VOL. 99.-Whole No. 2574. THE MIST ON THE BIVES.

Louise Franklin Miner.

(Written for the Banner of Light.)

The mist on the river lies white and low Hiding the shore and the boats that go To and fro o'er the rushing tide, ⁴ Where the water swirls dark and cold and wide.

I hear the sound of the boatman's oar, Coming for me from that dim shore, And I shrink in dread from the rushing For I cannot see to the other side.

Good boatman! Good boatman! old and

gray, I cannot go in thy boat today, The mist lies heavy, and hides from

sight The farther shore and the harbor light.

But the boatman answers, "No need for thee To know the way, or the shore to see. While I stand at the helm, you need not

While I stand at the heim, you need not fear Though the mist lies heavy, the way is a clear."

I ponder these words of the boatman gray, "There's no need for thee to know the

way." When the summons comes from the other side God will pilot us sale o'er the rushing tide.

Though the harbor lights we cannot see As they gleam on the shore of eternity, With God at the helm, our fears are past. He will pilot us sale to our home at last.

The Study of Bei varnation.

Paul de Gon

(Continued.)

A case that came under my observation, was that of a lady who had conceived a strong desire that the unborn babe should resemble her deceased father. She would ait for hours before her father's portrait, sit for hours before her father's portrait, her mind faxed on the great desire of her heart. The child, a girl, was, at the mo-ment of birth, a miniature likeness of her grandfather. Time not only strengthened the resemblance, but extended it to the mental and moral characteristics of the grandsire, who, fortunately, and before a good and intelligent, as well as handsome area. This was no case of reincaranitory. man. This was no case of reincarnation; no one need fear that he is his own grandno one need fear that he is his own grand-father or grandmother; reincarnation does not interfere with the laws of nature. But, as Spiritualists, we may accept the theory that the grandfather's spirit, moved by the filial love of his daughter, had the power to

filial love of his daughter, had the power to gratify her earnest desire, and that he re-mained the guardian spirit of the child. (That the law of heredity is not immuta-ble, h an uncontroverted fact. Common-place parents have given birth to genitises. and men of genius seldom transmit their intellectual superiority to their children Beautiful women have brought forth mon-Michicetual superiority to that characterial Beautiful women have brought forth mon-sters of ugliness, while the gory of the "Ugly Ducking," is repeated every day. More than that, virtuous parents have been driven to the grave by the crimes. of their tenderly nurtured, piously educated off-spring, while from the purplies of vice, sainth have emerged to bless humanity. The doctrine of Reincarration throws a light upon these mysterious contradictions of heredity. The sprint of a geding may have left something undone which neces-sitates another sarth-experience; he re-turns in a, new personality to continue this unfinished work. So with the saint, born amid vicious surroundings as a lill grows

urns in a, new personality to continue his minished work. So with the saint, born and vicious surroundings as a lily grows of who, once more, configures voluntarily markind, teaching by personal examples haskind, teaching by personal examples holice or completion has made them take who will be a surrounding the same the vicious of the same take the take which will present the best opportunities which will present the best opportunities which will present the best opportunities the world of a point. But the stratetion for him who knows or drains, who would here be thus wirld of foring, why whold here be thus wirld people? Do we know whether they have

not-in this or a previous life--done act May that demand compensation? May not these trials be the means of removing the last obstacle to their freedom from the cruel necessity of reincarnation? For, save thus necessary of reincarnation: For, save those noble spirits who, moved by an ex-alted sentiment of altruism, volunteer to again serve humanity, all recoil before the decad ordeal. As the babe opens its won-dering eyes on this world of trial and suf-dering the necies within the life one his moder. fering, the spirit within it-lifts up his voice in a wail of regret and anguish; when the angel Death closes the eyes of a mortal, a joyful sigh of relief marks the freed spirit's flight

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Disease and poverty are temporal ills for which physical man is responsible. He has disregarded the laws of health or the dictates of prudence, or, if he be blameless, he has inherited those curses from culpabl ne mas inherited those curses from cuipable aparents. The dishonesty of other men may also have reduced him to poverty. So with injustice and persecution; the sufferers are the victims of other men's greed and ambi-tion, of their selfishness—that antithesis of love. And, if we look at the spiritual side of the case, the sufferer has the opportun-ity to chilbraic sufficient castions. ity to cultivate patience, fortitude and for iny to cultivate patience, fortunice and for-giveness, uplifting virtues which help his progress, while the persecutor is preparing for himself greater sufferings thata, he has inflicted; reincarnation awaits him, dark and menacing, for the law of compensation must be reinferd and menacing, for the law of compensation must be satisfied. No, let us seek within ourselyes and in

No, let us seek within ourselyes and in our surroundings-present or prenatal-for the causes of the temporal conditions amid which we live. The end of our des-tiny is happiness. To stain that end we have two fields of experience, one limited-the Earth; the other limiteds-the Spirit World. In a field that is limited, there must be limit to the scenetic stringed hereas have two netword experiment, and the spirit the Earth; the other limitless-the Spirit World. In a field that is limited, there must be limits to the results attained, hence we can know only relative happiness in this an know only relative mapping a joy-But it does not follow that it is a joylife less life a life of fruitless hard labor and constant self-denial. This world is not a penitentiary, but a preparatory school: As students, we have a responsibility, we must qualify ourselves for the responsibilities of ignorance. day. According with our humor, our studies may be irksome, or they may be a source of delight; every difficulty we con-

source of delight; every difficulty we con-quer is a joy; every duty we shun, every task we shirk is a standing reproach, a thorn in the fesh. Teachers we have, wise and kind, though invisible; they encourage every noble endeavor, they direct every carnest.effort. Our aim should be to grad-uate, speedily, with the highest honors; if we fail and have to return for another term, and still another, let us not blame the school, but ourselfes. Man may be relatively happy right here, if he aim's at deserving the greater happing

if he aims at deserving the greater happiness of the spirit. He is unhappy because he so the spirit. He is unappy because he circumscribes his aspirations to the at-tainment of temporal joys. More spiritual-ized, he would overcome, or at least mini-mize, vicissitudes which he knows he will leave behind when he crosses the border. A pure and brave heart will not despond and repine; the martyrs who sang hymns of joy while the flames ate into their flesh, did not feel the burns, ravished as they were by visions of the angelic world. We can al-ways feel the presence of our angel friends,

ways feel the presence of our angel irrends, if our thoughts turn carnestly to them in our hours of trial. Our happiness or unhappiness in this world does not, therefore, affect our future or isoul-life; it is the manner in which we beat our lot which does. This body of ours which henew pleasure or pain, through which we have enjoyed or suffered, will not return to suffer or enjoy another time. A motherate which we have enjoyed or suffered, will not return to suffer or enjoy another time. A moth-eater, worn-out garment cannot be made over into a new dress-suit. John Smith is Jead, dead and buried, the world shall know him no morel his money, if he had any, might as well be buried with him t for the good it will now do him. "Dust to dota, shale to sahe!" Mother Earth opens her maternal bosom to her protigal son, come home. But the spirit of John Smith, relaxed from bondage, hatens to seek an-othen, home, its own. The soul might be fancied as saying to its spirit-body, now in-discoubly connected with it, but which pre-serves the mental and moral attributes/of the dead man below: "My poor spirit, the corruption of the late John Smith, whose

arcass we inhabited, has left stains on your garment; we cannot ascend very high, this trip. Oh, that you had heeded my voice! But, luckly, you are not so weighted down as to be earth-bound; we will go and take a rest in the region of Peace that you may absorb all that you have learned; for you have learned something and the lesson of our experience you can never lose, never orget. Then, when you have recuperated lorget. Then, when you have recuperated and gained new strength, you will be better equipped for another life journey-for, to my sorrow 1 say it, I, who and detained by your obduracy in clinging so much to the field---we shall have to visit-the earth again to seek a dwelling more suitable to your present station, and take up the task where you left off. Let us hope we will finish the work this time."

BOSTON, SATURDAY, AUGUST 4, 1906.

PURPOSE OF THE SOUL'S EARTH LIFE. Why are souls incarnated?

In this question lies the true problem of ife, if, as I hold, the soul is of divine eslife, if, as 1 hold, the soul is of divine es-sence; to give it any other origin is to rob it of immortality. To my mind, the scien-tific theory of evolution and the survival of the fittest, like the laws of heredity, cannot apply to the soul. To proceed from the known to the unknown may be a safe scien-tific enviroit at laws as an eard deal tific principle as long as we are dealing with material problems, but the immaterial cannot be evolved from the material. Sci-ence can reconstruct the mastodon from the inspection of a single bone; science cannot produce the smallest of live creatures, though it may discover the principle of life which animates that creature. But the scientist has no promess by which to prove or disprove the existence of the soul. Why, when he attempts to explain the phenomena of Spiritualism, he finds himself in presence of an unknown force, an unknown law which baffles and reduces to nought all the rules of scientific investigation. If he is honest, he will admit the agency of spirits; if he be pig-headed, he will have resort to the most confusing and improbable theories, rather than confess the truth-or his

(To be continued.)

An Allegory and Its Application.

Neuman Weeks

I see the earth covered with a white frost like hear frost. How cold and dreary it looks to see only a vast covering of frost. But now there are green spots which apbut now there are green apoles which ap-pear at intervals over the earth. Very green and beautiful, as if covered with fresh green grass. And there are springs and fountains gushing up in these green places, that sparkle and glisten, in the sunlight. And there are people gathered around the springs and fountains reclining on the grass and seeming very happy. On the white and seeming very happy. On the white frosty places I see churches standing cold and forsaken. Not a living soul appears to be near them. They stand there still and cold, with spires towering aloft and reach-ing towards the heavens.

I see now a wide extending plain intersected with ditches and marshes and low, wet places. It is covered with and is in thick darkness. And out of the plain there arises a mound which tapers upwards, and towards the top it is enveloped in light-a beautiful, clear, white light. On the top of the mound there is a large fountain. It is fed from above and not from beneath. Its waters are not supplied from the earth, but waters use not supplied from the earth, but come down from above, and are clear and glisten like diamonds. Now there are peo-ple toiling up the mound. They emerge into the light with vessels or pitchers in their hands. Now they reach the top of the mound and take their places around the fountain and dip in their vessels. They are clubble in excision contents. clothed in ancient costume and wear a ven-erable aspect. They dip up the wafer and drink, and it was a wonderful effect upon them. They are greatly changed, and they commence, writing on partoment. They write and throw the leaves down to the people below. The people galance at them and turn from them, treading them under their feet. Presently some tays of the beautiful light seem to penetrate the dark-ness a little, and some of the people begin clothed in ancient costume and wear a ven-

to look up. Now some of them are striving to ascend the mound. Now they reach the top and are dipping their vessels into Now more of them climb up, and there are a great number who have reached the

top and are writing and throwing the leaves of parchment down to the people below And a certain number of the people below, dressed in black and wearing white neck-cloths, take up the leaves of parchment and bind them into a book, and, getting upor of the heads of the people, read to them but of the book. And the effect of their read-ing is to make the people at variance among hemselves, and throw missiles and contend each with his neighbor. And those standing upon the heads of the people point to round spots in the distance that are not spots of light. They give no light, but are red spots; and the men standing upon the heads of the people point to them and direct the people to them. But the spots are growing less, and the people are leaving those who read to them and are going up the mound to get the pure water for them selves. Now they have almost forsaken those who read and the lights are growing still smaller. Now the lights are all extin-guished, and those who stood on the heads of the people are now on a level with their brethren. Now the darkness gradually van-ishes. It grows light very fast. Now it is all light on the plain and there is no more darkness

The interpretation is this: The plain is the world. As seen at first it is in dark-ness. The fountain on top of the mound is the fount of inspiration, and it comes from above and not from the earth. The people in the ancient costume were the ancient prophets and wise men. The writings they threw down were the early inspired writthree down were the early inspired writings of the prophets. Thuse standing upon the heads of the people were the prices, and the prices, and the groups weren'the sects. The commo-tions among the people and their throwing missiles at each other represented the strife and wars that have been waged by the difin modern costume that climbed up the mound and drank from the fount of inspiraon were the modern Spiritualists. The spiritual mound and fountain of inspiration have ever existed, but the Spiritualists of the nineteenth century have climbed up the mound and found the light that is casting its rays over all the earth, and hence are called modern. So be it.

Great Egyptian Discoveries

Prof. Flinders Petrie has just communi-cated to the Rev. Dr. William Copley Win-slow of Boston further particulars of his recently announced discoveries in the recently announced discoveries in the Delta, which fully confirm their value in the field of archaeological and historical re-search. Ever since the work of exploration began in the Delta, many years ago, three great objects have been the special aim of excavators and explorers: To find the vite of early Greek settlements in Egypt, espe-cially that of Naucratis, the celebrated Great mart before the rise of Alexandria; to locate Avaris, the capitol of the Hyksos kings, under the last of whom loseph acted as prime minister, and to disclose the re-mains of the temple of Onlas, if any existed, and ascertain whether the mounds of Tel-el-Yahudieh, which Naville and other Egyptologists had fruitlessly explored. really contained the secret.

The first aim was brilliantly accomplished go years ago by Petrie, and through the in-fluence of Dr. Winslow, seconded by Misa. Amelia B. Edwards in England, a choice Ameia B. Edwards in England, a cnoce selection of antiquities came from Nauera-tis to the Boston Museum of Fine Arts, and it was decided in London were to be labeled as presented by the compittee through Dr. Winslow. It will be fecalled that one of Ebels' most fascinating stories

that one of Ebels most fascinating stories related to this Greek city in Expt. The remaining two aims have the past season been fully attained by Petrie in his discovery of the site of Avaris and com-plete identification of the place where the temple of Onlas stood, and disclosure of nple of Onias sto

the ruins and various objects of interest. A

NO. 24

the ruins and various objects of interest. At matter, too, of supreme minor and intense biblical interest has been the location of the store city. Radiess of Exodes, I, it, and Petrie concludes that he discovery at Tel-el-Retabch is that of the remains of the city built by the Hebrews in boolage. Me states that the history of the city, was traced from before the XIIIth dynasty, It was first walled by Syrians, who placed an infant sacrifice beneath the foundation. Later it was a store city for the produets of Syria under Rameses II, and from its

and it is a sore city for the products of Syria under Ramess II; and from its position it is evidently the store city of Rameses on which the Israelites were city ployed. Petric refers to an inscription which confirms the site as that of one of the which communis the site as that of one of the two cities used for store purposes. Here again we strike upon the interesting cir-cumstance that while Pithom, was built for storing grain, Rameses included the stor-age of other valuables, and that perhaps the word "treasure" is applicable as well as "store," as used in the Old Testament version

Of the great camp or field near the site of Onias, Prof. Petrie now writes: "Here at last we have an actual work of this strange people (the Hyksos) to tell its own story, The camp is about 1,500 feet across; the bank is about 200 feet thick at its base, The camp is about 1,500 teet across; the bank is about 200 feet link: at its base, and was faced outside with a slope of white stucco 70, or 80 feet long at an angle of about 40 degrees. But the makers knew nothing óf brick work, or even timber construction, and a gateway did not enter into of their defensive system. Within a year or two they borrowed the walling from the Egyptians and threw out flanking walls to defend the entrance gangway more completcly. And in a generation or two they precess. And m a generation or two they finally gave up the long slopes and archery defence, and made the skilled masons of Egypt build a great, stone wall with about 80,000 tons of the finest limestone & large blocks."

Prof. Petrie's precise account of the site i the temple of Onias is very interesting

to lew or Gentile. He writes: "This artificial mound was all thrown up at one time; it covered an area of over six acres, and rose to a height of over 70 feet. above the plain. A great ceremonial of sacrifices took place at its foundation, the dozens of sacrificial fires in pottery ovens or the roasting of the lambs-probably at tor the roasting of the lambs-probably at a Passover iesat-may still be seen beneath the great mound. The fortified town con-tained about four acres of houses, and the highest point was reserved for the temple and its courts. This was a copy of the temple of Zerubabel at Jerusalem, which is known to have been smaller than the temknown to nave been smaner (nan the tem-ples of Solomon and Herod; here it was just half the size of Solomon's temple. The castern wall of the town still remains, in one place 4/2 feet high—it was originally about 25 feet. The masonry is of the style about 25 teet. The masonry is of the style of that a Jerusalem, and nor Egygaina. On the top was found a piece of the builder's account, showing bricks to have been deliv-ered by a Jew named Abram. The details now found exactly correspond with all the statements of Josephus, and reconcile

now jound exactly correspond with all the statements of \Josephas, and Teconeile points in which discrepancies had been sup-posed to exist in his descriptions." -A striking parallel is made by Petrie, in-teresting alike to Jew and Christian, includ-ing Swedenbergians particularly in his deelaration that "it is now seen how the form of this town (of Onias) was arranged to b

of this town (of Opias) was arranged to be a copy of the temple bill of ferusalem, and that'it was a new Jerusalem in-Egypt." Dr. Winslow awaits with keen expecta-tion. Petric's book upon the season's work for the "Egyptian Research Account," the new Egyptian exploration society, to which Petric devices all his time. It goes to all subscribbers of \$5 or more to the explora-tions.

the dragon dragon; gth. So ed, they

is Ruler, Guide, Prote ad His palace is thy so rejoice and sing, conten-ith thy life in His cont

Though thy earth-path be a rough on And thou canst not see the end; Though cold shadow faint, O triend; Gd is within they, dearest and, Whom He daily is preparing For His Love's supreme control.

Every trial, pain, affliction, Cruel martyrdom and strife, Marks the process of refining Thee for holier, higher life. Alter-on thy being's mirror God will cast His smile divine With a wealth of compensations There eternally to shine.

seese esemants to same. Be the pathway one thou know'st not. Lonely, give with stormisent blast. God an unit with stormise the storm God an unit storm at last: Mark the semple of thy sout, And His heart-beats are thy heart-beats When thy will owns His control.

"As thy days, so shall thy strength be." Though thou'rt humble, small and weak, By the world pushed by, rejected. Truit hine angine true, heroic! For The Omniscient One doth hold Every moment of thy service." Jeweide and set in burnished gold.

Make this ruth sufficient for thee-Lo, 'my times are nor complaining. Sandowill, fully understand: And the summits of The Spiritual. Where the storm-tost gain repose. Thou shalt see, with all thy past years Biossoning like a glorious rose.

God is Ruler, Guide, Protector And His Palace is thy soul: So, rejoice and sing, contented With thy life in His control. Sydney, May, 1906

Psychopathic Healing.

Psychopathie Healing. Summary of a Lecture Delivered Before the Psycho-Three Delivered Before the Psycho-Three Delivered Before the Sycho-Three Delivered Before Sychopathies and the Society (Log-Before a Largely attended mut the Bedfore Bythopathie healing is no new thing. The red granite obeliak of the Thames Final Striptures, 2 Kings, v. ii. Our Anglo-Saxon King Edward the Confessor was known to practice it as a loging and principathies and the the Confessor tion. Inherent with there been made upon tion. Inherent with there been tion. Inherent with Keel Beaker With there been tion. Inherent with the had the giftir while Presbyterians the beak of therent with there been tion. Inherent with there the beak of therent with there with there with there there and out therent with there with therest with there with there

in Scotland (see inkeds) finder for the specially give to regard potent for moral and special static and potent for moral and the state of the second state state and state of the second state state and the second state state state of the second state of the second state of the second state and state state

and the Höly Ghost, world, without end, Amen." Then at "The Healing." the ceremony leading up to the Koyal touch, consists of prayers and the reading of Scripture by the King's chaplain with the appointed por-tions of the Gospel while the King is the diagent the stack perton, then the King is the diagent the stack perton, then the King is the diagent the stack perton, then the King is the diagent the stack perton upon the fight hand, such then the King shall have the king is the sort of the afflicted one who comes to be sealed. This done, the chaplain makes an end of creating the Gospel and the sargeon seads away the sick perion who has re-ceived the Royal touch from the King. - One of the surgers by the chaplain at the healting is as follows:-"O Lord God Al-healting is as follows:-"O Lord God Al-healting the disch part, the damb speck, the hame with, the logers are cleaned, all the sick persons are balled of their infimi-lies, and by whore the size the chapt of the

The direction of the Chart now appars in the direction of the Chart of Esphant to be a movement inter of Apostolic Healing. Christian Science also, with very much of the extreme doctrine in this regard, has had a good effect in forcing public attention to the truth of psychotherapetite, and so the bishops are considering the advisability of recommending the clergy to pratise the ecclesiatical rite or sacrament of the clergy to pratise the ecclesiatical rite or sacrament of the clergy to provide the ecclesiatical rite or sacrament of an endities, with years of the ecclesiatical rite or sacrament of the clergy to provide the ecclesiatical rite or sacrament of the ecclesion at the Door' - medium mediator and "way" of entering into the angel-world of things spiritual advinter to most forces with man's nature at ordination, his can dista to more a forces within man's nature at ordination, this can dista experise on the angel-world of this spiritual advintage to have can be a spirituality or comparison of physical or moral forces within man's nature at ordination, his can dista experise and single the ordination of the eccle of the ecclesion of the eccle of the ecclesion of the ecclesio

The human and is for faculty. The human and is sympathetic touch genera to be clarged with a mynaetions matern power, like that emmaning from a matern power, like that emmaning from a material sympathetic sympathetic sympathetic Partiarch Jacob choosing so particularly to give the sight hand blessing to Ephraim, the younger of his two grandsons, while Manaseth the elder had to be content with the inferior psychic infuence of the left indi (Greenis twills, 14). The power of the cpiscopal hand in the starts of the sympathetic sympathetic sympathetics of the left indi (Greenis twills, 14).

The memory provinc immence of the left indifference stwing, 14). The power of the episcopal hand in the ordination of the cleay is thus suggested, and indicates the psychic meaning of the endowment conferred on Timothy by the Apostle St. Paul (a Tim, i, 6). There is also the laying on of hands by the Bishop in the rite of confirmation; with the placing of the hand of the priort cel-brand wine in the Holy Community, and the endication and dip of the, hand of the clearman into the waters of holy baptism at the fort. St. Matthew x. 8.

chegrama into the sters of holy baptism at the form. S. Mathew x, 8. Weal the sick. This is Christ's command, and He would rever have given it to the untught fisher men of Gallies, or any of His disciples who had no medical training to become physi-cians, unless He are the matwork in the sterm of the sterm of the size of the characteristic strain of the size of the size of the size of the size of the his disciple of the size of the size of the physical size of the size of the size of the his disciple of London now recommends his clegy to function in the laying on of hands in size visitation. Joel if, #A. Acts if, 17. " will pour out my spirit updates that for any cover, young old men shall see visions." These passages of sacred writ are the

and non-point and your dampheres shall prophese, young old men shall dream treams, and your young men shall see isions." These passages of sacred writ are the prophesied, and in part fulfilled, and now pooring old the spirit witnessed for by the sar your of the spirit witnessed for by the sar your of the spirit witnessed for by the sar pools of heaven's abiding interest in earth's welfare. It would be the spirit out the spirit witnessed for by the sar you of the spirit witnessed for by the sar you of the spirit witnessed for by the sar you of the spirit witnessed for by the sar you of the spirit witnessed for by the sar of the spirit witnessed for the out-opprival affit, that the merest mention of the possibility of our sons and daughters to dream dreams, and our young men clair-voyantly endowed to see visions, at once-raises a smile of incredidity, and causes the sars on the matter now spoken of as transc-preaking, impirational speaking. ... : St Mither x., 19; Numbers xxi, xi) to be ind driven out of the Church to become un-thurched Spiritualist, and recided by un-tharded Spiritualist, and recided by un-thered Spiritualist, and recided by un-thered spiritualist, and recided by un-the suggestion of the Bishog of London to the suggestion of the Bishog of London to the suggestion of the Bishog of London to invest the divided there are the sec-re and such where the approxed by the sec-metal thing, and hopeth all things, and head the spare in the Bible cap rise to the height of the spiritual the spare is to when height of the spiritual the spore is to the sect the all things, remembering the esoteric truth utterance of the Master (St. Matt is, spi-"According to your further be it unto you. For then shall you learn my owner to well. Achieves the your further be it unto you. For then shall you learn my owner to well. Achieves the side of the Secretic truth utterance of the Master (St. Matt

J. D. Shaw, editor of the Searchlight, Waco, Texas, has just won fresh larrels among his friends in the ranks of Free-thinkers, not only, but if J. S. White, writ-ing an account of the recent debate be-tween Mr. Shaw and the Rev. $J_{\nu_{s}}F_{s}$ Black-man on the subject, "Resolved, that the Bible is a fallible book, of human origin," can be, credited, "a number of Christian gentlemen, who seemed to be. free from preduce, acknowledged that Mr. Shaw had won a decided victory." J. D. Shaw, editor of the Searchlight,

Mr. White says in his account:

Mr. White says in his account: "Mr. Shaw is a most magnificent gleaker, a fine, reasoner, and a sphendi logician. He speake slowly and distillation, makes no repetitions, and et al. and convin-tion of the source of the source of the source of the tricks of debaters in an effort to draw Mr. Shaw of the subject by introducing minor points foreign to the question, thinking no foub, the woodd prove Mr. Shaw a slack debater. But his tricks utter-jy miscarried, then Mr. Shaw woold en-ity a glob-natured laugh at his expense."

He adds: "I think that the discussio

He adds: "I think that the discussion and all the circumstance connected with it will prove a great benefit to the country. It will no doubt start many individuals to thinking, who have heretofore been ig-norant of the truth shout the Bible." Foor old Bible! If we spent half the time tacking the gems within its give, that we expend in the finities attempt to locate the address of its authors, we might find shad upon our lives more of that preat light which the inspired have tever felt it stored within its matchiness word.

fiction. His Bitter Half.

(A Psychical Ste

"Will she return to me, I wonder? It must be, for now only with her does it seem possible to take the step up I am be-ginning to feel is the only way open to me. Other free from the bonds of unsternishy and nothing filt, the blank but life in its fuller,

nothing fifth the blank but life in its fuller, higher sense. "Why are we blind so long, and what is it brings about such an apparently sudden transformation is one's thoughts and de-sires? I would give my all sow to live in full sympathetic understanding with this one whom I have married, but who seems lives a fas for a more service of the seems in the second se just as far from me as when I met her, a stranger.

stranger. "Were we strangers? Could it be, as the says, that there was a bond of affection be-tween us before coming into this present consciousness? What else could have brought two such different natures into this relationship? There surely is a purpose in it, as in all things, if we will but seek for the hidden meaning. "It never could be the all-wise plan to mate two totally differing makeups" it be inefrior had not the capabilities, the quali-ties, the inner promptings that would some

ties, the inner promptings that would some time ring in unison with the finer, truer tones of the more delicate and high-keyed instrument, thereby establishing harmony, instrument, thereby establishing harmony, which is the true happifer; for two souls mated must harmonize in their conscious mentalities and tastes, and the natural nobleness, purity and spirituality of the stronger nature will ever seek these attri-butes in the other till they ring forth in oreferd there with big own perfect chord with his own

"This is peace and joy unspeakable for two souls married first, perhaps, by man-made laws, but never united till they walk together to the music of the spheres, each together to the music of the spheres, each lowing the best in, the other, mutually be-coming a blessing and creator of peace, of goodness, of love for all who are fortunate enough to come within the influence of their radiations.

"Am I not capable of coming into her sphere, else why the dissatisfaction present with me so long, and the earnest wish to learn more of her life and its fulness of peace, which I am afraid has been much disturbed of late by my own blind folly?

disturbed of late by my own blind toily? "Whence come these strange and unac-customed thoughts, so like her daily pre-cepts?" She is very near to me and I to her, or this could never be. She is coming back to me and I, thank God, am begin-tion to crafting a fuller same of the bleased. ning to realize a fuller sense of the blessed-ness of the ideal-so real, when we come

en rapport with it." Never in all his life had he been so stirred with a desire to lift himself to her plane of true aspirations, noble thoughts and their spiritual outcome. -

spiritual outcome. Nothing grows suddenly. No life blos-soms out in loveliness under the influence of better natures all at once. Noble souls are ever emanating blessings to those around them who are ready to imbibe the vibrations. People sensitive to suggestion viorations. People sensitive to suggestion absorb these into their, sub-consciousness, and some time the realization of these at-tributes bursts upon their mentality as a sudden change for the better, while it was only a natural, steady growth within that only a natural, steady grown within that inevitably quickens; strengthens and uplifts those who listen to the insistent pleadings and promptings of the soul.

"Hurrah! That's complete. Just admire your hubby's genius and take pattern by it," boyishly exclaimed Dunton, as he stepped back and viewed the result of his

indiwork. "You are just a big boy, you funny being.

handirovic. "You are just a big boy, you funny being. Don't you think I could improve on that? Just see me? and Irma put a few deft touches here and there and almost entirely changed the whole effect most effectively. "It takes a woman alter all to make everything about as it should be, and the me? can't get along without them, though they do pretend such lordly independence;" and a roguing glance shot out of the cor-ners of her laughing eyes, to be caught and reflected in those of her happy hushand-"Well, that is better, if a woman did do it, I'll be his, eneing it's you," and a wift kins was implanted on the rounded, rouy check, turned so itempingly toward him. What were these two happy ones doing? No one would guess, nor dream of the in-nigator-Dumon. A short time ago be would have scoffed at its proposal as yickly, sentimential stiff and nonsense, fit for cour-ing couples but not for sensible married fold. All The dawn of real love works won-stored

folk. Ah! The dawn of real love works won-derful transformations in a surprisingly fiber time. O ye thick-skimmed men Don't haugh till you are out of danger. All hearts have good soil for Cupid's deadly darts-and none are no pregnable as those who

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AUGUST 4, 1906

require imposed his how and arrows. Nothing could be more artistic and suggestive of wedding festivities than the ferri-scenised, pains-decorated room, laders with the beautide fulgement of Nature's kindly offerings to her beauty-loving children. Takes the hanging bells of seven like-of-the-valley and dainty maidenhair fern was to be solemnized their second wedding, a true union-the fruit of a pairitual birth trom generation to regenaration. Lust lives a lurid life of bitmenss. Layer lifts has to its pinnets of truth and light, shooting beauting rays of knowledge into the benighted soul and bending the fetters into the the physical till dies snap like the britt twings of a dying branch, and are to more.

the ornine units of more than the second since this couple had learned that life must be a blending of physical, mental and spiritual to bring rich results of peace, by and noble-

Happiness is a great beautifier and Mrs. Dunton, really beastifud, was becoming ac-customed to the looks of a program and the excited on all sides by ther beauty, the reflection of an inner serenity of soul and a lowing heart longing to do good to all within reach of her influence. She was now with her yong daubter at

within reach of her influence. She was now with her young daughter at a quiet beach awaiting the return of her husband from a business trip to the city. This evening he was quiety enjoying the wonderfill effect of the numerous dancing lights reflected on the lapping waves by-the brilliant stars so far above. She loved to be alone with Nature and her mysteri-oas voicks so pregnant with divinity. But better far she loved to share these com-munines in weet, strong comanionabile munings in sweet, strong companionship with her good, true husband.

with her good, true nusband. She was thinking tonight of the only verses Gregory had ever written. It was on just such an evening as this; quite, beautiful, with sky and sea filled with happy, laughing stars. He was lying at her feet quiely talking, when suddenly he glanced from her face up into the sky, then into the sea and back to her face again, exclaiming:

"Irma, you have wonderful eyes. Your strong, pure soul is shining from them like the chaste, unswerving stars." Then he sprang to his feet with a half laugh and

the characteristic sprang to his feet with a said: "I'm inspired. I'm going to write you something." and soon passed her, these

Bless the little stars that twinkle In the sea waves when 'tis nigh Just the time to dance and dimple, For they're bashful in the light.

As the placid seas bring nearer Sparkling stars and calm mounshine. So our eyes, the Soul's true mirror, Should reflect the Spark Divine

"That's what you do, Irma. You reflect the Spark Divine, and not only that, but you are a divine spark, firing all near your spiritual presence with desire for divinity in materiality."

Heritua provident inter-nateriality." Her peaceful, happy musings were inter-ted hy a pair of soft dimpled arms

Her peaceful, happy musings were inter-rupted by a pair of soft dimpled arms thrown tightly about her neck and a loving little voice exclaiming emphatically: "My sweet mamma, I love you. Papa-does, too. I heard a lady say, Gregory Dunton is just like a lover to his wife, even now." now.' What did she mean by 'even now.'

mamma dear?" Such a curious smile flitted over the beau-tiful features of the "sweet mamma" at her daughter's question. She was lost for a moment in happy recollections of the hus-band's devotion and really lover-like attentions, and happier still was she made by he conficiousness that they need never be therwise as long as they lived a life of ense negation in spiritual strength. Mrs. Dunton's reply to Truth was charthe conscio

"My little daughter, he loves me 'even "My little daughter, he loves me 'evên now' because our courtship was continued after the honeymoon; Because we have learned that love and luay abideth not long together, that nothing fasts that does not partake of spirituality. that uplits the physical above its merely carnal prompt-

physical above its merely carnal prompt-ings. "These things, dearie, you cannot now understand, bus you will grow to them, and I will help you. You will understand them, for I will/teach you. You will understand them, for I will/teach you. You will inche because of your understanding. In the meantime I will teach you so to live that nothing "hoor of the highest and beat in yourself and in others will asticly you, then they will love you as you, love me, because you are lov-able; and Mrs. Danton field her daüghter I a quict Amen was fervently spoken

In a close embrace. A quite Amen was fervently spoken behind them, and both turned to be folded da Gregory Dunton's loving arms, he hav-ing returned earlier than sual and been a silent, thankful listener. His heart was filled with gratitude to the Giver of all Gifts when he spoke quietly, bat with deep feeling expressed in every tone of his rich, strong voice: "Truth, my litle daughter, you are greatly

with a mother who not only points , but walks in it herself; and extends ping hand to all. Let us breathe a ; upon her and all who would be like and the strong, tender father and weet mother knelt together-and the there and the strong strong strong strong strong strong strong strong strong weet mother knelt together-and

Discipline in the Church.

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mian in Brooklyn AB

The writer has been a subscriber to the "Banner" almost from the date of its first issue, and is knowing to some of the unfortunate condition, which existed with it at the sime time in the present in the present in the present in the present is the subscript of the subscript of

THE BANNER OF LIGHT. Viola Clark Phillips.

riota Clark Phillips. This gentle messenger of Light To us each week appears; It brings us hope and joy and peace, And drives away our tears.

It speaks of realms controlled by Him Who understands our aim, It puts away our foolisit fears It sooths and feeds our brain.

This weekly visitor we love Of Life it seems a part. The messages from friends above They cheer our lonely heart.

With occult powers we know they deal, And our frail mind entrance; Our hopes and fears they understand, They see them at a glance.

We wish you rapid growth and power, As you expand and bloom, The purity of Easter flower That lives beyond the tomb.

May the sweet comfort you oft give, The message you unfold, Keep us in harmony with God, And in His Book enrolled.

We'll understand the reason soon, For all that vexes now. The weary days and sleepless nights The tired and sching brow.

Teach us, Dear Lord, to patient be, Regarding naught but this: Our lonely path, sustained by Thee, Will end at last in bliss.

Nature's Ways.

There are certain Arctic animals, dark coated in the short summer, that in winter turn pure white, thus matching the show covered landscape and escaping notice and harm.

established on Truth and Justice. But until at least the Bishops unitedly show by their actions ther decades of letting the upsa tree grows were not regard the Recommenda-sorts we must regard the Recommenda-ing yet a kindred protection happens among manking ever summer, and nobody ever notices it. When just eity people go ont in the summer and on the eashbort or the monging their states them forced, then aveiling, bistering and scorching it. If they kept in

BANNER OF LIGHT.

the light world kill them fundty, berning off the skin forz and sitewards attacking the Ranges from a pair color to a tan, and on this tan the sum has no effect. The sum may best on tan-colored skin for days and unblistent, but has no effect. The sum may best on tan-colored skin for days and unblistered, whole. Thus nature works the white skin is suffering, and nature, wave somehow that an skin is support. To prove this imredie-to prove that it is not the hardening of the skin, but the change in its color which protects it from unburn-is an easy matter. Let a pale person, unused to the sun, stain one side of his face yellow, and leaving the other yide intouched, go out in the bright summer sum for a couple of hours. The one side of his face is no tougher, no more hardened than the other, yet the unstained side will be in-famed and bistered, while the citic animal being in the winter from dark cousts to now-white emcarches the sume state.

Better Than Spanking

Better Thas Spanking. Spanking does not cure children of bed wetting. If it did there would be few chil-dren that would do it. There is a constitu-tional cause for this. Mrs. M. Summers, Box 337, Notre Dame, Ind. will send her home itreatilient to any mother. She asks no morcos, you in this way. Don't blame the child. The chances are it can't help it.

"Assured of worthiness we do not dread Competitors: we rather give them hail And greeting in the lists where we may fail:

Must, if we bear an aim beyond the head! Must, if we bear an aim beyond the head! My betters are my master: purely led By their sustainment I likewise shall scale Some rocky steps between the mönot and vale: Meanwhile the mark I have and I will wed. So that I draw the breath of finer air. Station is nought, nor foot-ways laurel stream, Nor rivals tightly belted for the race. Good speed to them! My place is here or My pride is that among them I have place."

N. S. A. Fourteenth Annual Conven-

tion. The Fourteenth Annai Convention of the National Spiritualist' Association of the United States will be held in ultra for the United States will be held in ultra for the United States will be held in ultra for the state strength of the states of the states the states were the the states of the states being states will be decates. It will be a rare treat to hear them, Evening meetings will be devoted to ledures, spirit means will be devoted to ledures, spirit Among those invited and expected are Dr. J. M. Peebles, Oscar A. Edgerly, W. J. Erwood, Mrs, H. P. Russegue, Mrs. Eather T. Bosley, Mrs. Georgia Gladys Cooley, Mrs. Margaret Gaule Ridinger, Mr. and Mrs, E. W. Sprague and a salaxy of others. Come one and all to this great conven

others. Come one and all to this great conven-tion. Tome one and all to this great conven-tion. The adaptarters to delegates and visitors; it ira farst-class hotel and will give reduced or special rates to all who write in advance, stating they are to attend the N. S. A. Con-vention and wish to engage rooms. Secure your rooms early by addressing W. C. Vier-Buchen, Manager, The Palmer House, Chicago, III. The hotel is conducted ex-clusively on the European pain: cales and restaurants are non-by and forming good Annual reception to delegates and visit-ors will be held Monday. Oct. 15, at The Palmer House, at P. m. All are cordially invited. Special railway rates on the certificate plane round gare wing and visitory at the head Spiritualistar. *Convention at Chicago*. The round lare win and visitory desing to receive the hemefits of this spe-cial rate must have their the texts each for judy. *Harrison D. Barrett, President.*

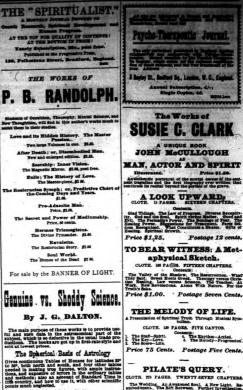
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Harrison D. Barrett, President. Mary T. Longley, Secretary.

Mary T. Longicy, Secretary. The affection of dumb animals for their offspring has found another demonstration in the conduct of an Oakland cas. Some time after giving birth to low kinds with the content of the content of the secret the content of Fifty-eighth street and San Pablo avenue, a distance of forty-four blocks from her former home. One night recently the kinter, which was left belind disapping the mission of the street and san Pablo avenue, a distance of forty-four blocks from her former home. One night recently the kinter, which was left belind disapping form fourteenth to Fifty-eighth afters, where she placed it with the other three of her offspring, all of which he was affec-tion at some.

A Prince asked Dante why it was that most people found quite a stupid person for more agreeable than a man of the high est learning and accomplishments. Dante replied that he found nothing extraordinary in the fact, because friendship depended or a resemblance between character.—Pe-trarch.

"Man becomes that to which he is recep-



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SOSTON, SATURDAY, AUGUST 4, 1906

SAUED STRET WEDNEDAT AFTERNOON AT 4 0'OL

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

A Little Journey to Ourselves.

Is Spiritualism a religion and if so,

is the cause of its religious inefficiency among the religions of the world? These two questions are of vital import-ance. Outside of, the phenomena which Spiritualism has given and is giving the orld for its wonderment and study, there which impresses the student of re is little ligions influence A religion which does nothing more than

to set the whole world of science to thinking, or which has no message for this world except to arouse the curiosity of the wonder-hunter, can scarcely have a reason for being, as a religion.

Comforting those bereaved by death bringing messages of love, advice, or this dence that though ye die yet shall ye live, are truly great works, but they are not the whole of religion; they are but parts-im-portant, invaluable, it is true, but still parts only of the office of a true religion and a complete religious life.

That, as a religion, Spiritualism, if not minus quality in the great religious life of the century, is at best a sect the influence of whose million adherents in this country is entirely inadequate to its numbers, seems to be a truth too patent to require proof. Then why is this so? To answer the first question with which

this article opens, requires a careful definition of the word religion.

tion of the word relation. Religion is the striving of the soul for a greater nearness to God, a yearning toward the highest and best in the soul life. God may be that power for good operating within and without ourselves, the power that makes for righteousness. So we will have no quarzel with those who imagine that they believe there is nothing like a personal Deity existent.

This being a religion, it is unnecessary to argue to an audience of Spiritualists (and it is for such an audience that this article is written) that their belief, their truths

do constitute a true religion. Having advanced thus far in agreement, the very important query becomes urgent, the very important query becomes urgent, with whigh these-econd part of our question is concerned; why do we equat for as little in the great religious life of the nations? The writer assumes the sole responsibility for the reasons which he advances in the interview of the source o

for the reasons which he advances in the reply betrin given to this question. To him the answer seems plain. It is found in the lack of cobesion of the units making uff the mass of Spiritualist believers, the petty jealousies, the striving to push forward self into prominence, to make "me" great at the expense of the Cause we believe in and the of the Cause we believe in and the we advocate; too much wonder hunt-listle worship; too much of the "L" rugh of the "You." it will be said, is a strong ac-n, a bad indictment. That's not the

Som Pratice and

ald eath We sl The reply that will be at once sh ack to the above suggestions in a m volume is, "We believe in freedom, nan is responsible for himself, a law innself, acting always as his own consections

We have no quarrel with this sition. It We have no quarrel with this sposition. If is a hardly necessary to give the stock an-wer that while we seek liberty, we must of court license. Much nonsense is talked about freedom ecause of a confusion of ideas as to the is hardly nece

meaning of freedom, especially as applied to eligious life. With the freedom of any nan's belief we have no quarrel. With the reedom of his making that belief effective,

there is from for much argument. In non-essentials of belief great, the greatest, range of difference is permissible. In the essentials there can be but little libthere can be but little liberty given and in this regard but little is erty, given and in this regard but little is asked among Spiritualists. But as we have this unity in essentials, we should make these essentials the power in the world which their importance demands. With a million, at least, of those who profess our doctrines, no back seat in the religious movements of the world should be ours. But, it all said, we have our National As-sociation and our State associations are But, it it said, we have our stations, we becation and our State associations, we

have our societies and our auxiliaries. All rue and all good. Speed them all on their way. It is not their existence we criticise: t is the little they do in comparison with the strength they might exhibit. They are out as full as they should be. They are flab-out as full as they should be. They are flab-by of muscle and do not pull together. It is not in our plan, it is in our units we are weak. Our leaders are too anxious for their weak.

own advancement; our pews too anxious to the be astounded by marvels ever new. We have no paid ministry. Is there an-other religious sect in the world whose clergymen have to work for nothing and ofter hire their own halls in which to speak hire their own halls in which to speak What costs nothing is worth nothing is a general truth, applicable here as anywhere. We will be reminded that Spiritualists are

True, but not beggars for the mos poor Let us give up, then, our selfsh self-seeking. Give up our wonder-hunting and

miraclesmongering. Get together. Unite Pull the same way. Be true Christians in all the good Christianity can give and rise out of the bad of every form of belief. bad of every form of belief.

out of the bad of every form of belief. Unite. Give up petty jealousies. Stand out in the open and fight for the Cause. Our Cause first and always. Leave the rest to the "power which maketh for righteous-ness."

Are All Those Who Believe in Evo lution "Fools"

Hudson Tuttle, Editor-at Large N. S. A. EVANGELIST SCOVILLE (SO-CALLED) QUES TIONED.

One of the leading churches of Atkinson cansas, was moved to call the Rev. Scoville Professional Evangelist, to start a revival to swell the church membership. The ladies were most active and succeeded in erecting were most active and succeeded in erecting a large canvas tent in which the meetings might be held. "The attainments of this ex-ponent of Christianity may be seen in one of the many assertions he made. It was reported in the Globe, and by request the Ellowing reply was furnished that journal: Editor Atkinson, Globe: I note that Rev. Scoville, who has been holding a series of successful meetings is reported as saying in one of his discourses: "Any person who believes in Evolution is a fool."

Were it not for the careful reporting met with in your journal, one would question the accuracy of your reporter. It does not seem possible anyone could stand before an

seem possible anyone could stand before an audience representing the best of your city and make such an assertion. Darwip, the first promulgator of the theory of Evolution, was the foremost aci-entiat of the world. Alifed Russel Wallnee, co-discoverer, was his equal. It was re-ceived by Huxdey, Your, Fritz Muller, Her-Jert Spencer, Hackel, Mivart, Hooker, Lubbock in European di Charke, Cope, Hay-den, Younnaris and Indry, as the eminent den, Youmanis, and today, as the eminent Prof. Wyville, Thompson of Edinburg says: "Scarcely a competent general naturalisi fails to accept it in one form or another."

fails to accept it in the form or another." In fact within a generation it has com-pletely revolutionized the sciences which it affects, and compelled the rewriting of all the text block thereon. If has not only given a new biology, it has made a philosophy of history possible and thrown a flood of light on rocial sci-ence and the development of religion-the spiritual as well as material in main. The man who says today be does not believe in the theory of Evolution stands with him who denies the law of gravitation or that the earth is the center of the Sciellar system. No one thinks of arguing with him. He simply usakens pity by his ac-rogant ignorance.

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It is the

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It is the spanne or new shows the all these greats men, isaders of thought in the world's army of thinkers, are "fools!" He stands alone in his option and must be a brave mas to thus stand out single handed against the world. Evolution does not, as many of its sup-porters have pointed out, eliminate the presence of a God. It does not attempt to define the cause. It describes the path that cause pursues to results. In terms of theology, it is God's method in the produc-tion of the universe as it exists before us. tion of the universe as it exists before us. God does not create, He evolves. Every-thing is the result of growth. Evolution is the pathway of that growth. Hence the Evolutionist is not necessarily an Atheist. Evolutionist is not necessarily an Atheist He may be in full sympathy with the faith Rev. Scoville profession, and have a far greater measure of that charity which is said to be first in Christian grace. The First Christian Church went to great

expense to provide a canvas tabernacle for the Evangelist. Many members of that the the Evangelist. Many members of that church are well informed, and in the meas-ure of their information they believe in Evolution. It is not generous, we don't say ungentlemanly, to call all such "fools." Because a man does not believe as you do, does not prove him a fool. It may prove that the fool is on the other side. the fool is on the other side

We have the charity to believe the Rev. Scoville was led to make this wild asser-tion by the frenzy of his enthusiasm and thai in calmer moments he will see how utterly it is at variance with the truth.

The N. S. A. Ritual, "Usages," Etc. George W. Ke

I am in receipt of a pamphlet bearing the title: "Ritual for Spiritual Services, is-sued by the National Spiritualists' Associa-

This does not include the ordination and some other services, which I deem to be necessary. This ritual contains responsive ary. eadings, marriage and funeral services poems, etc. As a literary production is an admirable collection. As a ritual, it is but of place and illegal in our national body. It states by word of the committee that nothing herein contained is compulsory. It is merely prepared for convenience, and as an aid." That is all right; and I would not object to the N. S. A. issuing such literature. But, to call it a "Ritual," is to give it authority and to imply that societies are expected to mse it in their services, and the Spiritualist ministers the marriage and Incral services. By the terms of the orrige and funcral services. By the terms of the or-dination ritual the candidate is to make the following' vow: "I promise a loyal con-formity to the laws of the National Spirt-ualists' Association of the United States, and to the service architecture of the States, lormity to the laws of the National Spirt-unlasts' Association of the United States, and to the rules and usages prescribed by the State Association and to ren-der cheerful support to all of its constituted authorities." That seems to be very ecclesiastic and contrary to N. S. A. law. Perhaps an overzeal-rues official might some time apply the same sharge to definitely include the ob-ligatory use of the responsive readings, each the secretary of the N. S. A. has already, in her late letter to the "Banner," said that to alter, amend or annul the Usages, etc., an amendment or resolution to such effect must be field sixty days in advance of the convention, and be papeosed by an auxiliary society. That is an error. The Usages, etc., are: not constitutional pro-visions: which only require the stated process for amendment, etc. The by-laws may be amended, atmulled or new ones adopted by motion of any accredited dele-gate at any annual convention of the N. S. A. At best, the Usages, etc., can only be construct als howhaves and t'histo dust, which was howed. gate at any annual convention of the N. S. A At best, the Usages; etc., can only be construed as by-laws; and I think that they may be denied to be even that. These Usages, and this ritual may not be very permanent "therefore." At least they will in the present shape be likely subjects for contention at each annual convention. It contention at each annual convention. If the N. S. A. had issued the titled ritual as Suitable Services for Spiritualist Associa-"Suitable Services for Spiritualist Associa-tions," as as "Helps to Officiating Minis-ters," or some other title than 4 "Ritaul," there could not be any reasonable objection. This title presuppose obligation to use the services proposed. Before the world it will be taken to be an authority. I like the contents, and will often use them, but the above criticisms are just, as I yiew the situation.

I view the situation. And I dispute that this ritual was adopt

And L dispute that thus runal was anop-ed. The contents were not read before the convention. The committee made a report that they had made some selections. Their report was first tabled; and the secretary skys was afterwards taken up. djucussed and adopted. What was the exact wording of that motion, and who made it? That and adopted. What was the exact wording of that motion, and who made it? That must be settled. Some mistake has been made. If the convention was so hasty as all that, it goes to show the danger was are under annually of hasty business so that a motion is often not at all understood. From the first proposal of these ritualistic

nd it ted. tat m The qu as suggested services to be used, and n at all to be deemed as an authentical ritual? This will surely be an importa matter for consideration at the Chica avention; and any delegate may offer an on relative thereto

Old Home Day.

Whoever started the most nt for ce tering the visits of absent ones to old points of acquaintance we do not know, but it looks as though New England had caught the idea "for keeps"--and by-public recomas t idea as mough New Engund had caught the idea "for keeps"-and by-public recom-mendation of our governor, Massachusett welcomes her sons and daughters and sym-pathetic friends to our hills, our clubs and homes in this, our "Old Home Week," The Veteran Spiritualisty Union makes a second 2001 of the second second

special "Old Home" day out of the week and selects Thursday, Aug. 2, as the day. On this day the grounds and spacious accommodations of the house will be oper for a hearty reunion of the old friends introduction of the new. The ladies will have refreshments for the accommodation of those who wish; musical and literary en-The ladies will

tertainment, and probably spirit circles. For fresh inspiration and greater power in the work of the world, let us meet for Old Home Day, Thursday, Aug. 2, V. S. U. Home, Waverley.

A Welcome Word from Helen Stuart-Richings.

Having a few days on my hands, and thinking to pass them in some quiet spot where strength might be renewed for the weeks of camp work to follow, I dropped into the little town of Sturgis, in southern Michigan, early in July. The Spiritualists here 'have a church." called the "Free Church." and once a year, for 'many years past, they have convende

c The Spiritualisis here 'have a church called the "Free Church," and once a year, for inany years past, they have convened within its walls during the month of June. This summer, for the first time, the annual meeting was not held. A drouth of the second walls. The church was freely according the second of the second o

Helen Stuart-Richings Battle Creek, Mich., July 27, 1906.

The Reverend Doctor Swallow, who was the Prohibition nominee for president of the United States, has been challenged by the United States, has been challenged by an attorney at law to discuss the following: "Resolved, That the proposition to ex-terminate intoxicating fluquors is not in har-mony, with the Christian religion." The proposition has been declined by the famous apostle of prohibition, and he says

namous apostle of prohibition, and he says that he would as soon discuss the validity of the Ten Commandments. Perhaps the latter discussion might be profitable. One or two of the command-ments might be found

nents might be found unreasonable. The Prohibitionists of Pennsylvania are ust now very much exercised because the eform candidate for governor has liquors just ne on his side-board; and refuse to suppo him even though he is a temperate man and is a firm friend of honesty and justice. But, being afraid to discuss the proposed resolution, does not warrant that the Christian religion is free from the liquor taint. The Bible advocates strong drink, and the Reverend Prohibitionist knows it. But the Christians should not now be so badiy mixed up with the liquor jabit that they are afraid of exposure. We hope to some day have good Christian Christians in the world, when the church of Christ will be in all things temperate. May they soon learn that education, fove and exact justice will do more for the moral development of hu-manity than all of the prohibitory laws they may enact and try to force. G. W. K.

The Congregationalist Year Book well edited pie the way, a work-give among other interesting facts concerning the denomination the following:

While a majority of its churches enrol less than 100 members, there are Bhirty that have more than 900 apiece, and three-a-of them in Brooklyn-laser over 2000 mem-bers. Twenty-nine churches pay their pa-thermal states and the states and the states and other and the states are states and the states and the states are states are states are states and the states are sta

as B which stands seco is the statement thirty-one States is ship the past year, as report a total m Endaged membra t States r eight Source in Christian Endeavor membersmp. has been a net gain during the last inofor members, making the total of Congregationalists in the United 68,322. In addition, there are 65,320 bers of churches started by the Ar Board in foreign lands.

The "Banner" Free Circle, which has een open to the "Banner" readers for some time, will be discontinued until Sep-tember. Notice will be given in these col-umns one week in advance.

Our New Thought friends have most tempting offers in their Summer School at Orcawaina-on-Hudson, which they danig-nate as "The Upland Farm." It is only 36 miles from New York City and the natural beauty of the location must in itself farnish reason for reason for a sojourn here. By writing the secretary of "Upland' Farms Summer School" you will receive a beautifully illus-trated program showing unusual opportuni-ties for enjoying some of the best teachers of this networks. of this country. 0

In shutting out Buddhism from Hawaii we are taking a doubtful position in the matter of Religious Liberty, it seems to us.

The Boston Transcript, usually careful with its figures, is responsible for the fol-lowing, showing the cost of each convert in the denominations named: in the denominations managed. Church of Jesus Christ of Latter Day

Saints Latter Da Universalist Baptist English Lutheran. Chicago Avenue (Moody's) Church. Methodist 24.00 Methodist Salvation Army.... Pacific Garden Mission..... Volunteers of America..... 20.00 6.50 6.00 5.00

If the Czar reckoned on the Douma as a tool he evidently miscalculated. If he was familiar with his history he would know it too early to pack the Lower House. If he had any doubt about the sincerity of the constituency that elected it, he must feel that there is little place for uncertainty

Why not "stop dat foolin'," Little Father, and let the children in? They will muddy the carpets and make some noise, but they, will improve their manners slowly if kept in

Of course, everybody knows that in disthe pen. Of course, everybody knows that in dis-solving Parliament you intend, O noble ruler, to confirm your immurable intention of keeping it,-bat a long cold winter lies between the dates of the "dissolving" and bétween the da March 5, 1907.

And then, there is the money And then, there is the money lender, Won't he move out of hearing, while this question of absolutism against democracy is being debated? His nerves are sensitive and he has little enjoyment in polemics. Remember, David Crockett's coon, O sire,

Emerson for Every Day in the Week.

and come down.

Unity gives us seven aphorisms from this aposite of high living arranged for the days of the week: Sunday-To believe that what is true for you in your private heart is true for all men-that is senius.

private heart issue for all mean-that, is genins. Mondgy-A pan is relieved and gay when he has put his heart into his work and done his best; but what he has said of done his best; but what he has said of done otherwise shall give him no peace. Taesday-A foolish consistency is the foolgobil of little minds, advord by little statesmen and philosophers and divines. Wednesdgy-Mean imagine that they com-municate their virtue or tice only by overt actions, and do not see that virtue or vice emits a breath every moment. Thursday-Always accom appearances and seminative may. The force of character is comunicate their virtue or vice

cumulative. Friday-Regret calamitits if yop can thereby help the sufferer; if not, attend to your own work and already the evil begins to be repaired. Saturday-Nothing can bring you peace but the triumph of principles.

The stars shall-fade away, the sun himself Grow dim with sge, and Nature sink in years; But thou shall flourish in immortal youth

Camp Hotes.

land. Pa., C

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Onset, Mass.

Thompson with messages: Thompson with messages The state of the state state of the prediction of th

been done.' Meetings of the week have been very well attended and of great bene-tit to all. Sunday, duly 29, the morning meeting whether and the temple. Miss Sunder Cark's nother being very ill Miss Cark's was un-please at the temple. Miss Sunder Cark's provide and the temple and the temple of the best present as advitised. It was a preaker at Onset. Dr. G. A. Faller fulled whether the temple attention at the temple present and the temple attention at the thick Dr. Fuller read from automatic writ-ng and gave an invocation. He took for his subject, "Spiritualism as a Science, a philosophy and a Religion," and gave one of the best addresses that has been given the attention the meeting was, held in the peaker and Mrs. Ham the medium. After the meeting by reading was held in the peaker and Mrs. Ham the medium. After the meeting by reading a poem entitled, "There is No Belief," closing with an in-"Our Religion," and grand thought. Mr.

Cross is one of the coming speakers of the Spiritualise platform. If you have never heard then you should. Mrt. Ham followed success, giving many communications, all being recognised. In the evening Mrs. Ham held another swane: in the Arache which was largely attended. "On Sunday not: the Rev. F. A. Wiggin will be the speaker in the alternoon and Mrs. Kate R. Stiller in the moring. Sati-hold its annual summer meeting at a p. m. with a long list of speaker and mediums. The admission will be free. Many new arrivals Staturday night and ampier crowded today. Don't forget to subscribe for the "Banner" while a Onest. Dott forget to attend the meeting of the Speaker A. Don't forget to wish the bookstore.

Lake Pleasant, Mass.

Lake Pleasant, Kasa. Turing the past week every train has ar-rived fadem with passengers. The enter-tianments given weekly in the Temple by the Lyceum subsective the direction of Mr. George. Cleveland are of decided financial help in improving the grounds and build-ing while the Lyceum sessions are larged and the Lyceum session are larged help in improving the sonrovention last Sum-the session of the Beethoven Quarter were appropriate and splendidly rendered. Al-though still very feelbe, President Abram H. Dailey was present and gave the open-ing address, being followed by Miss Amalia Plenning, whose Jecture was excel-ted and the deciure was one of the best humistice of the sonrow the platorm will be filled by the well known test me-dium, Mrs. Kate M. Ham, will serve Sunday Vorenoon, Aug 5, and the Tuesday and Wedrenoon Aug 5, and the Tuesday and weares and his lectures on Friday. Aug sand Suffaga teteronon, Aug, 5, will a kettares and his lectures on Friday. Aug sand Suffaga teteronon, Aug, 5, will a the beind a the served best popular low by a the concents and the tot. The Sunday band concerts adue, 5 will be been been been been been been be and the different sonrowed by the sonrowed by the best of the comperes. Mison Fritch as the soft he base popular low for the concerts and his lectures on Friday. Suff be trends was the concerts adue to the trends was the concerts adue to the trends who are munically included. The trends was are unclauding the soft and a paradice to the annual concert of the Beethover. Marter will take place on friday evention the annual concert of the soft and a paradice to the annual concert of the meret beathout and a paradice the annual concert of the soft and evention the soft and a paradice the meret beat the soft and a paradice the annual concert of the meret beathout and and and and and the annual concert of the meret beath

"Mayor" Streeter gave a baby show in the Temple last Tuesday that attracted large crowds, about 35 babies being on ex-hibition. Chidren always find a paradise at Lake Pleasant. The annual concert of the Bechoven Quartet will take place on Friday evening. Aug. 2. Subscribe for the Banner of Light with Albert P. Blinn, also send to him for camp circulars.

Camp Progress, Upper Swampscott.

Camp Progress, Upper Swampeoti, July 22.—The meetings held at Camp Prog-ress were seen attained. The heat of the rest of the second second second second the grows and evicying at the same the to deliphful shade and coolness. At the 1t of clock meeting the speakers were Mrs. Paige Bradlord and Mrs. Morgin. Remarks were also made by Mr. Hall, Mr. Goddu, E. J. Holder and several others.

The 2 o'clock meeting was opened by a

tong service led by Mr. Miller of Boston, who also gave messages in a satisfictory mumer. The base solo was rendered by Mc. Boombover in a very pleasing mass fill and Mrs. Poings followed by Render bill and Mrs. Poings followed by renders by Mrs. Annie Morgan. The 4 of olock meeting was opened by an invogation by Mrs. Mabel R. Witham. J. E. Darling gave some interesting radings and Mrs. Witham and others gave very fine test. Mrs. S Johnston and Mrs. Annie Morgan each sang.

texts. Mrs. S. Johnston and Mrs. Annie Morgan acch sag: **Linea Laber, Richterne.** Sunday, Nive 2: market the opening of the Island Lake Componenting, under most suspicious conditions for a prosperous year. Mrs. Amanda Coffman was the speaker for opening week, and this latented little lady let a desire in the minds of all who heard her for more of truth, statented little lady let a desire in the minds of all who heard her for more of truth, statented little lady let a desire in the minds of all who heard her for more of truth, statented little hady let a desire in the minds of all who heard her for more of truth, statented the camp next season she will find a labot of firedne, won by here genill manner flowers and foreit greens. The management of the hotel is giving splendid-service. Boating and bathing still hold a facination for young and old. Mr. D. A. Herrick and wife are the avel-cessively by W. V. Niem. Judge E. Thompson and on Sunday, Aug. ro, the Hon. Jas. E. Walker, socialistic candidate for Governor of Michigan, will occupy the platform morning and afternos. . . . A ordinal invitation is set reded to all workers. Spiritualists and fireds of the movement to come and spend the heason of gow with the lahand Lake Camp Associa-

workers, Spiritualists and friends of the movement to come and spend the season of 1906 with the Island Lake Camp Associa-tion. H. R. La Grange, Brighton, Mich., will give further information on application.

Moses Hull for Congress.

Whitewater is not a little honored this year in the matter of candidates for offices to be filled this fall and now it is the Regis-ter's privilege to announce that another of her good citizens has entered the lists, this ime Rev. Moses Hull, candidate for con-

time Rev. Moses Hull, candidate for con-ress. Withowhedge, one of the locals of the So-cial Demoratic polity of the Congres-tional District nominated him. Referen-hum yote was taken in every local, at the end of which Mr. Hull found himself the end of which Mr. Hull found himself the end of which Mr. Hull found himself the principles of Social Democracy. The social Democracy of the Congres-tion of the Social Democracy of the Social District nomine for congress, and has consented to allow his name to stand, and to do all in his power to endigible the peo-ple of this Congressional District on the principles of Social Democracy. The period of the Social Democracy of the political through the sense of being a political thimble rigger, or manipulator. Mr. Hull has never had anything to do with politics. In the sense of being an Ameri-cal economy, and acting up to his highest it is the duty of every citizen to try to and derstand political economy and to work and the people the most. The Hull has always stood for the for-form hope of the world. He came of age just in time to make speeches and vote for poly of the world. He came of age just in time to make speeches and vote for form hope of the world. He came of age just in time to be people. He starts to the Republican party as long as in his estima-on it was the party of resident of the try define of the world. He starts of New Your Mr. He ben to both Republican State conver the state Conventions and got the probles and allow the banks to issue the monder, He ben to both Republican and the state of Massachusetts four years unning for the State Conventions and soft the prohylean allow the banks to issue the moter when their platforms advocating that itse, In RMP he status of New Your Mylam Jennings Bryan for president whole Greenable kitset. He made speeches in the state of Massachusetts four years unning for the Greenable kitsets of New Your Milliam Jennings Bryan for president whole Greenable kitset when the man could over this start. He has voted twick fo

Whitewater Register (Wis.) The N. S. A. Ritugi for Spiritual Services, well printed an neatly bound in Leather-ste is now in print and for sale at office. Soo Pa. Ave., S. E. Washington, D. C. : oo cents per copy. Saco per dor., postpaid. Address Mary T. Longicy, secy. If as much care were taken to perpetnate a rice of fine men as is done to pervent the mixture of ignoble blood in horeis and dogs, the genealogy of everyone would be written on this face and displayed in his minners.—Voltaire.

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A Hystery. uded in the garb Nor could aught

4s, surcharged with storm, hi ed down of loss, upon me, till had flown bird of promise from my sight. "At eventide it shall be light."

Without was sweet with springtime, when, if er, For grief the balmful Hearts-ease blooms, that neer Would bloom for me. How still she sleeps, my dear, my precious bride of one short year!

My lost, my precedent yearl I sat alone, I moaned, I prayed, I cried Aloud. I said, "O, come, my dearie bride,

"O, come, behold me, come and pour the balm balm Of thy warm presence on my heart and calm This raging tempest." But there came no sound

sound Save aching echoes from the void around.

And then a deadening sense came on. Sub-dued, Benumbed, I might say, o'er me came a mood Of hopeless helplessness-my darkest hour,-

hour,---And yet. my brightest!---that wherein the Power That holds us, her and me, assumed control With reconciling fiat in my soul.

Upon a table near me, sad and mute, Her zithern lay. Beside it lay the flute Wherron I played. How oft our hearts had which harp and flute in vibrant union filled The leisure hour. "Great God, if she oned

more come," I cried, "and sweetly, as of May

yore, But touch those silent strings, I will be still And yield my last complaining to thy will." I bowed my head. But t

So quietly as sing White butterflies when wooing on the

And the n a full rich chord,-at which amaz ed, I rushed to clasp my lost one. who, in

othe My direst hour with her own ministry I stood, I gazed; speak low-a myster,

There on the zithern, fluttering o'er the strings, A white robed moth, all quivering, spread wits wings And touched the slender wires, then joyous

Straight toward me and tripping, as she

Straight toward me and the second sec

Selected

A LINK IN OUR GOLDEN CHAIN.

SING, LEST SOME HEART LOSE COURAGE; SPEAK OUT THE BRAVE TRUTH TODAY.

.

Across the seas a beautiful young mother lies dead. England and America have laid their wreaths upon her casket and the sol-enn services have been held, while the tears and prayers of many hearts paid tribute to the fair American whose ille and logally brought triumph to the public career of her hybrid gathed from codiment to continent and re-celled the two the tears.

the fair American whose site and loyalty brought trimmh to the public career of her hashand. "Lady Cargon is dead." The message flashed from continuent and re-called the brave light for life which as he has been making for two years a which as he has been making for two years and re-called the brave light for life splica-tion of antendance, and scientific applica-tion of antendance, and scientific applica-tion and antendance, and scientific applica-tion and antendance, and scientific applica-death, leaving her free to exercise her sweet-tor him whose life was so closely intertwis-dwith her ow. Surgeons and doctors fell back helples, and the silent angel slipped in and out of the hold applications where and hype-icans from the miracle workers of hyper-lease from the miracle workers of hyper-elase from the miracle workers of hyper-elase from the miracle workers of hyper-elase from the miracle workers of hyper-lease from the miracle workers of hyper-elase from the miracle workers of hyper-lease from the miracle workers of hyper-elase from the miracle workers of hyper-lease from the miracle workers of hyper-lease from the her hyper-tendance and hyper-sent from the source of the source of the more did. Whatever the reason, the awind truth is

com none W mand.

none did. Whatever the reason, the awful truth is past denying, and the babies, the precious jewels of her life, are motherless today, and the man whose name she bore is wifeless and bereaved.

past denying, and the babies, the previous previs of her life, are motheries today, and the man whose name she bore is wilesten What all as mowledge of the power of spirit, we were impostent to prolong her life a moment, units the open door of willions co-operation had given freedom to that power. That were freedom to the bort of her life the spirit of the lot to and suffer lest one moment of the lot to and suffer lest one moment of the lot to the change of the white is given and of the spirit and suffer lest as from the paths of the lot to as will often lesd as from the paths of the may a to the moment of the lot to as will often lesd as from the paths of the mater from the ramperts of truth, they stift code of morals, and was in practical control of the calculation of the second to the truth of the second to the truth of the second to the second uning the changes of the truth of the second to the second uning the changes range and they those of open vision and aver as the whole solong hose the way in the event storeming stone to life. .

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easily belowed from their home beyond ue stars. In peace and sweet assurance we wait for their guiding presence and respond to the soft touches of their dear vanished hands. We know, for we have seen and heard's death. So so to be babies whose mother their soft of the babies whose mother babies of the babies whose mother death. The soft of the babies of low. Our heart's prayers go with our loving desire that, through the years that was their coming, her mother low will find a way to imprint upon their lives the message of the truth hen ook knows and the peace which that knowledge alone can give. M. M. S.

The Leaves' Party.

Mary E. Page. (Written for the Banner of Light.)

The south wind blew and the Arbor-Vitae

The south wind blew and the Arbor-Villa hedge said: "Our friends, the leaves, seem to be out calling on everybody, so it is a good time for us to give a party." It was in the middle of winter, but the snow was gone, the trees were bare, and caly Arbor-Vilae, who wore the same dress the year round, had anything but bare branches.

we year round, nad anything but bare branches. So the south wind carried the news and son from all drer the farm cannihe dry to a sone of the south of the sou

<text><text><text><text><text><text><text>

The World's Largest Woman's Club

BANNER OF LIGHT.

here in his robes of office exercises her A couple of years ago one of the feaders of children in Chicago suggested that children for hould be the raised in the home with all but should be placed in a sent of system where they would be arrored of system views created quite a sensation, yet the Bundu voted upon perhaps ago years and has done ever since. The mother who is a manher of the Bundu keeps her who is a manher of the Bundu keeps her who is a manher of the Bundu keeps her who is a manher of the Bundu keeps her who is a manher of the Bundu keeps her who is a manher of the Bundu keeps her who is a manher of the Bundu keeps her who is a manher of the Bundu keeps her who is a manher of the Bundu keeps her who is a manher of the Bundu keeps her who is a mean by they are sent iffor the "Foro bund," an encampment in one of the source of the charge of the ancient ware college of Sierra Leone. The fund bush, a hidden and secret equation for forest, where he old womp her ment in the forest, where he old womp worker, care for them, and secret or plat worker, care for them, and secret or plat worker, care for them, and were the plat worker, care for them, and were plat worker, care for them, and were plat worker, care for them, and the children mush worker, care plates in the children mush worker, care and training and the fulfered mush of the Barden best except on plan of grade. The parents of the kelidren mush of the Barden best except on plan of grade. The parents of the children mush of the short best except on plan of grade. The parents of the children mush of the dense benefits end the second benefits of approximation the second benefits of the short benefits of the short benefits the second benefits of the short benefits of the short benefits the second benefits of the short benefits of the short benefits the second benefits of the short bend short benefits the second benefits of the short benefits o

Den.

Tongue Twisters

Transfer traisfers. Theophilus Thistle, the successful thistle sitter, in sitting a siverful of unsitted this-tiles thrust three thousand thistles through the thick of his thumb. Now, if Theophilus Thistle is the successful thistle sitter, thrust three thousand thistles through the thick of his thumb, see that flow in a ultima, a sive-ful of unsitted thistles through the thick of him the though the thick of the sum thistles through the thick of the the sum the success to the successful thistle sitter.

Peter Piper picked a peck of pickled pep

pers, And a peck of pickled peppers Peter Pi-per picked. If Peter Piper picked a peck of pickled pep-

pers, Where's the peck of pickled peppers Peter Piper picked?

How much wood would a wood-chuck chuck If a wood-chuck could chuck wood? A wood-chuck would chuck as much wood As a wood-chuck could chuck wood.

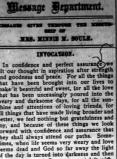
She sells sea abella. She stood at the gate a-welcoming him in. Gig whip, gig whip, gig whip, gig whip, She says she shall sew a sheet. The sixth sick shelk's sixth sheep's sick. Nine gray grees in a green field grazing; Green were the grees and green was the grazing.

swik, swik. swik. Swan swam over the sea; Swim, swin, swim. Swan swam back again, Well swam, swan!

Bill had a bill board. Bill had a board bill. Bill's board bill bored Bill. Bill sold his bill board to pay his board bill. Then his board bill no Jonger bored Bill. Selected

Gyer-My brother has been greatly bene-fited by patent medicines. Myer-So? What kind did he take? Gyer-Oh. he didn't take any. He's a druggist."-Our Paper.

"The ill-doer is all the time working



SPIRIT

ITYOUATOO. In confidence and partiet summary we may though an appendix after strangth that have been brought into our lives to that have been brought into the live that have been brought into the live that have been brought into the live that have been brought into the all dings technologic black and all dings technologic black and browget with confidence and assurance that they shall avay attend our path. Some-ters that and God so far way the libe time and attended by the starting we look to they shall avay attend our path. Some-sems dead and God so far way the libe time that and God so far way the libe time and attended by the starting we look to they shall avay attend our path. Some-time and and God so far the centre of the utiliverse nothing can go wrong, but all differentiating of a truth the is maintened to the utiliverse nothing can go wrong, but all differentiating of a truth the is maintened to the utiliverse of the way leads us on to be utilibe right and we shall grow into a day the rest of the way leads us on to the utiliverse of the way leads us on to the utiliverse of the way leads us on to be used and by a truth the is maintened to the some of life, so strong because we know hat every step of the way leads us on to be used and be abla grow of their new life, to make path and new and broader could to hold the in saddened heart, the joy the hope that is born with their deat, have no doubt and no far to keep them. **MESSACES.**

MESSAGES.

Dr. Dan Cheever, Montgomery, Ala.

Dr. Das Chevere, Masigamer, Ala. On there is the fumines old genilleman boult, broad schoulders and an air as though here and touches me on the shoulder and says, "Well, well, well, I guess it is about time I go here. My name is Chever, Dr. Tom Monizogravity of momises thing in the organization of the shoulder and says, "Well, well, well, I guess it is about time I go here. My name is Chever, Dr. Tom Monizogravity of momises thing in the organization of the shoulder and says, "Well, well, well, see the shoulder and says, "Well, well, well, is about time I go here. My name about the shoulder and says, "Well, well, well, is about the shoulder and says about the shoulder and says, "Well, well, well, is about the should be about the shoulder and says, "Well, well, well, well, well, well, I know she will believe at though the sing her anything like peace. Do you know I work out of the body like a rocket, we to die and the thet I knew I drooped die, and that there was no help for more everybody wondered any more than I did just what it was all abour and when I same oil away. I just set Thai read, things I farme and sout it. Of pend and nobody wondered any more than I found that there was no comby back in this ame oil away. I just set Thai read, things I farme and sout Spiritualism. That is the fort peace I got when I though there mines you people think you are the only ones that suffer, but if you could see they cannot, communisate with the the structure work di under world, there is no such thing, it is a round world and nobody gets under wey friend, has been making some investi-gation along this line and he has seen a help to me when I coulding eat any more profession. I am trying to look at seo-pe and ane what is the matter with then there are a lot of them over here who work drop their divess and flates. They have been used to having a pain and don't know here more, I i am trying and don't know here more than they far them and tell set something that we readed for me, this is trounbe well here well forget tha

Ernest Harris, Winchester, Mass,

Brand Barris, Vilcebeiter, Rasa, Here fi the spirit of a bory, O, I think he fic aomer righteen or new and he has light the comer rights ince year and a round face. The second second second second second second te structure in the second second second second begins to whether the must have been whether to the spirit he must here been whether to be spirit he must here been whether to be spirit here to spike and here the spirit here to be spike and here the spirit here to be spike and here the spirit here to be bady, that I am so corry I had to go. I that have here whether the spirit here the spirit here her and that I am all right and that die. I want her to hence him here the right have to die. It was only because I was have to go without a spiring what I wanted here the substant and the spirit here the spirit whether we could both he merim mamma, for anything, but criss all the that. Of the spirit here and here the two the short whether the spirit here we could both here here mamma, for anything, but criss all the that. Of the spirither we could be the merim mamma, for anything but criss all the that. Of the spirit here we have the spirither and the spirither here to be the here in the spirither anything but the spirither here to be the here him. Of the spirither we could be the here here the spirither here the spirithere here the spirithere here there he

that perhage die might have dose more if the hole and more mostly, bet the cooldred. There seen all the poole he used to take to prove of a life source where a life the pool of and a life tetre. We all now that I can help her because when I now that I can help her because when I now that I can help her because when I on the set her to try and go semi-where where spirits come back, so that I was a come and sike to her a I want to. I will her would move away from the house, it is so till of memories and asso-ciations and it isst any good to cling so to the past. I word bring me back. I am with I could touch her hard enough so the where would move, anyway I will be strong mongh to now, anyway I will try. I want to bring a message, too, from my Aant Julis. Be says to tell mamma that the old folls are atticked with what he did so long after they went away. That will relive her i me would they believe it. O I feel better aready and I am glad. Thank you."

Charles Carr, Denver, Col.

Larries Carp, Dearer, Cal. Here is a spirit of a main. Loud think the has dark brown hair with a little gray mixed in it, blue eyes, with dark lashes, and a heary musches. Without Sy effort he steps up to me as calinly as can be and says that than its is Charle Carr. He also says that the steps of the says of the steps of the steps up to me as calinly as can be and says that the always lived there, and never came hese even for a visit. He says that having a steps the says of the says that the steps up to me as calinly as can be steps up to me as calinly as can be any say that the always lived there, and never came hese even for a visit. He says that having the says in the says of the says of the lived in Deaver. Col. but that he dida't always stay there, and, he says. 'T was al-ways interested in religions subjects, and of the alternific; but I was never able to get anything that seemed to me good evidence of this thing you people are so much inter-sted in . Can get if from books, but it is so different from anything that has ever then conceled of by the most of us that it dath changed them, that the other life was so fifterent they wouldn't care for anything life the old physical life. In a way, I was so fifterent they wouldn't care for anything life the old physical life. In a way, I was so fifterent they wouldn't care for anything life the old physical life. In a way, I was so former the alter with my wife, her many is Life. And I had to lod her about so formisting we cught not to meddle with and, for a long time. I just as conscious of the thought and there as spirit life much aber with a life would more alter would come back if I could. The same thing that keeps spirits from so for deeper interest in her welfare made-set of the strong of my vite, has nobed with her body who can do wait a here do to have her so the thought and their probability of the her doed with life much a sit is only a little while be-fore the will come to and she must bent of the thought come to and she must bent would more that l

Ernest Harris, Hartford, Conn.

Brast Harris, Hartford, Cosn. There is the dearest little boy comes over here now. He says that his name is Ernest Harris and his father's name is Millam, and he lives in Hartford, Com. And he says, "My mamma doesn't cry as much as she did, and do you know why? Because I won't let her. She doent' know that I won't let her, bui I dort. When abe be-gins to think that I am baried and out of 1 am not deal. I am wort dea lot of I am not deal. I am wort dea lot of I then is foolish to cry about me. I have got an Annt Hetter and the is taking care of me with. my grandmother. I didn't how either my grandmother. I didn't now either my grandmother. I didn't now either my grandmother. I didn't now that is a thould is no that / can take my magning to achool. I am going to every place that I think is pretty, trying to find out all about it so that / can take my mamma here when she towned. I all he would wear i all the ima.

SWEET HOUR OF PRAYER Mary E: Page.

(Written for the Banner of Light.)

(Writing for the Banars of Light) The chimes rang out Above the clicks noise and blare. • It brought a bain, the couple a bain, "Sweet hour of prayer." How many sching hearts Are gathered there. How many weary souls With troubled face Accept the call; And with a calm, sweet grace They find relate the print, In that sweet hour of prayer.

heard a friend once remark that it is not cares of today but the cares of tomor-that weigh a man down.-George Mac

JUSTICE H. M. Bant

for the Banner of C

Writes for the name of equip-celd as the ide crewning the mountain area Her ince inscrutable as desting. Her bosom flowing with awate charity To poor unfortunates, within whose hearts No sunshine gleans, no happines, no reat Until Whey drift into eternity. And having immortality are blest: Pure love divine illuminates her soal, With sympathy the guides the wayware right.

With sympathy she guides the waywa right, With charity she beams upon menkind And lifts them upward to a higher goal: For guidance she follows the inner light: The material things make mankind blind

"Bites and Usages" as seen by Henry Scharffetter.

Henry Scharffetter. The Hon, Chas, B. Shim having con-forder me home of a reply to my article of the second second second second second of June 30, 1 would ask the privilege of June 30, 1 would ask the privilege of sages adopted by the N.S. A. The second second second second second the second second second second second the second second second second second test of the second second second second second test of the second second second second test of the second second second second second test of the second second second second second test of the second seco

act as trust-busters." As to the first part of this quotation 1 can bey to differ with Mr. Schirm and 1 can prove his erroneous statement by the fol-iowing passage from the Ordination Usages:

LAY MINISTERS OR LICENTIATES.

LAT MINISTERS ON LICENTIATER. Section 1. Sprintulatic throutches, or so-cieties, may at their discretion elect some one of their members to the office of lay minister, whose duty it shall be to lead the meetings of the church, act as speaker in the absence of the minister, when occasion requires, and follow such line of study and of work as will best fin him for full arvies the reported to the State Sprintulatis' Asso-ciation having juridiction over the State, or, where no State Association exists, to the National Spiritualist' Association, wheregon these bodies, as and indicated, shall commission said partices as lay ministers of licentate.

commission said parties as lay ministers or licentiates. Sec. 2. All persons thus elected and commissioned should be chosen with strict regard to their ability to progress in the work, their educational fitness, and moral worth. No one can be elected and commissioned e lay minister who has not been a member of some Spiritualits church in good standing for one calendar year. After one year's service as lay minister, or licentiate, providing sufficient progress has been made in the line of education and un-foldment as a speaker, full ordination may be granted according to these rules and usages. ages. . And again we quote:

USAGE OF ORDINATION.

And again we quote: TRAGE for GENERATION. No pastor or minister shall be settled over a charch or society without having been formally instead may be the settled over a charch or society without having the settled of the settled over a charch to an operation of the settled over a charch of the pastore of some church or society, or been appointed missionary by some church or society, or been appointed mis-sionary by some State Spiritualist Ausocia-tion, moorported as a reliations body in the State in which it is located, or by the N. S. A of the U.S of the settled over a socia-tion, moorported as a reliations body in the State in which it is located, or by the N. S. A of the U.S of the settled for a stores, the state in which it is located, or by the N. S. A of the U.S of the settled for a stores, feast one year in full fellowship with some Spiritualist church or society and for at least one year in full fellowship with some spiritualist church or society and for at least one year as a licentiate commissioned from a State or the National Ausociation as a trial speaker. How any over of freedom and individual tubes can support such a platform, seems invester is one discussion and chartenia of mover, union and fartenia with the spiritual invester. How any over of freedom and individual invester is one discussion and chartenia of mover, union and fartenia with the spiritual of liberality and feredom wanting, can never under the sing of human process and run. H acid theores in sing formities the acid the state sing the state in the state of the state of the state one state of the state one sing for state state and individual tellowship. H acid theores in soft motion state and the states tellowship.

International state of the second state of the

of inspiration be heard apon the platform of organized Spiritualism without red tap-restrictions, let the bright minds of al 1ams be welcomed as long as they labor for huma progress and Universal Brother

Let us let our light shine and not hide it under a bushel. The leaders of organized Spiritualism thould know that ignizing manuality and the gifts from heaven unadulterated, purc

the gifts from heaven unadulterated, pur and sweet. Debar those who are divinely ordaine and you shut out the light that is to redee this world.

this world. Let us go onward and not backward, let us rather die than surrender principle to policy and expediency.

Harriet Bartnett.

CALIFORNIA'S YOUNG AUTHORESS

Charlotte staton, writing from old Con-cord, makes, it possible for us to meet fa-miliarly the author of "Angelo the Musi-cian," written when Miss Bartnett was but eighteen. "It is a pathetic little story co-love and art, glowing in its hagsage, and love and art, glowing in its hagsage, and its of human detiny in its midd incomple-tion of human detiny in its midd incomple-tion of human detiny in its midd incomple-coderier. tion of human destiny in its pictures of virid life and romance," says Miss Eaton, in the Collrier. Miss Eaton gives us another interesting, not to say pathetic view of Miss Bartnett in these words:

Coffere. Miss Eaton gives us another interesting, not to say pathetic view of Miss Barnett in these words: "As the physical constitution of the indi-vidual is never quite the same, after it has the thought of the entire West has suffered a radical change through the great calamity that so suddenly befell the Golden City. The change that throught an affinent people in the twinkle-of-an-eye face to face with runs and devastation, and its effect on thought-Miss Bartle Tell in the future works of of her people. "Being yet in the flower of early woman-hood, she will be the poetes of the new type that is to rise Phoenix-wise out of the sheet of the people. "Being yet in the flower of early woman-hood, she will be the poetes of the new type that is to rise Phoenix-wise out of the sheet of the old. The the sufficient of the similar works with the store of the second of the sheet of the people. "For a time, at least, she writes, We have lived in a spirit of brotherhood and her many not forg. "For a time, at least, she write, We have lived in a spirit of brotherhood and her-many not forg. "For a time, at least, she write, We have lived in a spirit of brotherhood and her-many not forg. "For a time, at least, she write, We have lived in a spirit of brotherhood and her-many not forg. "The spirit of brotherhood and her-many motiong and the satistic and self-forgerition to there, of remunciation and self-forgerition to there, of remunciation and self-forgerition to there, of the scene of the sate of any-bing but the percisons gift barriet Barnett is workerfully developed for one so young, her see right not manketh away to therefore works from the kernel of thins and therefore works from the kernel of the sate and the set on the scene of the set of any that com man to the system of the daughter of Mrx. Walter J, Barnett, and when lift cacene face the dacul-tion of a synup poetess in the sylvan soli-tion of any that com manketh away." "This joy burg poetess in the

Pacific Rainway—who was nersen a clever sculptress before her matriage, and who now that an artistic career is impossible to herself sees in the talents of her daughter a renewal of her own tendensies—in an-

how that an artistic career is impossible to herefil resers in the talents of her daughter is a series of the series of the series of the "Sfine here childhood Harriet Barntent has had for her associates such women as Ella Wheeler Wilcox, Starah Orne Jewett, Charlotte Perkins Gilman and other wo-men, who represent the best mentality of the time, indeed from the cradle up, the prophet-other Clerks himself, backnin Miller, has been her guide, philosopher and friend—eagy, more, her adviser and eagy-lier for Joachnin set, in suffection the and much wisters—added to these perional inflamenes, the badding possibilities in Har-riel Bartnett are being strengthered and di-rected. No wonder if we pook to her for the beginning of the reflication of that great prophecy of Joachim Miller that days, Out of the West is to come the future strong poets of America."

Retaining Youth.

Someone once asked a woman how the kept her youth so wonderfully. Her hair was the prevention of the source of the output of the source of the source of the of 407. For her heart was will young in sympathy and interest. And this was her nawser: Rew how to forget disagreeable things. I bried to master the art of saying pleasant things. I did not expect too much of my friends. I kept my nerves well in hand, and did not allow them to bore other people. I tried to find any work that came to hand compenial.

provide Third to find any work that came to be decomposed of the service woman splitfiel. I did my best to relieve the misery I came in contact with, and sym-pathized with the suffering. In fact, I tried to do by others as I would be done by, and you see me in consequence, resping the finais of happiness and a peaceful old age." -The Message of Life.

For Over Sixty Tears Mrs. Winslow's Soothing Syrep has b used for children teething. It soothes child, softens the guns, allays all pu

List of Camp-Heetings, 1906.

MASSACHUSETTS

BANNER OF LIGHT.

set, July 22 to Aug. 26; Ds. George A Oniset Wigwam Co-Workers, Onset July 15 to Sept. 15; Mrs. Mary C. Weston

July is to Sep: 15, Mrz. Mary C. Weston, president. Laster-Fleatent, July sp to Aug. 37; Albert Harvich, Jeff So (July 20, Mrz. Mary B. Small, scoretary, So. Harvich, Mass. Unity Camp, Sagas Centre, June 3 to Sept. 30; Mrs. A. A. Averill, scoretary, 43 Smith St. Lyan. Camp Progress, Mowerland Park, Up-per Swampcott, June 3 to September 30, B. H. Blaney, Scoretary, 150 Elm St., Mar-bichesd, Mass.

MAINE

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-retary.

CONNECTICUT.

Niantic, June II to Sept. 8; George atch, secretary, South Windham, Conn. NEW HAMPSHIRE.

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

NEW YORK, City of Light Assembly, Lily Dale, July 13 to Sept. 2; Laura G. Fixen, Gen. Man., 1037 Carmen Avc., Chicago, III. Central New York Spiritualist Associa-tion, Freeville, July 25 to August 19. Miss Victoria C. Moore, Dryden, N. Y.

MICHIGAN

MICHIGAN, Haslett Park, Aug. 6 to Sept. 3; D. R. Jesop, secretary, Williamston, Mich. Island Lake, July 22 to Aug. 3; H. R. La Derroit, Mich. Montaim, St. J. Grand Ledge, July 21 to Aug. 21; J. W. Ewing, secretary, Grand Ledge, Mich. Forest Home, July 30 to Aug. 20; Mrs. Rath Eastman, secretary, P. O. Box 69, Mancelona, Mich. Vickaburg, July 30 to Aug. 20; Mrs. Jean-nette Fraser, secretary, Vickaburg, Mich.

IOWA.

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

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

INDIANA. Chesterfield Camp, July 15 to Aug. 27 Irs. Lydia Jessup, secretary, Anderson

WASHINGTON

Edgewood Camp, July 30 to Aug. 20. Mr. George E. Knowlton, secretary, Tacoma, Wash.

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

NEBRASKA.

Franklin Camp, Sept. 1 to Sept. 17; D. L.

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

OKLAHOMA

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

VERMONT. Queen City Park, July 29 to September Mrs. Effic I. Chapman, Cambridge, Vt., 3. Mrs. 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 JERSEY. Budd Lake Camp (non-sectarian) Budd Lake, Morris County, July 4 to Sept. 2; Titus Merritt, secretary.

Shake Into Your Shoes

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dreams; false self in the midst ye plant, and make world around which seems. Edwin Arnold.



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Correst to the Ed to the Editor, and must reach this glice by the fer delivery on Monday morning, to ensure inserti same week. We wish to assist all, but our space ted. Use ink and write plataly.

Topic for the Progressive Lyceum

Sunday, Aug. 5, 1906. Lessons from th

Sunflower. Gem of Thought: "As the Sunflower turns its face to the light of the san so Spiritualism turns the face of Humanity to the Light of Turth." For information concerning The Progres-sive Lyceum, authorized Lesson Paper for the National Spiritualist Association, ad-dress John W. Ring, Spiritualist Temple, Galveston, Texas.

Boston and Vicinity.

Public Spiritual Greek, Mrs. Neille Carle-ton Grover, conductor, 446, Tremont St., Fridsy, 240 p. m. J 104 27. Heatersbree-sond Mrs. Stockman (each and all demon-strating their wonderful healing power). Mediuma assisting, Mrs. I. B. Sears, Mrs. Annie Morgan, Mrs. Reid, Mr. Harwood, Mrs. Kenng, Mr. Hall, Miss Christina Ford (who gave wonderful promise of psychic power). Mrs. Dade, Mr. Marsh and Mrs. Grower, Musical relections by Mrs. Hall, and Mr. Marsh. Much interest expressed at the concentration of thought for the sick and the worde of Mr. Charles Prevo lin-edums welcome. Banners for sale. First Spiritual Science Church, Mrs. M.

diums welcome. Banners for sale. First Spiritual Science Church, Mrs. M. A. Wilkinson, pastor. A circle for confer-fence and spirit messages at 10 colcock Those taking part were Mr. Prevoe, Mrs. Blanch-add, Picel, Payroe, Mrs. Wilkinson, Mrs. Anag, Morgan. Alternoon meeting, three oclock, Mrs. Guiterrey, Mr. Mosier, A. Are, Mosar, A. Mrs. Guiterrey, Mr. Mosier, A. Mrs. Mrs. Guiterrey, Mrs. Mosier, A. Mrs. Mrs. Guiterrey, Mrs. Mosier, A. Mrs. Mrs. Mrs. Mrs. Mrs. Mrs. Mrs. Mrs. Steinan, Mrs. Witkinson, Mrs. Mrs. Steinan, Mrs. Steiner, Mrs. Mockwell. Mrs. Steinan, Mrs. Motken, Mrs. Mrs. Mrs. Steinan, Mrs. Steiner, Mrs. Mosch, Mrs. Steinan, Mrs. Mosler, A. Mrs. Mrs. Michael, Darling gave tests. Malden Progressive Spiritual Society Mrs. Alter-Mrs. Mrs. Mrs. Alter-moon circle opend at 4 ol-lock with a praise service. The second vice-president service and guides gave names, and merssage. Mrs. Dudley of Lynn gave a bort address. and rendered a poem in an interesting manner. The president made as hort address, speaking leelingly of the loss of the bright, young lad, Albert Matthews, a momber of the Lyceum, who was drowned last we message. Steening meet-gene and angle service and the loss of the bright, young lad, Albert Matthews, a momber of the circle, Mrs. Morton spoke friedy and gave message. Steening meet-gene and angle service and the session spoke friedy and gave message. Steening meet-benefity and gave message. Steening meet-benefity and gave message. Steening meet-satient and the session. Mrs. Mice Mathwash to prove the platform next Sunday, Aug. J. Fire, Spiring Lonko, Kas, Alee Mathwash Mrs. Mithue L. Mason, carrate words. Mes-sator and all enjoyed the president, Mrs. Walter L. Mason, carrate words. Mes-Sator and ellerk. Luke words. Mes-Math Lix, "Polow Met," was the theme of the high Priest, Alter a solo, Mrs. Alter de presi

Spiritualists Held Meeting at Madi

901. Madison, July 23,-The Spirituality of Madison Autorism, bela and day meet for a second second second second for the steadance was large both in forencom-and alternoon. Mrs. Minerva A. Barwise of Bargor was the speaker, and held the revolution of the ladies? All Society and entry of the second second second second for two lectures. Miss Olive, Hayden, the president of the Ladies? All Society pre-sided. The Universalist choir enders the president of the Ladies? All Society pre-sided. The Universalist choir enders and sho the second second second second second the second second second second second bandled the subject of Spiritualism and what it tacheted of the second to the spiritual read. In the stremon sho was applied the subject of Spiritualism and what it tacheted the second to the second second second second second second second to the second second second second second second second to the second seco

Saturday, July 28, the Onset program called for a representation from the Lya-eran Spiritualistic Union. The writer, as president of the Union directly and took charge of the exercises. We were assisted most ably by Dr. Paller, Mr. Macarda, Mrs. Ham, Mr. Terry, Mr. Webber, Dr. Blackden and Mr. Maxham.

Maxham. If was a pleasant occasion, a beautiful day and the cordiality of the friends and sympathizers in the work who gathered on the occasion was pleasant to experience. The money contributions, made entirely by voluntary offerings, were five times the average of a Spiritualistic audience, reck-ored ner canita.

by voluntary onerings, were the time to average of a Spiritualistic audience, reck-oned per capita. We take this occasion to thank those who contributed to the work in any way; for the platform, the speakers, the mediums, the musiciani, the decorators and givers of the floral offering—all will kindly accept this while "scoonistion dirber" contributions.

floral offerings-all will kingly acception public recognition of their contributions. Irving F. Symonds.

Oniset Wigwam.

The annual meeting of the Oniset Co-workers will be held in the Wigwam on Saturday, Aug. 4 at 2 o'clock, p. m., tor the election of officers and the transaction of any other business that may come before it. You are requested to attend. E. A. Blackden, sec.

Announcements.

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

ductor. Hall, 724 Washington St.-Spiritual Phenomena Society, N. P. Smith, speaker. Sunday, 11 a. m., 230 and 730 p. m.; Tuesday and Thursday, 19 m. Excel-leat mediums at each session. First Spiritual Church oi Boston, Inc., Rev. Clara E. Strong, paytor, holds ser-vices every Sunday at America Hall, 724 Washington St., up, iwoo flights. Confer-ence, 11 a. m. Services, 230, with test electon. Yesper service, 730 p. m. All are with the service and the service of the service of the service of the electon. Yesper service, 730 p. m. All are

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

uy an informat circle on the lawn. First Spiritual Science Church, M. A. Wilkinson, pastor.—Services, Sundays, 11 a. m., 230 and 7,30 p. m. Tuesday, 3 p. m., Indian Healing Circle. Odd Ladies' Hall, 446 Tremont St., Boston.

440 Iremont St., Boston. Malden Progressive Spiritual Society, Inc., 138 Pleasant St., Mrs. Alice M./Whall, president.—Sunday services, 1,30 p. m., cir-cle for messages and spirit unfoldment; 7,30 p. m., lecture and messages.

p. m., lecture and messages. Unity Camp, Saugus Centre.—Sunday, August sth, the popular test medium, Mrs. Nettie Holt Harding, at 2 and 5. "Admit-tance 5 cents. Adm ssion to grove and con-ference free. Lunch served. Car's leave Scollay Square-every half-hour direct for compared to the served. Served. Server Servers and Server Servers and Server Servers and Servers Servers and Servers Server camp.

Sconip Square every hall nour ourcet for camp. Sunday, August s. will be "The Harmony Hall Society Sanday." Mr. TP. Smith, who stands at the head of this society, has meetings and he will preside at the meeting at Waverley and it is hoped that the many good mediums who always find a ready as-sistant in Mr. Smith and who go regularly to the meetings where he presides, will be present and assist him in this gratuitous service for the Home. There is no doubt about the interesting meeting and we hope encourage the movement of having local societies take regulang reponsibilities for this most important philanthropic work be-ing done in the name of Spiritualism.

Movements of Platform Workers

Mrs. Mary F. Lovering can be addressed at Lake Pleasant, Mass., through August and at 713 Tremont St., Boston, in Septem.

G. W. Kates and wife have the months of December, January and February next open for engagements. They can easily reach points in the east. Address them at Cheyney, Pa.

The provide the series of the

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TS 2.30 AUGUST LECT

Accurse LECTURES 5.30 P. M. 1. Rev. C. L. Herald, Ph. D., "Life on a Man-o-War." 2. Rev. Frederick A. Wiggin. 3. Rev. Chas. Laying Herald, Ph. D., "That Man." 4. Rev. Thos. P. Byrnes, "Nature's Mas-terpice". 5. J. Clegg Wright. 6. Conference.

J.C 5.

J. Leggr Wright.
 Conference.
 Miss Susie C. Clark.
 Mirs. Annatter J. Pettengill.
 Miss Sasie C. Clark.
 M. Mrs. Annatter J. Pettengill.
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 Mark. Chen L. P., Russeque.
 Mark C. Brehm, "The Little Swiss Republic."
 Mark. G. Brehm, "Moman's Day.
 Marie C. Brehm, "The Little Swiss Republic."
 Mark C. Brehm, "Amage and the Market Science".
 Mark C. Brehm, The Market Science of Market Science

17. str. Helen M. Gougar, "Municipal 18. Marin, E. Brehm, Temperance Day, 19. Marin, C. Brehm, and Helen M. Gougar, Pace Day, 20. Conference. 21. Hon. Nosh Webster Cooper, "Back to Eden." 22. Ocar A. Edgerly. 23. Hon. N. W. Cooper, "Human Honey 24. Users A. Education

24.

Bees." Oscar A. Edgerly. Mrs. R. S. Lillie. Oscar A. Edgerly. Conference

Conference.
 Mrs. R. S. Lillie.
 Rev. Cori²¹ L. V. Richmond.
 H. W. Richardson, Carrie Twing, Tillie U. Reynolds, N. Y. St. Sp. As. Day.
 Rev. Cora L. V. Richmond.

SEPTEMBER LECTURES 2.30 P. M

Carrie E. S. Twing, Lyman C. 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.

SPECIAL EVENING ENTERTAINMENT July 20-22. Frank Caldwell, "2,000 Miles on the Yukon River." Stereopticon Views

Views. 24. Wilson Fritch, Reading, "Ulys ses." July

ses." 27. Prof. Wm. M. Lockwood, Spec-tacular Lecture on Radiant Matter and Atmosphere, Illustrated. 31, Aug. 3. Frances Carter, Shake-spearean Readings. 5. Badies' Schubert Quartet, Con-cert. July

Inly

Aug. Aug.

Aug. Aug.

Cert. 7-9. A. T. Kempton, "Hijawatha and Evangeline," Jlustrated. 12-32. Miss Alice Ethel Bennett, Book Recitals. 14-16. Prof. E. B. Swith, Microscope and Telescope Entertainment. 19-31. Ladies' Schubert Quartet, Concert; and Miss Bénnett, Recita-Aug.

Concert, app. and the second s

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

m, 4 and 630 p. m. Mrs. D. Devereaux, Leader. German meetings every Sunday, Tuenday and Friday at 4 p. m. in Library Hall. Mrs. Elia Stumpl, Leader. Childres' Lyceum daily, except Satur-Childres' Lyceum daily, except Satur-tions of Unscen Forces daily at 9, n. in Library Hall. Band Concerts daily at 9, n. m. 1.59 and 7 p. m. Progressive Euchre every Monday even-ing in the Auditorium. Sochabe every Wedmesday and Saturday evening in the Auditorium.

Auditorium. The Ladies' Schubert Quartet of Boston has been engaged from July 20 and the has been engaged from July 20 and the hor the entire season. We are preparing a great feast for yoo, with an interesting and varied program, job transportation and good hotel accom-modations at moderate prices. Arrange to spend your vacation at Lift Dale, invite your friends and come pre-pared to receive great aplicitual knowledge and uplitment. The further into The Comean Are, Chicago, General Manager. programs, efc., 7 Carmen Ave.,

Birth Number. A day may be very good for a husband and very bad for his vile, or vice versa. The table should be followed continually for greatest good, and not now of this table are those born under No. 4. In this term of raling, Domestic intervents of this table are those born under No. 4. In this term of raling, Domestic intervents of the displayed. The Spirit of the spir -----\$1 Aug. 1 2-8 4-5 6-7 8-9-10 11-12 13-14-15 E 18-14-18 16-17 18-19 20-21-22 23 .8 they are general, the same for all the world. This table is individual, and applicable to the different. people, according to their

In various magazines and almanacs, As-Birth Nos. 80- 1 2.8 4 5 6 7 8 9 10 11 12

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In the August Century.

Accompanying the August Century's re-productions in color of scenes at Vesuvias and San Francisco, made from nature dur-ing recent days of disaster, are accounts of perisonal experiances in those trying days. William P. Andrews has written of the ranses and characteristics of the eruption of

William P. andrew mas entropy of a cause and characteristics of the eruption of Vestvinis, making interesting comparisons with the great eruption of A. D. 79. The Louise Herrick Wall, the day alter the Sant Transice earthquake, walked the whole length of the city from the Herry, to army headquarters in the Preside and back again, making, a number of decords in herr, the asys. "Is that days tramp of twenty historing main as a work your face there are the same the same

had turned but then from seeing the com-plete destruction of all their material weath." Under title of "Heroic San Francisco," her story of the pluck and heroism of the people of the stricken city appears in the August Century, with Mr. C. Dormon Rob-meon's pictures made during the worst of the fire.

The section a stronger or a general reading, the necessary data is the month, and heyer. With the day of the month and the year. With any section of the stronger can tell northing, upless he makes a litorary reading from the work of the section of the month of the section of the moment of an event, or the moment of the section of the moment of the section of the moment of the section of the moment of the moment of the section of the

their operations are affected by the decr of years, while the individuals of the tions are correspondingly affected by ades of hours. In each decade there by reason of tion to the oth ap of conditions la urnings, in relation

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