose to again the ordinance has been violated. It cannot be heard to complain of an act, the doing of which is so licited."

"When the chief of police induced this was a proposed to the chief of police induced this."

been violated. It cannot be heard to complain to a set, the doing of which is sopilation of an set, the doing of which is sopilation of an set, the doing of which is sopilation of the chief of police induced whis witness (himself or by another) to go to the place of worship of these people for the purpose of meeting this defendant, to get the constraint of the purpose of meeting this defendant, to get the purpose of meeting this defendant, to get the purpose of meeting this defendant, to get to be a violation of the order of the purpose of

We have held for a long time that the means used to trap supposed criminals was below the line of moral and are glad to put these decisions before our readers, but the views taken by this evidently un-d judge in the following we recom-for careful consideration by the sec-

"This cours is of the opinion that an ordinance passed by a city munch or a hordinance passed by legislative or a particle of the particl

motive.
"In view of these-facts the court finds the defendant not guilty, and she is hereby discharged, and the city is given five (5) days in which to perfect an appeal."

"Beyond the Grave - What?"

Under this heading the "North American" (Philadelphia) sings a dirge, impressively pointing out the fact that every passing hour, day or night, marks the last breath in more than four thousand human lives.

Effectively he writes, "The heart is awed by the contemplation of so many final partings while the clock ticks off sixty brief minutes. But towering above the amazement over what is, what can be put down in figures and viewed as a certain fact, is the earth-old question," What fol-lows?"

And then he gives this heart's cry

And then he gives this heart's cry:
"Out of the grief surrounding the last
goodby grows a yearning to know something definite about the change that has
taken place—what it has brought to the
one departed; what it may some day bring
to each of us. The Christian heart is not
proof against this desire. However strong
its faith, however sure its trust, there is
still a longing to know something of the
great unknown road that stretches onward
from the last puble throb."

We long to fly to him with our message of Spirit Communion, when he rolls his eyes and shakes the poet's forelock and chants

"The world is full of Christian men and women, who have spent long hours in earnest supplication, asking just one little sign of recognition or love from dear ones departed, and yet as Old Omar says:

"'Not one returns to tell us of the road!"

these words:

He recognizes other achievements in

"With the arms of science we have reached hundred of millions of miles into the sky and learned of stars that dim our nightly sun. With the fingers of invention we have annihilated space and time and set at analyth the laws of Nature."

But entirely ignoring the testimony of recognized scholarship to the fact of Spirrecognized scholarship to the fact of Spir-it. Return, he pedantically declares, "But move as we may in any other direc-tion, in two we stand, where they who first peopled the earth."
"We cannot tell the cause of life; we cannot tell the effect of death."

To affect such ignoring of painstaking in vestigation on these lines tries one's pa

In orthodox fashion he makes Je Son of God, who became as man, seems to us to mock His testimony the declaration

"If any could have told us of what changes take place after the dissolution of soul and body. He-could, and yet he lived and died without giving us more than an allegorical description of some of the features of the lite to come—"I life it be."

As though shocked by his own blinds

"But these last four words are ace. Of one thing we may be ad that is that there will be life

Our George W. Kates offers hi

Editor The North American:
"Your editorial in the issue of the American, dated July 15, is a surprise American, dated July 16, is a surprise American, dated July 18, is a surprise of the Maries of t

Well, supplications are very good; would not have accomplished the achievements you enumerate the genius has developed. It was nec-study the laws of nature and devel-ances in order to set them at naugh your claim.

study the laws of nature and develop appliances in order to set them at naught, as per
your claim.

"Il a great wall exists between the soulrealm and the mortal planes, we will never
set through or over by only looking at the
set through or over by only looking at the
set through or over by only looking at the
"If there is a realm of life for the toolbody after dissolving from the earth-body,
shall we-say it is subject only to our supplication to be able to have glimpset? A
telescope is necessary to see the stars in
their greater glory; and the burnishing of
the second of the second of the second of the
"That there are psychic senses is proven.
That there are psychic senses is proven.
That there are psychic senses is proven.
These senses are supprior to and yet related
to the physical senses. By these, as Saint
Paul said, we discerning spirits. Paul-misst
have had experience or he would-not have
talked about discerning spirits. Paul-misst
have had experience or he would not have
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have had experience or he would not have
talked about discerning spirits. Paul-misst
have had experience or he would not Christianity
would fall if Jesus did not appear as a materialized spirit. Can you prove it other"This blically, these are sufficient. In present day experience is there we estimated."

would fall if Jesus did not appear as a materialized spirit. Can you prove it otherwise a sublicatily, these are sufficient. In present dy experience, is there no evidence? Will the statement of millions of people now living, that they have-held converse with loved ones gone before 'have no weight?

The testimony of numbers is held to be safe to courts of law. Shall such be set and the courts of law. Shall such be set of the courts of law. Shall such be set of the courts of law. Shall such be set of the courts of law. Shall such be set of the courts of law. Shall such be set of the courts of law. Shall such be set of the courts of law. Shall such be set of the courts of law. Shall such be set of law of law to have had been to meet our preconceived opinion or credulity must be denied our winessing. It is of no special value to name great men and women of the world who have had evidence of apirit common the law of the law o

come if they will be given sequence to the sight of a divine person who so frequently testifies that their loved ones have come for them. The daily papers of Philadelphia recorded The daily papers of Philadelphia recorded produced by the sight person of the sight pe

the angets are occoroning to manager of the good evidence; and standing alone refutes your claim that the veil is drawn. The fact is, there is scarcely a thin veil between us. But to dulled senses that veil exists."

A Correction.

In the excellent contribution from the able pen of the Hon Charles R. Schirm, which appeared in the "Banner" of July 21, under the head of "More on the Rites and Usages," in the second paragraph in the second column, the word not should have appeared before the word "absolutely" in the third line of the paragraph. Inasn the third line of the paragraph. Inasmuch as Mr. Schirm's manuscript contained the word the mistake must have cocurred atthe Boston end of the line. If we had descended to the point of keeping an "office cat" we can see he would come in handy in the matter. As we have not, we will throw it on the shoulders of General Humidity. He has had to take the credit of everything disgrageful has the sheep the control of the should be supported to the sheep that the sheep disgraceful that has happened here in the last week, and he richly deserves it.

The public is informed by the ess that a daughter of a wealthy Elgin
II.) banker on finishing her junior year at
ellesley College had decided to take a
sition for independent support as ress that a da (III.) bank

position for independent support as wairress at a summer hotel. Since going to Wellesley, Miss Bosworth has acquired democratic ideas of "life." She has seen some gris working their way through college writing newspaper articles, settoring or waiting on table, and she has wondered why their lives should have been all work and hers all play. Miss Bosworth took into her confidence only a girl who earned her college expenses during the summer by serving as waitress in a hotel. When the other girls left for the seashore or country Miss Bosworth, in a plain white, dress, with her companion, had secured a position behind the green doors of the Mr. Pleasant House, Bretton Woods.

Woods.

One day last week, however, a young woman who had met Miss Bosworth at some fashionable watering place registered with her paernst at the hotel.

"Why, Louise, girl, what are you, doing here?" her friend cried: "come on out and play golf."

"I'm not a mose "the cried that the cried water works."

lay goll."
"I'm not a guest," the girl had to admit.
I'm working in the diring room."
Louise had to give up her experiment,
and returned to Wellesley.
There seems to have been no misbe-

sinned as this woman has done."

We cannot but look with encouragement upon an attempt of a healthy soung woman to put herself in position for a healthy independence, without the protection of a large income, by mastering circumstances with her own labor. Certainly moral exposure would not be greater working with her equals shan loafing with her companions in extravagant laxury.

An outrageous attack on a cripple by a police officer who had occasion to arrest the cripple was witnessed by a lawyer and a business man, who took sufficient interest in the case to leave their own affairs and testily in the case. Ohe would think this a same for commendation be any one in lestify in the case. Offe would think this a cause for commendation by any one interested in justice, but the presiding justice apparently did not think so, but seent out of his way to reprove him for having "too much feeling in the case." It is just such high headed display by those in authority that makes the great public respond to the toogin when sounded by a Lawson or a Moran. They are pretty noisy fellows, no doubt about that, but somehow the Gear people have a feeling that those who use the machinery of the law without fear or preference, will somehow give them somehome. preference, will somehow give them so thing like justice,—and they follow.

Now that John B. Moran names "Abol-ishment of Capital Punishment, that we may no longer be barbarians," as a plank in his plant or as candidate for Governor of Massachusetts, the present Governor, and other haughty political leaders, will have to reckon with the "irresponsible and unthinking," thousands of voters who were active with the Tucker petitions for commutation.

"Irresponsible agitation" and "excessive zeal," which the Governor so glibly re-marked in those terrible hours, may send a sweeping political whirlwind through the Old Bay State.

The Bangor (Mg.) Commercial, noting the startling the of a spirit husband appearing to his wife and, "dripping with water from the Penobacot where he was drowned," directing her to papers worth \$50,000, to her and the children, finds it \$50,000, to her and the children, finds it \$50,000, to her and the children, finds it \$50,000, to her and the Volley hours man was unmarried and was not drowned, the "Commercial" sends it up to the metro-politan press in this wise:

politan press in thir wise:

"Under the lime light the story has the appearance of being in the same class with the first actual picture of the San Francisco fir and earfiquake," which a contemporary with content of the same story of the same synd havor with the same synd havor wought before the flames synd havor wought before the legal parlance is termed "Sets of God" make the same synd synd the words voryight, 150°. Get the words voryight, 150°. Let us the same synd same that the thrilling department must be in a bad way for the genuine sarticle."

The Universalist Leader is radiant at the The Universalist Leader is radiant at the declaration of The Congregationalist to the effect that "the tendency thus indicated" (probation after death) "has gone so far that some Congregationalists who believe, as all Christians do, in the final triumph of righteousness over sin, hold also that it is not an unwarranted hope that this triumph may include the final redemption from sin of all the children of God," and commences right taway to the children of God," and commences

of all the children of God," and commences right away to see "a theological snotion ... a growing momentum, which cannot be stopped this side of the views of the Universalist church". Let our seer sweep the sky, O prophet of the Larger Hope, and see that none of you, who dare look, can rest on your most advanced outlook, but on and on must ye move until within the ranks of the Spiritual Philosophy ye shall know and be satisfied.

Let those who are near enough to do so-plan to visit Onset on Saturday next. It will be observed as "Veteran's Day," the Vet-eran Spiritualists' Union conducting the exand spiritualists. Union conducting the ex-ercises at the afternoon session. Among those expected to be present are the pres-sident. Irving F. Symonds; vice-president Minnie M. Soule, and many volunteers from the best talent on the grounds. No admission fee.

It is a part of the mystery of evil that it evokes the good; that when it is driven from the door, good comes up the path and enters in its place. In spite of a rhousand apparent triumphs, evil is the servant of good and perparent the way for its approach.—The Outlook.

Camp Hotes.

Camp opens Sanday, the speakers of the ay being Judge Abram H. Dalley, Miss Manila F. Henning and Miss Elizabeth Sandard M. On Sanday Ang. 5 Miss Blanch Sandard M. On Sanday Ang. 5 Miss Department of the Sandard Miss Bear Sandard Miss Sandard Miss Bear Sandard Miss Sandard Mis

Children's Lyceum have received well merited success.

Last Sunday a well attended meeting was held in the Temple. Geo. Cleveland was the soloist and addresses were made by Mrs. A. S. Waterhouse, R. F. Churchill, Pres. A. H. Dailey, W. W. Lee and others. Excellent. messages were given by some of the local mediums of which there are a large number on the grounds. Write the secretary, Mr. A. P. Blinn, for programs of the meetings.

Budd Lake, N. J.

The camp has been in session two weeks and the interest displayed and the support given are ample assurance of the success to be.

be.

Mr. Grumbine arrived Sunday, the 15th, and has been lecturing almost daily. He is eloquent and logical and though his discourses are not entirely Spiritualistic they are nevertheless edilying and instructive and the management feels gratified with its choice.

are nevertheless edifying and instructive-and the management feles praified with its choice.

Mrs. Sarah Walters is indefatigable in her efforts to promote the interests of the camp and her extruete have me the hearty of the camp and her extruete have me the hearty of the camp and her extructed have me the hearty of the camp and her extra the control of the forest House until August. Some friends, in writing regarding the Camp, have expressed south doubt about the mosquito question, since the Camp is in New Jersey, but they are an unknown quantity. The promoters of the Camp are enthusiatelying and dying in the city, cool days and nights are enjoyed at this ideal spot.

Mr. Moore works like a veteran, thorought, expable, while his genial disposition has endeared him to everyone.

The first Tern Materialization seance was held Tuesday night, July 17, and the results were amazing event to those who are familiar with the phenomena.

The first Tern Materialization seance was held Tuesday night, July 17, and the results were amazing even to those who are familiar with the phenomena.

S. C. Fenner and wife, well known mediums of Philadelphia, will arrive Saturdy and remain the entire season.

Budd Lake Camp sends cordial greetings to all sister camps and extends a cordial invitation to all lovers of truth to visit them.

Mrs. ver Heves of well negatives and the control of the cord of the camp and extends a cordial invitation to all lovers of truth to visit them.

The new auditorium, which was built last seasonlas an Open Air Theatre, has an excellent platform from which it is a pleasure to speak or sing, and in the quiet of this more retired spot it has much advantage over the old one. With means for lighting it, the evening seances will be held here in pleasant weather.

over the old one. With means to ringuing it, he evening scances will be held here in pleasant weather.

I have a substantially decorated with the colors of the National Spiritualist's Association and the red, white and blue of our Nation's flag.

Dr. George A. Fuller, as chairman of the Association, welcomed the audience with will chosen, words of greeting and read an appreciated letter in greeting from the veteran platform worker who for many years has been on the Onset program, Mrs. Sarah A. Byrnes.

Sarah A.

He urger that Onset has ever been true to its convictions; loyal to mediums, never forgetting for a moment flast mediumship is the bed-expet of Spiritshism; that here any honest medium is welchen, as is every-body. They are to feel that the place is theirs and their interest is appreciated. Service like the floral offerings are the secondaring. He said, "Let us not only dedicate the platform but our lives to a larger service.

arger service.

"To every hiuman being and to every needed reform we dedicate this platform."

He marked with emphasis the need of gislation on the subject of Capital Punshment, as evidenced by recent history in

ishment, as crucial work of Spiritualism for the larger liberty of woman, noting her inferior position previous to its advent, and declaring that "true Spiritualism knows no distinction of sex.—all it demands is intelli-

impromptu poems were given from the audience. Before beginning kr. address she spoke appreciatively of all the second of the sec

impromptu.

Mrs. Katie Ham followed with spirit
messages, giving many which were gladly
accepted and their reality recognized. She
gave another successful seance in the even-

accepted and their reality recognized. She gave another successful senione in the evening.

Through an unaccountable error Rev. F. A Wingin was amounced to speak for the first Spiritualist Cheak in Onset until be appears for the Association as per program. Remember that Saturday, July 28, iv V. S. U. Day. Among those who will be present on this occasion will be the president of the V. S. U., Mr. Irving F. Symonds, and first vice-president, Mrs. Minnie M. Soule, the only time this season that Mrs. Soule will be heard in Onset. No admission fee.

No admission fee.
The speakers for Sunday, July 29, will be Miss Susie C. Clark and Mr. Thomas Cross, with Mrs. Katie M. Ham as message bearer for the spirits.
The Saturday night dance was a successful one. These Saturday dances are held expensed to the sunday of the concepts. Sunday, and these are a pleasing feature in the program.

Banner of Light for sale at the Book Store, where subscriptions for same will be received.

The City of Light Assembly.

The City of Light Assembly.

The season of 1006 finds the City of Light Assembly at Lily Dale opening under more auspicious circumstances than ever before. Under the new management a broader policy is in vogue and higher thought along all lines will find expression.

While the season has only just begun the new ideas careful countries of the control of the control

tures and entertainments are usawing audiences than before so early in the season.

Much has been done for the comfort and benefit of visitors. The new pavilion over the water adds materially to the beauty of the place as well as the pleasure, while the soft strains of music fail delightfully upon the place as well as the pleasure, while the soft strains of music fail delightfully upon the place as well as the place in which the place is embowered.

The lectures are of an unusually high order; entertainments, dances, tea parties and other social functions are of the most enjoyable nature; and the gatherings held several times daily, at beautiful Forest Temple in the woods, are largely attended. We have listened with rapt attention and pleasure in the mornings to the classes in appellogical development given by the platform death.

The control of the plant of the platform and the instructive lectures of Stanley Le Fevre Krebs; while Mrs. Annette J. Pettengill has given powerful demonstrations of unseen forces by her platform death.

Mrs. Annette J. Pettengill has given powerlud demonstrations of unseen forces by her
platform deats.

Mrs. Annette day is idle; and dull care
finds no place. Altogether there is no more
delightful place to spend a healthy vacation
in rest, recreation and intellectual pleasures than can be found in the vale of illes.

The Assembly is most ably directed by
Mrs. Laura G. Fixen, its General Manager.
The other officers present are Mrs. George
president during the absence of Mrs. Abby
Louise Petfengill, the president. Mrs. E.
Evstaphieve, secretary Dr. Geo. B. Warnet,
treasurer, and Mrs. Annette J. Pettengill
and Dr. Alex. Caird, trusteet.

This is the first season in the history of
the first season in the hi

Long live the new "Lily Dale."

Parkland, Pa.

Partitade, Fa.
Sunday, July 8, President Adams presided
over the morning services. One of Eugene
Field's poems was then read by Mrs. Allyn.
On requests for subjects for fecture the following were given: Aspiration, Capital
Punishment, How to Obtain Unity Among
Spiritualists, Love and Wisdom, and Symbathy. on which a fee.

ist the Morning," "Our Loved Ones," and "Our Camp Meeting". After a solo by Samuel M. Stretten, Mrs. Hannak Luce gave psychometric readings. After the Locum held session from 1 to 2.15 p. m. there was a conference as which Dr. Candy spoke the feeting. Coloring with another inspirational poom which was grand. At evening service Mrs. August C. Volt gave nessages. Mrs. Mary 1, Jennings followed with messages. Frank E. Luce, vice-presided over the afternoon and evening meeting. But Sunder of the Association, presided over the afternoon and evening meeting. But Sunder at the Auditorium at 10.39 a. m. with congregational singing, followed by Mrs. C. Fannic Allyn, who read a poem. Samuel M. Stretten then rendered a very beautiful solo; "Sometime We'll Understand," in loving memory of his mother, for this was a favorite of hers. Mrs. Allyn then lectured, closing with a fine inspirational poem. After more single, and the strength of the st

The Rebielver.

Jesus Anointed, and Ann the Word.

Jesus Anointed, and Ann the Word.

This 'little pumplet of 80 pages is the inspirational work of William Leopard, respirational work of William Leopard, the second of the

The Mystic Scroll, by Helen Van Ander-

on the second se

tic.

The old hymnologist exclaimed. "Oh, for a closer walk with God." A modern the ologian defines religion as being an at-one ment with the Deity.

The old school of religious thought as-

The old school of retigious thought as-spired to attain as nearly as possible to God's perfection. The New Thought is inclined, to emphasize the personality con-tained in the infinity of the God-head. The difference between the two schools might be paraphrased by the old couplet,

"She raised a mortal to the skies, He pulled an angel down."

"She raised a mortal to the skies, He pulled an angel down."
While the old system was inclined to make of God a ruler sitting on a distant throne, to be approached one as tyrant's subjects abjectly crawl into his presence, the New Thought tends to make of God a comrade, a business partner, a friend-always present here below and always ready to render help with his omnipotence in This is nothing derogatory of the New Thought it is the reverent; and the New Thought is the reverent; and the New Thought is the reverence one feels for a loving parent, rather than the reverence which is spoken of so older the reverence which is spoken of so older of God." If it be objected that this is belitting God, that it is less uplifting to the human soul, we can ask in reply "Which has a greater influence upon our little world, the planets which appear in their orbits so distant that the naked eye is searcely able to perceive them, or the This little book is most reverent in tone and if it does bring God nearer to his own world and its daily staffars, its whole sprit is uplifting, inspiring and healthy. There is nit not a line to which the staunchest churchman can take objection nor is there a world in It which the honget agmostic cannot endorse.

Mime Inness.

Newport claims a "rapping ghost." No doubt but she has many ghosts that she would be glad to lay, but we are afraid they cannot be confined by brick and mortar.

"He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filed his ideal to be achieved the control of the left, the world better than he lound it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty of railed to express it; who has always looked for the best in others and given the best he had; whose life what an impairation, whose

the of the or the or tree to the

retailing conventionalities. The book takey be-rice sayings. I believe the these is measurement a mether has gone a long way toward forcity; in took up the look, I did not quit, except for a op till I had read it nearthly from cover to cove W. Small, Head of Dept. of Sociology and Directory of the Interests of the Interest of the Interest of the Interests of t

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riace and Fower of Suggestion.

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The Lyceum cruster, the size of the control of the

From Soul to Soul

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HOSES HULL, THE MYSTERIES OF THE D

EMMA J. OWEN

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THE HYMNAL:

ur Some Circle.

res of dahies, buttercups between,— and over them the sumy Sunday skyl Dahiese as thick as salks in fields of ryx res buttercups than eyes before had seen ough love had measured tenfold; spires of green

The gowans gay uptosame awry,
O'erswung, upsoaring,—endless to the een vans gay uptossing, - straigh

eye; The yellow crowfoot hordes enmeshed so

I think if I could count those blooms afield,
Which yesterday the wanton breeze o'erswept
In billows white, green, golden, I could Say

How many love-lights children's faces yield

When kisses greet them after they have

slept, And they go out to join the earth at play. James H. West.

A LINE IN OUR GOLDEN CHAIN. "TRUE WORTH IS IN BEING, NOT

SEEMING."

"TRUE WORTH IS IN BEING, NOT SEEMING."

"Oh, don't tell me you have an Indian controll" exclaimed a woman disgustedly, as we we operandi of the sitting she had rather demanded than requested.

We swallowed our wrath and asked sweetly, as sweetly as we could, just what the objection was to an Indian control.

"Oh, I'm tried the bad English, and the objection was to an Indian and a great effort to have an interview with an honest medium, so she said; she was a woman of evident wealth, made no grammatical errors in conversation of the objection objection objection objection of the lawless life of idleness in the Spirit Land, and that the objection of the lawless life of idleness in the Spirit Land, and that their objection of the objection of the lawless life of idleness in the Spirit Land, and that their objection of the objection of the lawless life of idleness in the Spirit Land, and that their objection of the lawless life of idleness in the Spirit Land, and that their objection of the lawless life of idleness in the Spi

women come ano speak urrougn mecums?

As far as we can learn they are working
all the time to produce better conditions
for the world and are using their involution
for the world and are using their involution
they would be the produced they would be
the world by the produced by the produced to the pr

indiscriminately, any more than you can best serrey sour family by taking a position as telephone operator in a down town exchange.

Yet the telephone operator is just as necessary as you, just as important in the work of the world of sepiration, nothing can keep her from the highest position which she is able to fill. That was our same for the world of sepiration, nothing can keep her from the highest position which she is able to fill. That was our same for the world of sepiration which we have the world of sepiration which we have the world of sepiration and it's rather, ludicrous to find a person so sensitive about the rights of the serving class in the Spirit Land and have no opnormal to the world of the w

have nonsthing better than an Inguide, " soung medium sexected to us one
day."

"Why, what can be better than an Indian?" we asked, completely in the dark,
for we found no incongraity in having as a
Indian or any other of the order of the order

"Oh, I have Charles Sumner back, of
one," she replied with something alarmingly like-conceit, "and he is going to lecture through me by and by."

We half wondered if Charles Sumner
wouldn't feel out of his element speaking
through a medium who could boast of his
greatness and her fitness to have him as
her guided. They are Indian without shan or
pretense, making a first appearance as a
missionary to a world in meed, would also
be out of his element speaking through a
medium whose only desire was to appear
greater than she was and stand in the reflected glory of a great man's reputation;
but he would be above her in the spiritual
scale, not beneath her, as she seemed to
believe long will our people struggle under
the foolier, supposition that a name will

our ne would be above net in the spintage scale, not beneath her, as she seemed to believe. He fore will our people struggle under the foolish supposition that a name will want them into popular recognition or that a past record, whether of themselves or their guides, will ever give them great or unusual power?

The world wants the truth and the weary-hearted, heavy lader mourners who wait for the message of Spiritualism haven't any interest in the comparative value of a senator or an Indian, so long as the message is true, helpful and decently given. What we want to understand, as a body, is that the value of the message is what carries weight with sincere and honest inquirers.

carries weight who since developed progress.

What a guide is doing, the kind of work he is producing, the spiritual development which he shows in his work among men will determine his standing and place in the world's forces.

There is no place in Spiritualism for the lary medium who relies on the magic of a success prof point success prof for his success prof to the success prof to

There is no place in Spiritualism for the lary medium who relies on the magic of a much revered name for his success nor for the conceited and foolish, cance who make judgments of capacity and worth by the records of the place in Past and laught in the face of the Future, relying on what it can do with the hour in its keeping to make minutes shine like gold.

M. M. S.

M M S

A Searlet Pever Exhibition.

Elizabeth Price.

Histoheh Pere.

The twins had the scarlet fever. To be sure, they were a great deal better, but they were still red and prickly and uncomfortable—and crost oh, my!

Mama looked pale and thin and weary when at last she came down stairs. It is seemed months since John Junior had seen her, for she hadn't lett flue two-like they will be the still t

breakrast table, and when her family saw her they knew.

"Mary, this will not do," declared papa, scanning her over his eyeglasses. "You look dreadfully; you are worn out. I'll get

"Mary, this will not do," declared paps, scanning her over his eyelasses. "You look dreadfully; you are worn out. I'll get a nurse today."

"I'll get a don't need one. It would be about do go to that expense. Why, the twins are almost well."

"Will you go for a drive if I'll get a buggy?" demanded paps.

"I'd love to, dear, the best way, but I couldn't leave them alone. They'd cry themselves ill again, and it ind, best to let market best of the state of th

have it,—that is, if John Junior could get if for her.

"Can the twins sit in the slay window?" he saked.

"Oh, yes, they could if they wanted to," replied main. "The trouble is they are not willing to do one thing but mope in their arm—chairs and be anused. They'll be all right, John, when they get strong. Yes indeed. They are weak and nervous yet, and don't realize how sunreasonable, they are. Really you'd never know them for our lappy twins.

Yes, in Lean-gen, mans, and you can go. Yes, in Lean-gen, mans, and you can go. Yes, in Lean-gen, they could be a sun the sun of the

idy. The latered a lot of new things at the gran since they've been sick, and I'll jake gran since they've been sick, and I'll jake an exhibition out in the yard, and they can tay up in the bay window and watch me They'll be good—you'll see.

Mama hadn't heard about the botanish trip, and after a lengthy discussion at thankfully accepted John Junior's proposition, and drove off quite happily—proup papa beside her—just as the clock structure.

thankinlly accepted John Junior's proposition, and throve off quite happily-proud
papa beside her just as the clock struck
wine.

"Til be back in an hour, dean," she called
as she started. But John Junior was already half way around the house of the
as the started. But John Junior was already half way around the house of the
tary continuous performance, there was a
radiant galaxy of gymnastic stars in full
swing when mama came home. The
botanizing party, unwilling to start without
John Junior, had called for him. They
didn't praise him when they found out the
truth—boys dorit, you know—but they
start till such time as he could join them.
When Mrs. Dennis rushed anxiously into
the sick-room she found her invalids—their
start till such time as he could join them.
When Mrs. Dennis rushed anxiously into
the sick-room she found her invalids—their
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to the start. The start till such time
the start till such time as he could gwin
to
the start till such time as he could gwin
to the start the antics of fifteen rollicking
to man the start
to the start the start
that the start
till such time as he could gwin
the start the antics of fifteen rollicking
on and the natural happy good
nature had come back to stay. Mama's
pale face was rosy, and her heavy eyes
clear and bright.

So John Junior did not miss his trip after
stall. It was just as they were starting that
Bridget opened the kitchen door a crack
responded.

It's the jewel of a bye ye are, dear, an'
the rest of 'em is not able to hold a candle
to ye, but they're the best of intintions, so
here's a pan of freak crullers for ye wan
an' all, wid an extra fat one for the masther. They'll hearten ye up a bit, belike,
to be the start of the the start
the start for the twin, asother for Bridget, a third for the delicious
that and with a cheer for pues and oludest

The Daisles' Reception.

Mr. and Mrs. Daisy
Stood on a grass-grown bank,
Mid Buttercups and Clover
And buds of higher rank.

They were young, strong and sturdy, With faces clean and bright; They had been wed that morning, And so were dressed in white.

Indeed they looked so lovely, And stood so straight and tall, That all their flower neighbors Decided they would call.

Young Mr. Dandelion In his green parlor In his green parlor sat,
And wondered if 'twas proper
To wear his yellow hat.

Sweet little Clover Blossom Then tossed her pretty head, And told young Dandelion That she should dress in red.

Miss Buttercup looked troubled, She'd not a thing to wear Except her yellow satin, Which she'd worn everywhere.

"I can't wear that," she murmured,
"I'd rather stay right here
Than go to a reception
Dressed as I was last year."

Then up spoke Auntie Sorrel
"Timothy Grass just said,
That Clover Bloom looks dumpy
Dressed up in green and red."

Just then the Rag-weed sisters
In their common frocks of gree
With-fringe of the same color,
Which everyone had seen,

Gave greetings to the Daisies
With most graceful bow and smile,
Ne'er dreaming that their neighbors
Were talking of their style.

Then all the grass blades whispered, "Who are those girls in green, With tender smiling faces, And graces like a queen?"

'Twas then their mother answered, "They're my girls you can see, For they looked just as I used to E'er Mr. Rag-weed married me.

"I've taught them that fine dresses Never yet a lady made, But that sweet, loving manners Grace all gowns of every shade."

Then all the buds and flowers Seemed in the greatest glee, And called out to the grasses "A grand sight you shall see."

And really from that morning
Each flower seemed a queen,
For they forgot the gowns they w
Like the sisters dressed in green M. M. S. in "Mind."

In the darkest and lonelist hour of trial, when a man seems to be fighting for his life in an awird solitade and beyond the reach of help, let him remember that an angel stands beside him withing the solitade and the solitade a

Keep so busy that you will have no spend in sitting in judgment on the are judging

SPIRIT Message Bepartment.

INVOCATION.

Oh spirit of Infinite Life and Tenderness, we come this moraing striving to cast out every case, every coids, every fooths, and bask in the sunshine of the county of the c

MESSAGES.

Abble Farnum, Plymouth, Mass.

Abble Paraum, Plymouth, Mass.

There is a beautiful lady who comes over here to me now; abte is very dark, with dark eyes and heavy dark brown hair and whe is just as graceful and sweet as a flower and as she comes she says, "O, it is so beautiful to be able to come. My name is Abble Farnum. I never was outside of New England. I lived in Plymouth, Mass, and have man at a child. My hushand is not there nor is he with me. My sister, Lizzie, will understand why I have come for she has been seeing me and has feared that something might be going to happen also such that the same should be a such as a suc ured by my friends now, but as if I were only a memory and out of the life forever. These trinkets should be talismans to draw us close-into the surroundings; and I wanit my sister to take the lock of hair and the little ring and-put them together where I may see them. It will help me to concentrate on them and perhaps make some manifestation that will be helpful to her. There have been some changed, but they have turned out all for the best. Father wants, me to say for him that he is able to go and come as he pleases without anyone being afraid that something will happen to him. He says that we, that is, my sister and I, used to fuss so that he never took any peace when he went out and now he is glad that be can use his own judgment about when, he returns and have no fear that someone will sit up and walk the floor and wring their hands when he doesn't appear. We want het to feel that I shall never come again, for I shall come as often as I can and bring all my friends that I can. Thank you."

Florence Wilson, Cleveland, O.

Pierence Wilson, Cleveland, O.

There is another spirit that comes to menow and the is young, about twenty-four of five. She is rather fair, blue eyes, brown hair and a round, grilish lace. She has the sweetest voice and she comes with a little air of screnity and says that her name is Florence Wilson and that the lived in Gleveland, Ohio. She says. "O. It is a considered and the are all so anxious. My father and mother are just beginning to be interested in Spiritualism and they are so-enthusiastic over all these things that I thought I would come and encourage them. They were so upset over. my death. It seemed such a long time being that I thought a considered in Spiritualism and they are so-enthusiastic over all these things that I thought I would come and encourage them. They were so upset over. my death. It seemed such a long time being and the felt that I should not have died, that there ought to have been something done to have saved me. I don't know about that. I only know that I had pneumonia and that I went so rapidly that they could hardly have time to think what to do. My mother's name is Mary and I auppose this die will selway women and kept me-hers, but I don't vanit hereto. I with the wouldn't think about the past at all, but would just understand that I am about the house, that I see my room and my piano and all the things that I was interested in, and that I fed they are mine todity. I am more functioned in the long that I was interested in, and that I fed they are mine todity. I am more functioned in the home there and I think I always will be until

a all. I think I can come with some other spirits whom I know, who will be able to make good conditions, so that I can manifest. I am not unhappy. I am only planning to do all I can for the friends I love. I think I would make and study it doo, but I have ever heard over here. If I had stayed I suppose I would have had to go away after a while, for we had planned for me to study away. So, if they will think of me as just over in Italy taking leasons and writing letters back to them, they will have a better idea of me and my life. I bring some of the beautiful white roses that my mother put on my grave. I just do that to let he know that I know "about them." Thank you."

Sarah Brown, Tingsville, (1) Iowa.

Here is a 'spirit of a woman I should think might be about seventy years old. She is very sender-and rather small! Her hair is quite white and she has rather dim looking eyes; they were blue, but they have grown dim with the years. Her face isn't withered look that sometimes more of the word of the with the she had as many opportunities to study as she wanted to and she talks so fast as if every word tumbled over the other, and everything she did, she did in that quick and over-energetic say, of the she had as many opportunities to study as she wanted to and she talks so fast as if every word tumbled over the other, and everything she did, she did in that quick and over-energetic say. I have the she had so many opportunities to study as she wanted to and she talks so fast as if every word tumbled over the other, and everything she did, she did in that quick and over-energetic say. I have a she wanted to say the she was a she was a she wanted to say the she was a she wanted to say the she was a she

Carrie Hallet, Braintree Mass.

Carrie Hallet, Brainfree Mass.

Here is a woman I should think about forty years old. She doesn't even stop to look about, but she speaks right off and ays, 'I am not in such need as my friends. I lived near here, Braintree, Mass, and my name is Carrie Hallet. I went away very man is Carrie Hallet. I went away very man is Carrie Hallet. I went away very man is Carrie Hallet. I went just an extense ince I went away. I want Jimmie to know that there are some things I can do for him and I am doing them as fast as I can, but I cannot do them all in a minute. There is altogether too much regret over my death. There is no need of it. I don't see that anybody was to blame. One doesn't know what will happen and if they doesn't know what will happen and if they control the seed of the

The more absolute and positive a is, the more impossible it becomes to it, whether it be the shining of the a noonday, the love of the dearest friet the Divine Source of all."

æ

Henry Scharfetter is still concerned about what he considers a tendency toward ecclesisation in our national organization, but has the following suggestive words that seem well worth consideration: We haven't begun to extend our reachings into the steintific aspects of our movement. We pratite and talk a great deal of the contract o

ing up of our spiritual bodies upon this program in grup of our spiritual bodies upon this Law take a stand for practical Spiritual and the spiritual growth, the influx of heavenly inspiration will spir us on to greater efforts. This is the religion of common sense in harmony with natural law. If we go beyond that, we are drifting towards the breakers of formalism and materialism, so prevalent in our orthodox churches; it is the stagnant. The constitution of the N. S. A. as formulated at the memorable convention in Chicago in 1802, contains all the necessary requirements for voluntary ordination; they are liberal and fully sufficient to protect our mediums and speakers.

If we stand up boldly and proclaim that which we know to be true, no one will question our sincerity of purpose or interfere with our chosep work. It is only wand for that the champes and the same that we come in conflict with the law.

Be thyself! A nobler gospel Never in the past has been. Be thyself; 'tis holy scripture, Though no Bible-lids between

Dare to shape in thought and language That is lying in your brain; Dare to launch it, banners flying, On the bosom of the main.

Then though coward world may scorn thee Friendship fail, and fortune frown, Earth itself grow dark around thee, Foes on thee in rage look down;

Heed not; there's a word more potent Carried in thy manly heart. Be thyself and do thy duty,— Thou could'st ask no holier part.

Worth Heeding.

The Neue Gesellschaft (Berlin) (as tranlated by The Literary Digest) has these telling comments on the presence of Queen Victoria of Spain at the bull-fight in

Madrid:

"The men who died by the bomb of Morales were soon forgotten, and new bloodshed was desired by the Spanish people and their monarch. That monarch does not know that he is training his people in cruelty, bloodthirstiness, and treachery by thus sacrificing blindfolded horses and tortured bulls. He is reviving the worst features of pagan Rome's decadent days, and practically inciting men to murder and wassassination.

thus sacrificing blindfolded horses and tortured bulls. He is reviving the worst
features of pagan Rome's decadent days,
and practically inciting men to murder and
seasuination.

The program of pried leastwities. Two
dozen men had indeed been slaughtered by
the bomb off Matreo Morales. The white
shoes of the young Queen, as whom the
murderous gerande was the who died in her
program of bried leastwities. Two
dozen men had indeed been slaughtered by
the bomb off Matreo Morales. The white
shoes of the young Queen, as whom the
murderous gerande was the died in her
program of the control of the control
will was said that she burst into tears
on that occasion; yet two days later she
went laughing to a scene of further butchery, which was to be sanctioned by her
royal presence. The bull-fight gathered together in harmony the whole Spanish spoulation from the laborer to that her occagain the signal for fresh slaughter.

"The wastend with attentive eye and unchanging counterance all the atroclous
resultion of each event.

"The bulls, according to the teatimony of
an eye-wittens, appeared to be paracably
disposed, are only used to be paracable
disposed, are only used to be paracable
di

A Word from T. A. Bland, M. D

To My Friends, Greeting:

I am 76 years of age. I have been an active reformer for more than fifty years. My field of work has been a wide and many of the most prominent reformers de the nineteethy. Century—a Century noted for the number of men and women who were distinguished for progressive ideas. Most of those headlights of humanity I have personally known, and with many of them I have been requested by many friends to write a bode of enteniscences of some of how more prominences of some of how more prominences, accordance of Progress," contains blographical sketchels, personal reminiscences, afectoders, etc., of Abraham Lincoln, Wendell Phillips, William Lloyd Garrison, Susan B. Anthony, Ralph Waldo Emerson, Gerald Massey, Beabeth Carlo, Santon, Henry George, Robert Dale Owen and twenty others, whose lives are a rich inheritance, to the world.

I publish this book myself and thus get the profits from its sales. The book is bound in library doth, uniform with \$1.25. book, incl., who can be approximated.

books.
A friend, the author of a number of successful books, who saw the manuscript of this book, at once gave his order for 25 copies. Quite a number of other Chicago friends have given me their orders for one or more copies.

Hard Coal Discovered in 1791.

According to an article published half a century ago, anthractite was discovered in 1701 around the Lehigh River in Pennsylvania. On the eastern side of the river in a log cabin lived a junter named Philip Ginthe river in the side of the river in a log cabin lived a junter named he left his family in the cabin and sought to replenish his little store of food from the forest. His quest continued all day. As the shades of evening fell-the found himself near the top of Sharp Mountain and many miles from home. A saym existence and harge black stone. He had heard of "stone coal" existing in the mountains and concluded this stone must be a specimen. He took a piece with him and later gave it to a Colonel Jacob Weiss, who then resided near the ter sent the specimen for examination to Philadelphia, where it was passed upon by many alleged scientists.

It remained for Charles Cist, a prinier, to declare that the specimen nor examination to Philadelphia, where it was passed upon by many alleged scientists.

It remained for Charles Cist, a prinier, to declare that the specimen mas anthracite. He asked Colonel Weiss to reward much land in the vicinity of the find as possible.

After the navigation of the Lehigh River According to an article published half a

much land in the vicinity of the find as possible.

After the navigation of the Lehigh River had been improved by order of the legislature, coal was brought down to some nail works at Farmount. Even then it was only been seen before. The newspapers told the story and the character of the coal was. setablished for all time.

The Sharp Mountain mine was an open quarry and enormous quantities of antiracite were taken from it. The veins of coal and slate were said to be sevently feet in and slate were said to be sevently feet in Space to the se

Honey Had Left.

Honey Had Left.

The salesman for a Market Street novelty house was recently married, and on his wedding trip be combined business with pleasure by going over his customary route. One of his stops was at Scranton, and he told his wife that they would go to his usual stopping place, a hotel that served excellent honey with hot cakes. "You can't get honey like this anywhere," he asserted. After he had registered he went with his wife at once to the dining room. He glanced at the table, but the honey log self-and the standard with partial points of the self-and the standard with the place of the self-and with the self-and with the self-and with the self-and partial the self-and the self-a

For Over Sixty Years

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

"We can all gabble the Lord's Pr

Onset, July 22 to Aug. 25; Dr. George A Fuller, Chairman. Oniset Wigwam Co-Workers, Onset uly 15 to Sept. 15; Mrs. Mary C. Weston president.

president.

Lake Pleasant, July 39 to Aug. 27; Albert P. Blinn, secretary, Dake Pleasant. Harwich, July 8 to July 32; Mrs. Mary B. Small, secretary, So. Harwich, Mass. Unity Camp, Saugus 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.

Verona Park Camp, Aug. 12 to Aug. 26; F. W. Smith, secretary, Rockland, Me. Temple Heights, Northport, Aug. 11 to 19; Mrs. Nellie M. Haskell, Rockport, sec-

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

City of Light Assembly, Lily Dale, July 13 to Sept. 2; Laura G. Fixen, Gen. Man., 1047 Carmen Ave., Chiego, III.
Central New York Spiritualist Association, Freeville, July 22 to Aŭgust 19. Miss Victoria C. Moore, Dryden, N. Y.

MICHIGAN

MICHIGAN.

Haslett Park, Aug. & to Sept. 3; D. R.
Jessop, secretary, Williamston, Mich.
Island Lake, July 22 to Aug. 28; H. R. La
Grange, secretary, 185 E. Montealm, St.,
Detroit, Mich.
Grand Ledge, July 21 to Aug. 21; J. W.
Ewing, secretary, 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.

TOWA.

TOWA.

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,

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

CALIFORNIA.

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

NEBRASKA.

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

KANSAS.

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

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

VERMONT.

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

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

Budd Lake Camp (non-sectarian) Bud Lake, Morris County, July 4 to Sept. Titus Merritt, secretary.

A Change

She possessed a mind discerning. That was stored and crammed with learning.
And her thoughts, forever burning, She could suitably express.
All her sentences were ryunded, And her works imposing sounded; I was ready quite assumated.
As I literated, I confess.

It was rather an infliction, All this verbal unrestriction, But her elgance of diction, Each precise and polished phrase, And the beautiful selection Of her words and their connection And her most correct inflection— They were quite beyond all praise

But I saw her very lately, And she did not talk ornately; All that language suave and stately She no longer kept on tap. She was saying, "Ressums diddums! Where de bad old pin got hiddums," To the 'aby in her lap.

ol. help see is a della sed out of the inte a never are spiritus New Ci

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TOR. SATURDAY, JULY 98, 19

Societary Retos.

Boston and Vicinity.

Malden Progressive Spiritual Society, Inc., 138 Pleasum St., Alice M. Whall, pres.—Son Spiritual Pleasum St., Alice M. Whall, pres.—Son Spiritual Pleasum St., Pinger St., 198 Pleasum St., 198 P

Whall will occupy the platform next Sunday.

First Spiritual Science Church, Mrs. M.

A. Wilkinson, pastor, 446 Tremont St.—The
morning circle was one of most profitable
service, a poem of Mrs. Emma Nickerson
Warne was read. "Self Dominion" was the
subject of Mr. Darling; piano solo by Miss
Emily Mills. Mediums assisting at the
morning, afternoon and evening services
were: Mr. A. F. Hill, Mr. Prevoc. Mrs.
Kemp, Mrs. Brown, Mr. Blanchard, Miss
F. Wheeler, Mrs. Annie Morgan. Mr. Hill
and Mr. Darling spoke earnestly and well.
Mrs. Witham will speak again next Sunday.
Póem by Mrs. Curtis and musical selections
by Mrs. Lou Rockwell, Mrs. Annie Morgan
and Mrs. Nellic Carleton Grover. At the
Indian Healing Circle, Tuesday, it being the
pastor's birthday, gifts and good whisewere added to the hearty handshase,
were added to the hearty handshase,
were added to the hearty handshase,
Public Spiritual Circle for Healing. De-

pastor s dittings, part and shake.
Public Spiritual Girdle for Healing, Development and Spirit Messagen, 46 Tremont St. Mrs. Not Spirit Messagen, 46 Tremont St. Mrs. Not July 20, 20 p. m.—Healers assisting, Mrs. Stockman, Dr. Clark, Dr. Johnson and Prof. Payroe. Message mediums, Mr. Harwood, Mrs. Annie Morgan, Dř. Corliss, Mrs. George, Mrs. Kelly, Mrs. Rich, Mrs. Saunders, Mr. G. Haley, Mrs. Dade, Mrs. Blanchard and Mrs. Grover. Poems by Mrs. Page and Mrs. Grover. Poems by Mrs. Page and Mrs. Grover. Mrs. Mrs. Mestage and Mrs. Grover. On the Mrs. Message for the sick. Meetings all summer, rood mediums always present. Banner of Light for sale.

Fire Spiritual Church of Boston, Inc.,

good menums aways present. Banner of Light for sale.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor.—Acts 26.

"Power of Paul" was the theme of the morning and all enjoyed the president's message of love. Mr., Newhall followed, after which Mrs. Morgans ang a solo. Mrs. Adams then gave many earnest words. Messages were given by Mr. Fitzallen add Mrs. Morgan. 2,30, John 14 was the thrite, and George assisted: the pastor followed speaking very earnestly and then gave many messages. Classes were formed and all enjoyed the communion with the spirit loved ones. 7,30 p. m., Matt. to, "Virginis" was the evening theme. A solo was, given by Mrs. Randlett. Messages were given by Mr. Cowan and the pastor.

New England States.

Pawtucket, R. I., Spiritual Temple meetings were, well attended. Mr. Meadow croft of Olneyville was at his best. Weekly meetings are held at the residence of Mr James Gardiner, 291 High St., Valley Falls

Announcements.

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

ductor.

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

lent mediums at each session.

First Spiritual Church of Boston, Inc.,
Rev Clara E. Strong, pastor, holds services every Sunday at America Hall, 724
Washington St., up two flights. Conference, 11 a. m. Services, 230, with test
Classes. Vesper service, 7,30 p. m. All are

welcome.

V. S. U. every Sunday at "Waverley Home," 2.90 p. m. This selvice followed by an informal circle on the lawn. First Spiritual Science Church, M. A. Wilkinson, pastor—Services, Sindays, 11 a. m., 2.90 and 7.30 p. m. Teadays, 3 p. m., Indian Healing Circle. Odd Ladier Hisl, 46 Tremoth St., Boston.

Malden Progressive Spiritual Society. M. C., 136 Pleasant St., Mrs. Alice M. Whill, president.—Sunday services, 2 december 2 may be proposed to the control of the

sages and spirit unfoldment; 7,30 p. m., lecture' and messages.

Unity Camp, Saugus Centre.—Mrs. C.
Fannie Allyn will lecture on Sunday, July
29, at 2 and 5. Admittance to. pavilion, 5
cents; to the grove and to the conference
at 11, free, as usual. Refreshments served.
Cafe leave Socialy Square' every half hour
direct for the camp.
Sunday, July 29, will be "The Cambridge
Industrial Day" at the V. S. U. Home.
Waverley. This is the fast the Very Company
was the control of the Cambridge
in the Cambridge of the Cambridge
in the Cambridge of the Cambridge
in the Cambridge Society, will
preside and it is expected that the program
will be largely made up of workers from
her own city. Let everybody go and show
by their presence at least that they hearify
endowse the action of the generous workers
of Cambridge.

Oscar A. Edgerly has the first three Sendays in September open to engagement of living the content of the sendagement at Lify Dale. We more than the is to serve the First Spiritual Temple, Exeter St., Booton, during January, and we congressiate the Temple and Boston. With the exception of September dates named he has the entire season, to July, 1907, filled. Permanent address, 43 Smith St., Lyan, Mass.

Old Home Day at Waverley.

The interest is growing in the Old Home Day at Waverley, Thursday, August 2. It ought to be a glorious occasion, and all the old workers, who are within riding distance of the V. S. U. Home, will find more than a royal welcome awaiting them there, while the young workers and the many, many friends of Spiritualism whose hearts have been comforted and whose hands have been sustained by the inflowing of our revivify sustained by the innowing of our recovir-ing knowledge, will gather as one happy family under the parental roof-tree. Re-freshments will be served, an entertainment will be given in the evening and withou any doubt many a loving message will be spoken through the lips of the medium from that other homeland where our spirit loved ones dwell-

The ancient alchemists were not all char-latans, writes Professor R. A. Millikan in Technical World Magazine. They were striving—most of them earnestly and seri-ously—to find the secret of producing any desired transformation of matter. They were trying to convert one substance into another by varying the proportions of the

constituent elements.

Some of the ablest minds of the Middle Some of the ablest minds of the Middle Ages were 'engaged in this search. Roger Bacon, Spinoza, Luther and Leibnitz all believed in the Philosophers' Stone and in the transmutation of the metals. What 'does modern science have to say

What does modern science have to say on this subject? To the question, "Are the elements transmutable in the laboratories of nature?" We may return the answer that certain of them at least are transmu-table, and it is probable that in nature's laboratories all of them are being produced

laboratories all of them are being produced from some, simple primordial stuff. It seems probable also that the "Uni-versal Solvent" which will produce this transmutation, and which is perhaps pro-ducing it now in the stars, is temperaturer. But, unfortunately, the temperaturers re-quired to produce these changes are prob-shyl forcers beyond may; say ably forever beyond man's reach.

But if the secret of this transformation

But if the secret of this transformation should ever be found we should be able to unlock almost infinite stores of energy which we now know to be wrapped up in the atoms of the elements. Should man ever be able to unlock this energy he would doubtless look back upon the day in which his progenitors burned coal to warm their houses and to drive their engines with the same currosity and ofly engines with the same curiosity and pity with which we look back upon the day when our naked ancestors plowed their fields with a crooked stick and lit their fire with the spark from a flint.

Good Enough for a Republic.

Margherita of Italy in answer to the quiry, "What makes a lady?" gives the following reply,—which seems well worth consideration by citizens of any country:

consideration by citizens of any country:
"She is soft of speech and pleasant of
manner. A lady algasys has control of herself, keeps her engagements and is not oblivious of her liabilities. She has the courage of her-convictions. If there is an occasion for self-denial she is capable of it.
She cannot help having nerves, but she
should not make a display of them to the
discomfort of others. A lady is the complement of the gentleman, as defined by the
as young it is easy circumstances "pass, her late Cardinal Newman." And how should a woman is easy circumstances pass her time?" "Great is the power and the pleasure of altruism. She should protect, befriend and help asked and the pleasure of altruism. She should protect, befriend and help asked nateprises as are worthy of support. She should improve herveil mentally and otherwise. A woman can and ought to make her conversation deeply interesting, "She should read. A woman of culture should know the classics of her country and of other countries also."

No Occasion to Be Fussy.

A visiting bishop in Washington was arguing with a gentleman friend of his on the desirability of attending church. At last he put the question squarely:

"What is your personal reason for not attending?"

The gentleman smiled in an intended non-offensive way as he replied:

"The fact is one finds so many hypocrites there."

John T. Lillie Chair

14. J. Clegg Wright.

15. Dr. Geo. B. Warne, "Aspiration."

16. Conference.

17. Dr. Geo. B. Warne, "Telepathy."

18. Dr. Tel. L. Exch., Marvels and Myster Conference.

19. Dr. Geo. B. Warne, "The Victors Vanquished."

20. Dr. S. L. Krebs, "Wonders of the
World Within."

21. Dr. Waree and Carrie E. S. Twing,

22. Dr. St. Krebs, "Wonders of the
World Within."

23. Conference.

24. Rev. Wilson Fritch.

25. Prof. S. P. Leland, Ph. D. Ll. D.,

"World Making."

26. Wilson Fritch, "Spiritualism Metaphys
Cally. Wright.

27. J. Wilson Fritch, "Spiritualism Metaphys
Cally. Wright.

28. Wilson Fritch, "Spiritualism Metaphys
Cally. Wright.

29. Rev. Frederick A. Wiggin.

30. Conference.

31. Rev. Frederick A. Wiggin.

ADURY LEGGUESS 230 P. M.

Actors Lectures 3.09 P. D., "Life on a Man-o-War."

Rev. F. Le Herald, Ph. D., "Life on a Man-o-War."

Rev. Preferick A. Wiggin.

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

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

5. J. Clegg Wright.

6. Conference.

Conference.
Miss Susie C. Clark.
Mrs. Annette J. Pettengill.
Miss Susie C. Clark.
Mrs. Annette J. Pettengill.
Miss Susie C. Clark.
Mrs. Helen L. P. Russegue.
Conference.

12. Mrs. Helen & P. Russegue.
13. Conference.
14. Mrs. Helén L. P. Russegue.
14. Mrs. Helén L. P. Russegue.
15. Miss Marie C. Brehm, Woman's Day.
16. Marie C. Brehm, "The Little Swiss Republic".
17. Mrs. Helen M. Gougar, "Municipal Ownership."
18. Marie C. Brehm, Temperance Day.
18. Marie C. Brehm, and Helen M. Gougar, Peace Day.
20. Conference.
21. Hon. Noah Webster Cooper, "Back to Eden."
2 Oscar A. Edgerly.

Eden."

22. Oscar A. Edgerly.

23. Hon. N. W. Cooper, "Human Hone Bees."

Bees. R. Godyer, Franka Honey
22 Lezar A. Edgeriy.
25 Mrs. R. S. Lillie.
26 Oscar A. Edgeriy.
27 Conference.
28 Mrs. R. S. Lillie.
28 Mrs. R. S. Lillie.
28 Mrs. R. S. Lillie.
20 Rev. Cora L. V. Richmond.
30 H. W. Richardson, Carrier Twing, Tillie
U. Reynolds, N. Y. St. Sp. As. Day.
31. Rev. Cora L. V. Richmond. SEPTEMBER LECTURES 2.30 P. M

 Carrie E. S. Twing, Lyman C. How 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.

PECIAL EVENING ENTERTAINME

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

on the Tuson River. Screepheum View. Wilson Fritch, Reading, "Ulyada 27, Prof. Wm, M. Lockwood, Spectacular Lecture on Radiant Mater and Atmosphere, Illustrated, 31, Aug. 3. Frances Carter, Sakepaeraen Readings.

Ladies Schubert Quartet, Concert. T. Kempton, "Hiswarth and Evangeline." Illustrated and Evangeline." Illustrated Bennett, 1800k. Recitation. 16-15. Food Recitation. 16-15. Food

Aug.

Concert, and Miss Bennett, & tions.

Aug. 26. The Lilles, Enfertainment.
Among the Mediums engaged are:
A. J. Pettengill, Oscar Edgerly, I
Wiggin, Dr. W. O. Knowles, Mam
Helyett and Mrs. Alexander Caird.

Forest Temple meetings daily at 9,30 a. m., 4 and 6,30 p. m. Mrs. D. Devereaux, Leader.
German meetings every Sunday, Tuesday and Friday at 4 p. m. in Library Hall.
Mrs. Eliza Stumpf, Leader.
Children's Lyceum daily, except Saturday and Sunday, at 9,30 a. m. Demonstrations of Unseen Forces daily at 7 p. m. in Library Hall.
Band Concerts daily at 9,50 a. m., 1,30
Band Concerts daily at 9,50 a. m., 1,30

Band Concerts daily at 9,30 a. m., 130 nd 7 p. m.
Progressive Euchre every Monday evengin the Auditorium.
Dance every Wednesday and Saturday
vening in the Auditorium.
Sociable every Thursday evening in the
Auditorium.

The Ladies' Schubert Quartet of Boston nas been engaged from July 30 and the Northwestern forchestra of Meadville, Pa., or the entire season. We are preparing a great feast for you, with as interesting and varied program, own transportation and good hotel accommodations at moderate prices. Arrange to apend your vacation at Lity Dale, invite your triends and come prepared to receive great spiritual knowledge and spilitment. For latther information, programs, etc.

WONDER WHEEL SCIENCE

Side Lights on Wonder Wheel Science.

ce for All, by Birth Numbe

Birth Nos. 82	1 2 8 4 5 6 7 8 9 10 11 18
July 24-25	- E - K - B - F - G - M
26-27	M - E - K - B - F - G -
28-29-80	- M - E - K - B - F - 6
B1	6 - H - E - K - B - F -
Aug. 1	
1-8	+ 0 - H - E - K - B - F
1-5	F - G - M - E - K - B -
6-7	- F - G - H - E - K - B
8-9-10	8 - F - G - H - E - K -
13-19	- B - F - G - W - 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
STORY LINE	W - F - K - B - F - 6 -

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

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 fevorable to Birth Numbers, 6. 8, will be fevorable to Birth Numbers, 6. the control of the control of the world. The opposing force and unitarored will be No. 10 and Nos. 7 and 1 will also be unfayored.

Address all matters relative to these Tables to Frof. Henry, Soylston Centre, Mass. Jistructions in every kind of October 10 and 10

Chats on Wonder Wheel Science.

ASTROLOGY IS IN THE AIR WE BREATHE.

ASTROLOGY 18 IN THE AIR WE REPATITE.

Aside from Prof. Tyler, of Amherix College, there are many other teachers, in every school of thought. All the calibre of their thought will permit them to be. The question is this: is their thought an independent expression of their own divinity of soul, or is it but a condition to which they are hypnotized to follow? Faddy, or popular lines of thought are laid down in sentimental suggestions from many others. Imitators pilagraistically attempt to improve upon these without a full conception of the Apyone who closely watcher the trend of general literature, will find that the world is full of literary scavengers, who boldly pick up the droppings of independent genius, and maw over it to such a sickening degree that it becomes necessary to use the muck rake in opder to separate the good from the bad.

The fault, I claim, to be largely doe to

brd.

The fault, I claim, to be largely due to the use, misuse, misunderstanding and miscomprehension of our mongrel language which is employed by one and the other without distinction being made between the abridged and the unabridged definition of

words.

Take for instance the term "I Am," and someone has declared that it is the great Will power of all things. Then someone cles is vain enough to declare that, what they term their "I Am" is greater than all things else in the universe save the Great I Am, popularly known as "God."

Parels or Actacism are often found not

somps eme in the universe save the Great I Am, popularly known as "God." Jound not to be able to distinguish between the different "I Ams" of which they are composed, to say nothing of the different "I Ams" and to mass. I am, You are, and He is are all I Ams, qualified to person. The head ja greater than the loot, and the foot is greater than the head, in their own respective spheres, so, too, a mosquito is greater than the Media and the foot is greater than a mag in his own sphere of life. Each Nature, and each domain of Nature has some power, more or less, over every other domain.

Man—like everything else in nature—hos

some power, more or less, over every other domain.

Man—like verything else in nature—has a tenancy in the Four Cardinal departments of Nature, called by the ancients the Eternal Square of God.' These four departments are: 1, Mind; 2, Form; 3, Life Action; 4, Weight. Everything else in Nature has these, and each differs from the other, only by virtue of the sphere occupied in the state of the sphere occupied in the state of the sphere occupied in the sphe

Aside from the limitations of such delegated requirements, no things in all native gated requirements, to thing in all native gated requirements, to thing in all native gated requirements, on the thing.

Man has no greater mind than the rock, only in the exercise of human thought, which the rock does not require. It is a mistake to imagine that man, per se, can overcome the rock by thinking. Human thinking is a God Power, so, too, the stand foolish man says that he is able to overcome the rock, and he takes all the glory to himself. He declares that he, is the only essential part of The Great One. In his selfshness and vanity he forgets that to overcome the rock he has to implore the assistance, or the agency of some other in the direction of his desire than the power of the rock. In its own domain the rock is superior to man. Man calls to his sid the God powers that exist in ron, powder or dynamite, and by the God Powers of Chemistry he has to blend certain elements in nature by virtue of his power of thoughther the standard of the control of the control

10

Great I. Am" as J., or any other mortal. They have their share of Mind, of Form. of Life Action and of Weight. Calculated by our mundane laws of mathematical potency, they are in very wy superior to protoncy, they are in very wy superior to the spitch of the superior of the superior can be an interest to the superior can be superior to the spitch of the superior can be superior to the spitch of the superior can be superior can

call "Divine," and as Tyler says, "We Can't Hopl it."

The only trouble with the world today is that it has been taught to Think Wrong. It has been taught to fall this thing "damn" and this other thing "the only proper trick." Man has pleased himself with such delawise ideas, but Nature always evens things up, and Morality has to change its tune every now and then to give the discredited things a chance. "To get their our critical things a chance "to get their our critical things a chance." To get their our critical things a chance. "To get their our critical things a chance." To get their our critical things a chance. "To get their our critical things a chance." To get their our critical things a chance. "To get their our critical things a chance." To get their our critical things a chance. "To get their our and the grown and the grown and the grown as wrong line of thinking. Yet, in spite of all the world's delesiant, the great an and the glorious stars shine alike upon the just and the grown stars shine alike upon the just and the grown and the glorious stars shine alike upon the just and the grown and the glorious stars shine alike upon the just and the glorious stars shine alike upon the just and the glorious stars shine alike upon the just and the glorious stars shine alike upon the just and the glorious stars shine alike upon the just and the glorious stars shine alike upon the grown as a star of the grown and the glorious stars shine alike upon the grown and the glorious stars shine and the