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THE BANNER OF LIGHT.

Stas Bear

Principles are more than men, Parties fall and rise again, Cities join the silent host; Histories, traditions, fail, Places are in Heaven's scale, Secondary at the most.

Tongue or pen can little do, Boston's glory to renew, In recalling, true and fair, By the mystic wand of rhyme, Footprints on the sands of time, That she learned to do and dare

Still she falters not beside
Other cities in the pride
That with emphasis she claims
The historic rendezvous
Of the great and good and true
In her list of honored names.

But the truth which cannot fade From the record she has made Is the truth which cannot die; Which the angels, to defend From the bigots' downward trend, Raised a Banner to the sky.

Ever floating on the breeze,
In the city by the seas,
Where the early pilgrims trod;
With a legend of the truth
Speaking of perennial youth
Like a sentinel of God.

Faithful Banner of the Light Sent to guide us through the night Of the apathy and fear; Nothing of thy prestige fades From the glow that four decades Use to veil each fading year.

High above the sldrs unkind
Of the lame and deaf and blind,
And the enemies of right;
Ever floating on the breeze,
In the city by the seas,
As a Beacon of the night.

Can it be the Evil One Ever hath such work begun
Where the early pilgrims trod;
Borne the frowns the law's reserve,
Met the slander and the curse.
To proclaim the truths of God?

Can it be that love and hate Hobnob to perpetuate Both the evil and the good; Averaging low and high On a system you and I Have not fully understood?

Can it be that black and white, Good and evil, day and night, Are in all things much the same; That life's teeming snares and trick: Are the schemes that people fix Simply by a change of name?

Can it be the dear and true
Who come back to me and you
Are but freaks from Fancy's hand;
Sent by sprites less good than wise
Human hearts to tantalize
On their journey through the land?

Cease, Oh, Pessimist, to prate; Doff the voke of church and star And be free, as mortals ought, From the pall of gibe and sneer Placed by avarice and fear On the avenues of thought.

For this Banner of the Light With its legend pure and brig! Is not sullied by the from Which denies a brighter sky Than the pessimistic eye Sees by always looking down.

And I cannot doubt this truth Teaching of perennial youth Like a sentinel of God; And the glory lent by Him Is not suffered to grow dim At the withering bigot's nod.

oo I think that, on the whole, cannot too much extol This bright Beacon-light of truth; wer floating on the breeze n the city by the seas, Teaching us perennial youth.

ors kind. In a goodly store of news; And a hint of Heaven's blue In this Banner of the true That you cannot well refuse

Ever waving on the breeze
In the city by the seas
Bringing messages of truth;
Rising, not to fall again,
Bringing to the sons of men
Lessons of perennial youth.

Thou hast driven, one by one, Shadows from the setting sun, By the right light from above; Leagued with hope against despair Thou hast placed upon the air Messages of truth and love. Still wave on, oh, Banner dear, Till the fable and the fear And the avarice shall cease; Till the champions of right Sing if words of love and light Songs of universal peace.

Ever waving on the breeze
In the city by the seas
Where the early pilgrims trod;
As a guardian of truth
Watching over age and youth
Like a sentinel of God. La Crosse, Wis.

The Study of Reincarnation.

Paul de Gournay

(Continued.)

It seems to me that to accept the theory that the soul evolved from the mineral, through the vegetable and animal until it became conscious, intelligent and im in man, is to proceed pretty much like the scientist in his effort to explain spirit man-ifestation. In my paper on the origin of man, the teaching of the Intelligence under whose inspiration I wrote it, is that the in whose inspiration I wrote it, is that the in-telligent spirit of the planet evolved every living creature; each endowed with the in-stinct and mind necessary to its being; and man, the most perfect of those creations, was made a living soul 29 a "lighter power, by the Infinite, God. Whether this be acby the Infinite, God. Whether this be ac-cepted or not, it is the only plausible way to explain the presence of an intangible, im-perishable, and supremely intelligent es-sence, in the material, perishable body of man. Either the mineral, the vegetable and the animal are immortal, or the soul of man is not, it must disintegrate.

man is not, it must disintegrate.

The writer oi. Genesis is not much at variance with my guide when he says (Gen. ii.i., 12). "And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth, and it was soi;" and, further on, the same fast concerning living creatures that dwell is the water, in the six and on earth (x. w. in the water, in the air and on earth (v. 20 in the water, in the air and on earth (v. o. 24). As the anonymous writer of an excellent article in the Spiritual Advocate puts it: "At the divine fiat, nature brought forth from herself; in the words of Augustine, who is followed by Thomas Aquinas: tine, who is sollowed by Inomas Aquinas:
'God created them by conferring on the material world the power to evolve them
under suitable conditions." But God
took a more direct part in the creation of
man: "He breathed into his nostrils the breath of life, and man became a living

Here I can hear the sneering objection Here I can hear the sneering objections to an argument drawn from the "legend of Genesis!" but the veriest legend has its foundation in truth. The manner in which the truth is presented is what constitutes the legend; divest it of the improbabilities and exaggerations foisted upon it by ignorance, the truth remains. What is the truth in the Adamic theory of creation? That the undeniable intelligence-modefinable because infinite—which presided over the forcause infinite—which presided over the for-mantion—of the universe (some people ob-ject to the word creation), imparted life-giville power to those countless worlds and, in the case of our world, added an immortal soul to one of the species so evolved. And we have no reason to think other worlds were not so endowed, on the contrary, it is logical to argue that other worlds, more heautiful or less attractive, are inhabited by races of beings, more perfect or less aded than m

wanced than man. But we know nothing of those races and very little about ourselves, hence the puriting question: Why are souls incarnated? We are told that the soul—an intelligent spark—possesses, inherent, the highest possibilities for good, love, knowledge and wisdom. To build for itself a spiritual body and, thus equipped, to develop these attributes until they culminate into God-lite power, is the task of the soul. Why this task, the successful completion of which will entitle the soul to eternal happiness,

we cannot tell, until we are initiated to the deific plan, any more than we can tell why there is a sun, a moon and countiess stars. But we can understand how the power of Good, of Love, of Knowledge and their re-

Good, of Love, of Knowledge and their resultant, wisdom, can best be studied and applied in a world where the brute instincts and passions prevail. It is by the study of the abuse of Might we learn the value of Right, by contact with Vice we appreciate the beauty of Virtee.

The spiritualization of the race and, indirectly, the spiritualization of the planet—a spiritualized race makes a spirit world—is the purpose of incarnation, a purpose in accord with the divine law of altruium, or love—the soul laboring, through many hardships, for the advancement of other souls, attains the highest condition of celestial bliss.

Could such a mission, extending to the endless future, be accomplished in one brief

endless future, be accomplished in one brief life? Was it possible in the pre-historic life? ages of savagery and ignorance? Is it feasible now? Which of us, mortals of the reasible now? Which of us, mortais of us, mortais of the enlightened twentieth century, can say that he understands and practises love, that his heart is free from selfishness, from great, from malice, from jealoc, from denvy?

"But," I hear it said, "taught by the good

spirits, we shall progress over there; there

pirits, we shall progress over there; there is no necessity for assuming again a physical body. It is against reason and nature." Pray, what necessity was there for any nearnation at all? What need for the imnortal soul to take a perishable body, if it could progress untrameled, "over, there?"

Another argues that "there is no use for the country of the progression of the

Another argues that "there is no use for a spirit world if the hunghs principle is subject to successive embodiments in matter." This is ignoring the divine nature of the soul—the "god in us." If the "human principle" be derived from matter, there is indeed no use for a spirit world, for there can be no immortal spirits. Then, the loved ones who bring us such educations are the subject to the Then, the loved ones who bring us such glad tidings would act only temporarily in-dependent of matter, they must finally return to their "principle," which is material. By no logical process of reasoning can it be demonstrated that the soul is a product of nature, transmissible by man as he transmiss his physical organism, and, at the same time as improvals entire.

same time, an immortal entity.

It is also asked: "If material organism It is also asked: "If material organisms are the essential requisite for the ultimate estate of the human spirit, either in the aggregate or individually, when do the laws of progress find a purpose or anything to work on in the spirit word?" Progress is never interrupted; there is neither stagnation nor retrogressjon in the fact of regulational progression in the fact of regulational progression in the fact of regulations.

neutier stagnation nor retrogressyon in the fact of re-pmbodiments. We will compare the soul or spirit to a tree; it is spring, a delicate, tender foliage first appears; then buds, which unfold and blossom: summer is advancing, the beautiful flowers' drop their petals and the embryo fruit is revealed which will come to luscious maturity under the caressing breath of autumn. But witter follows, with its kepen, chill blasts, the last fruits drop, the shuddering tree sheds its withered Jeaves and stands bare and gaunt to our eyes; dead in appearance; frozen into a lethargic sleep, at least. It is not dead, it is not plunged in the inactivity of sleep, though we cannot, see the mysterious work, going on under that inert bark. The tree has grown during the past season, young twigs have sprouted on its

terious work, going on under that inert bark. The tree has grown during the past season, young twigs have sprouted on its vigorous branches: asp must be provided for their sustenance, vital essence for the future blossoms and fruit. The laboratory, way down near the roots, is kept busy night and day, while the stow covers the ground-and all is hustled in nature. Spring again! The genial sun frees the bark from its ize ligaments; the gentle wind whispers glad tidings: it is time for a new birth. The tree hears, it sends forth the new, young leaves; buds, flowers, fruit will follow in rotation, until another winter compels another retirement from the outside world. And so it will be year after year, and the twigs shall have grown info sturdy branches; the flowers and fruit, not the same the last year saw, yet the same in fragrance and Jusciousness, will remain a pleasant memory. The soul of the tree has never been inactive; it has progressed contounally and with each spring or re-embodiment it has gained new strength to do its life-work. It remains the individual tree

after giving crop after crop of the same species of fruit, but of fruit so different in quality, in appearance! Some were bitter and acrid, from the baneful effect of enand acrid, from the baneful effect of en-vironments, others grasping trees which robbed them .of sunshine; worms found lodgment in the very core of others; while still others fell victims to the inclemency of the seasons. But those that attained ma-turity were a credit to the tree, and next year the conditions may be better for a full, norfest room. perfect crop.

gerfect crop. So with the soul. During an embodi-ment, it has made certain conquests; it will not have to fight the battles again in which it was victorious; its conquests re-main its property; being spiritual they must become part of itself; between two embodi-ments, it will recognize their full value, it will assimilate them and transformed by will assimilate them and, transformed by experience, it will be better prepared for

experience, it will be better prepared for other conquests.

I will risk here another simile, taken this time from one of those grand American lives which make the greatness of our nation. Here is a poor, ignorant village lad; he begins life by working on the tow-path; but he_has ambition and genius. His next step is $\frac{1}{2}$ eleftship in a country store; he studies at night and leaves the store to become a village schoolmaster; thence he evolves into a lawyer, he is eloquent, his people send him to the legislature. A few evolves into a lawyer; he is eloquent, his people send him to the legislature. A few years later we find him a member of Congress. Another stage and the whole nation acciam him President of the United States. Through these various transformations he was certainly the same man, yet not the same to those who knew him in those different epochs of his life. But the canal-boat lad had, inherent in him, the qualities which were to culminate in the honored statesman. In each of his successive experiences he had difficulties to conquer, difficulties pertaining to his then condition, which once overcome would not have to be met in the next. In each stage there was not stagnation but active endeavor; each was a link in the chain of progress. was a link in the chain of progress.

The principle of Reincarnation is found The principle of Keincarnation is found in nearly all the_ancient religious systems. We may accept the principle without adopting the paraphernalia of quaint fancies, dogmas or mystic ceremonies with which the ignorance of the times, popular superthe ignorance of the times, popular super-sition, or theoreatic policy have sur-rounded it. The lore of the Orient is pre-cious; we may profit much by the study of it; but in pursuing that study we must "prove all things and hold fast only to that which is good." that is, to what our reason judges—by the light of modern knowledge—bis worth keeping. Mystiying and of no service to us is the vocabulary of exotic terms Theosophists persist in dapting to their modernized teaching. The English language is annly sufficient for expressing terms Theosophists persist in adapting to their modernized teaching. The English language is amply sufficient for expressing our thoughts. Spiritualism has had to coin new words, but it needs not borrow old ones from foreign tongues, any more than it needs believe in "shells" "elementals" words to the control of the control of the control of the most person of the control of the control of the control of the most person of the control of

and the like. In studying the thought of preceding-In studying the thought of preceding-sepecially the far removed—generations, we should not pass judgment from our twentieth century standpoint; the national temperament, cold or imaginative; the influence of elimate; the political institutions theocratic, monarchical or liberal; all leave their mark on the popular mind, especially in its conception of religious truth. The in its conception of religious truth. The myths of the warlike peoples of the north differ, widely from the mythological crea-tions of imaginative Greece; Jehovah, the national God of Issael, bears no resem-blance to Bram, the universal god. Yet all religious were founded on truth or, better, were the result of man's instinctive search

were the result of man's instinctive search after the truth.

The goddess Truth was represented in Great mythology as a beautiful woman, perfectly mode, yet so modest that to escape the gaze of mortals she sought refuge in a well. She must be ubiquitous, for many people have found her; but, ashamed of her nakedmens, they hastened to dress her in garments of their own invention, some gracell, some hideout, but all concealing or disfiguring the perfect white form. With our keen modern gaze we pierce through these disguises and manage to take a peep at the goddess, and if under every disguise we recognize the same feat-

we may safely infer we have seen

Suffering After Death.

All religions tell us that the conditions of existence after death depend very largely upon the kind of life which the man has led upon the physical plane; that if his unself happy, but if his earthly course has been gross and evil, trouble and suffering as punishment; and much grievous misumbeen regarded as reward and this suffering as punishment; and much grievous misummistake. If in physical life a man seizes hold of a red-hot iron bar his-hand will be burnt; but it-will hardly occur to him to say that God has punished him for taking, and to the burnt that has happened is the natural result of the same than the hardly and the burnt has happened is the natural result of the same than th

W. E. A

- THE THUE LIFE.

He who labors in the cause of Right, Strives to help his fellow-man; What thou doest, do with all thy might; Life is but a span!

WE ENTER LIFE THROUGH DEATH

now this: each pleasure hath its pain; Each hill its vale; to none bliss unalloyed

Each fill its vale; to none biss unanoyed is given; Who seeks it here, his search is vain! Death's river dark, we cross, ere reach we Heaven!

con's PROVISE

God giveth His beloved sleep:
It readeth thus in holy Psalm.
How sweet to feel, that unto eyes that weep, He sends such healing balm.

A HERO.

Duty, a plain, hard word may be, Yet he who reads its meaning right. Though lowliest of the lowly, he A hero is, in God's clear sight.

First perform thine own duty, Then judge thou thy brother-man; Life is more full of beauty, If one does the best he can.

HE PROPERTY OF SEED

Go forth into the wildwood, under God's arther sky.
And thou canst find a teacher in whatever meets thine eye,
In running brooks are sermons, and he who will may read!
There is food for all who seek it, and the Father knows our need.

In the House of Dreams.

Italy Hemperny. for the Banner of Light.)

A myraid of stars came out and shed their silver edgy down through the earth shadows that hung dimly over the great restless city. But still the man sax silent by the window. It was a window set high above the electric lights that gleamed below. Fre-sently the moon came up over the tall buildings and its name up over the tall buildings and its mystic beams fell across the man's face and stole in to glorify the shabby room.

bentings and its mysite beams tell across the man's lace and stole in to glorily the tell the man's lace and stole in to glorily the tell the man's lace and stole in the shadowy realm of, thought. The dark hair fell across the white bfow and the lips were softly crimson as the lisping lips of a child. But from the great, somber eyes tooked the soul of a man who had lived and Somewhere above the noise in the street below, a child's voice rose singing with a clear, lark-like sweetness. The man started forward and listened tensely. He knew that the voice belonged to some wail of the street. No child with such perfect abandon. The man's hand tightened on the neck of his violin as he listened. He could not catch the words but he melody floated upward like a fragrance. The voice cased as suddenly as it had begun and the man sank back in his chair.

ward like a fragrance—The voice ceased as suddenly as it had begun and the man sank back in his chair.

Ah, once she had sung like that—sang with her eyes smiling up to him. And that she had been to be a sund that the sanger of the control of the

of darkened thoughts. How long will it be before the world knows that imagination is a proof of man's immortality. And did you think that I could or would forest, when they put my little earth body under the clay? And, did you did worst, singing, anthens of peace, while you lived and longed and struggled and the shadows of earth? Oh, my beloved, it is never so. Once when I was in my carb-body, you dreamed and longed for me, although we were far apart the dream drifted and drifted until it came to my soud. And after that the control of the c

Timely Words.

Words are soul thoughts clothed. Once spoken they cannot be returned to us again. Each word is a power to either lift up, cheer and bless, or east down, fetter and oppress.

Spirituilism. What does this word spiritualism what they cannot be returned to us a proper sould be a spiritualism. Spiritualism exceeding a spirit communion, from this phenomena prove spirit communion comes to us a new religion, based on the science and philosophy of Spiritualism exceeding all religions of the past or present. The hope of Spiritualism is in manifered to the spiritualism exceeding all religions of the past or present. The hope of Spiritualism is included upon its phenomena, the "Paramount Issue," and with a "Strenous Life" to work for its highest good, greatest success and future glory—that it may bless the unborn generations. How can this jest be done? First of all by each person who knows these truths, admits these facts, be the spiritual phenomena have brought to the world—with all the proof they have given us of the truth of spirit communion—with all the mighty eight of the past of the present of the spiritual phenomena have brought to the world—with all the proof they have given us of the truth of spirit communion—with all the mighty eight of the past of the present of the Spiritualism is founded in and protection of this Cause: the grand ship—this craft the misus of Spiritualism is founded in and protection of this Cause; the grand ship—this craft the misus of Spiritualism is founded in and protection of the Spiritualism is founded in and protection of the social spiritualism is founded in and protection of the social spiritualism is founded in and protection of the social spiritualism problems the tempted? I have taken the misus of Spiritualism for these tests—spiritualism promoter and the protect of the spiritualism promoter of the spiritualism, and some of our best and determined the protect of the spiritualism, and some of our best and of the work, and strengthen the tempted? I have taken the position that the Mas

tar of Spiritualism home and social life, reaking all of pleasure the world can give, at they may fulfill their divine mission? guilty, your duty and mine is to go to em and tell them what the old, tried, deted Spiritualists are charging against em and their work, letting our words be obeen plainly but kindly to them and to

them and tell them what the old, tried, devoted Spiritualits are charging against them and their york, letting our words be spoten plainly but kindly to them and to all.

Our second danger is in wasting so much energy over little things, and leaving the second danger is in wasting so much energy over little things, and leaving the second to the second danger is in wasting so much energy over little things, and leaving the second danger is in weight of the second danger is in weight of the second danger in the second danger with their own ideas, would realize the fact that the effort of that committee on principles, and of the convention which endoursed the same, was as far as possible to make them. broad enough and in keeping with what the majority would and could what the majority would and could dange when the second in the second danger in the second dang

sive spirits.

May this become to us all the "Par mount Issue," and let us put forth all o energies for the success, glory and good our Cause and the safety of our craft.

Dr. A. B. Spinney.

Spirit Evolution.

Perhaps it, may not be amiss to present to the readers of the "Banner" a few thoughts that suggest themselves in view of the present series on "Retirement of the present series on "Retirement of the present series on "Retirement of the columns of the "Banner of Light."

In our study of the "phenomena of nature, whether physical or spiritual, the only rational way to arrive at a correct conclusion of our reasoning powers must be sought for upon a scientific basis of our hypothesis, whatever it may be. If the mind deviates from this safe and sound rule, it is bound to lose itself in a labyrimb of mental fact to the state of the safe of

It is from the Mosaic records that Chris tendom takes its cosmological data, and

upon their dupes the Biblical story of creation.

It is from the Mosaic records that Christendom takes its cosmological data, and probably in all the world there is not a more valueless theory given as the origin of worlds or planetary life.

The plain truth is that the writer of the Mosaic cosmogony had no more revelation from the Superion and Janetary life that, had the most ignoriant fetich-worshiper in Central Africa at that age of the world. The whole system is the work of a mind filled with the supersitions of the Eastern world, and ranks in scientific value with the authentic tales, of the Arabin Nights or the mystical exploits of the gods of Indig. As long as the fabric of Christian dogmas and doctrines remains built upon the unscientific and fabulous records of the Bible, so long must Modern Sprittnalism declare itself and the supersitions of the Bible, so long the supersition of the Bible, so long as the fabric of Christian Theology. The supersition is the supersition of the Bible, so the supersition as the final and only guide to man's advantage.

All attempts of Modern Sprittnalism the latter claims Biblical revelation and inspiration.

All attempts of Modern Sprittnalism the harmonize its teachings with Christian Theology must inevitably result in ignominous failure.

This great movement for human progress cannot be stayed at the intchpost-for others.

minious failure.

This great movement for himan progress cannot be stayed at the hitchpost for others to each up it is great lluminating power shine in the dark places of superstition and to let its great 'lluminating power shine in the dark places of superstition and ignorance. Evolution is the watchword. It is useless to wait for another earthful experience to remedy adverse conditions; as our present life's experience for our only-opportunity and we had better make the

"In dealing with the nature of man as a spiritual being, we are forced to glo into a realm that brings us within the sphere of the content of the property of the sphere of the content of the property of the sphere of the content of the property of the sphere of the content of the property of the prope

[Extract from the writer's unpublished book MS, entitled "Universal Law."] Truth in imperial power is Queen, He may not meet her face-to face, And yet, her majesty unseen Fills the immensity of space. Only in part we feel her might, Only in fragments Their her word; Only in part might, Only in dispuses catch her light, Only at times her voice is heard.

Only in part her purpose grand,
Is opened to our dullard sense,
But just as we can understand,
The prespect widens—till intense
With awe and wonder, we, are shown
The revelation Truth displays.
When bowing at her glorious throne,
Our souls unite in songs of praise.

S. B. Brittan

Settle Accounts.

William Strong.

We make our boast in this country in our freedom of speech and in a free press, while as a matter of fact we are not in the enloyment of either blessing. We lock our doors against the house-breaker and petty thief. We try to protect our watch, purse or pocketbook against the artful dodger and if we succeed we think we are as as. We hear from the platform orations on advanced civiliant that the people wholesale from schemes that were misrepresentation and by contributions from men who have robbed the people wholesale.

There are men in our midst today that are envied by the ignoriant, who have grown wealthy by sharp practices, by Dartering selling the pass in the commercial race, and because these men sat in their offices Man hatched schemes by which they have robbed thundreds of worthy citizens out of their hard carnings, they are now dwelfers in Easy Street and their families moves in what, is called good society. We sit on the cush-through stained glass windows and hear once a week at least the words now so well known through stained glass windows and hear once a week at least the words now so well known through stainin good to colled!)

"We have left undone those things that

once a week it these the control of the called):
"We have left undone those things that we ought to have done and we have done those those those those those those those those which we ought not to have done and there is no health in us." In the name of God and humanity is just the control of the control o

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secusive of the well-laid schemes of the politician are living in huxury, enjoying freedom and holding high heads in the social world. It is shameful cowardice not to let these men know that we know them, but to protect ourselves and our boasted free press, we have to do it in the most careful manner and by the use of the most careful manner and by the use of the most careful manner and by the use of the most careful manner and by the use of the most careful manner and by the use of the most careful manner and to the control of the careful manner and the careful manner and careful manner and careful manner and such as seen as a sepostre of fraud and such a revelation of hyporriey, as in the opening years of the twentieth century.

The old divines were the manner of the careful manner and the c

byporiey, as in the opening years of the twentieth century.

The old divines were in the liabit of preaching occasionally on, the Judgment Day. Some of, as think that day is now, and those who think otherwise would do well of the divines were in the divine the divines of the

Sleeping one day I had a dream.
A dream did I say? Nay, more;
A picture true appeared in view,
That made my heart feel sore.
The thought of my vision is with me
As out through the world I go.
The follow of the word has oft occurred,
We must reap the kind we sow.

Each one a husbandman appeared And all going forth in the field; They all agreed, there's need of se That the ground a crop may yield But men sow tares with fondest ho That a crop of wheat may grow. It's ne'er been known in any zone "We must reap the kind we sow."

You scatter trouble in the world,
Then, trouble expect 'twill yield.
Nature is true to what we do—
It's the crowning law of the field.
As this law is fixed and cannot change,
Let us watch where'er we go.
Be straight and true in the work we do
And we'll reap the kind we sow.

Declaration of Independence.

ANOTHER VIEW OF THE AUTHORSHIP

ANOTHER VIEW OF THE AUTHORSHIP

Some years ago it was claimed that Thomas Paine was the aithor of that Declaration and the writer of this over signature of "Holf" made proof to the Authorizary from the works of Thomas Jefferson. On one occasion, Jefferson wrote out a small list of such public acts by himself as would his memory, but of the first items in that account is, "The Declaration of Independence". Was he deceiving himself by thus making a false claim?

But if one demands proof palpable as to this claim let him examine the works of Jefferson. Vol. First, Autholicaraphy Appelled to the control of the proof of the pr

formed on the unsheathing of the sword at Lexington.

"But they printed the paper and called it," A summary view of the rights of British America.

The state of the state of

charry has no cast it lorth in ideas and senti-ments compressed in glowing but terse terms. But there is the Declaration pure and simple. Let each wear his own laurels. Paine's memory needs none other than his own. That great heart and massive genius will ever tower among the highest. Holt

"And while we wait upon moor also order and direct it; for mo fire, a good servant, but an evil

The Bible and We

The clergy persuade woman that the Bible is the palladium of her liberty. What a shameful travesty on truth. According to this authority (?) woman is an adjunct to min and mado of a maseuline rib, for his special comfort and convenience. From Genesis to Revelation if places upon her brands of interiority and depravity; and the priests and clergy have labored to keep it there. Eve was less stupid than Adam and seeing that the tree of knowledge of good and evil was desired to make one wise, and evil was desired to make one wise helped herself, and for this effort to obtain

nowledge was cursed.

Just think of it, the first offense branded as a capital crime was an effort to acquire knowledge! Eve's curse declared. "Thy desire shall be unto thy husband and he shall rule over thee." Here by divine (?) mandate the wife is made a slave and the husband a master to rule over her. _ In vir the of this infamous curse millions of wo men have been and are still held in bo

ops met and held an ecclesiastical council at Macon in France to decide the question whether woman had a soul or not and after long and prayerful deliberations, adjourned at arriving at any decisive conclusion; but admitting that the evidence was in fa-vor of the soullessness of woman. In the year 1860 a celebrated Christian

In the year loop of eventured curratum and learned Hebrew scholar in Nashville, Tenn., by the name of Payne, wrote two pamphlets to prove that woman and negroes had no souls, and as there were no Infidels there no rebuke was offered to this insult. From a Biblical standpoint Payne's arguments were unanswerable. By refer-ring to the Bible and original Hebrew, he proved that Eve was simply an animal, and was not expelled from Eden with Adam; but she left Paradise "with the other ani-

The early church fathers were devout Christians; they fulminated their heresies against woman in the most offensive manner. Here are a few samples out of many hundreds of a similar character. "Woman is the organ of the Devil."—St. Bernard. "Woman, the Devil's gateway, the unsealer of the forbidden tree, first deserter of Di-vine law, and destroyer of God's image in man."—Tartulian. "Woman is a necessary evil, a natural temptation, a desirable calamity, 'a domestic peril of a dreadfully fascinty, a domestic peril of a dreadmin laster, nating character, and a painted mischief."— St. Chrysostom. "Woman is the daughter of falsehood, a sentinel of hell, the enemy of peace, and through Adam lost Paradise —St. John Damascene. "Her voice is the hissing of the serpent,"—St. Anthony. "Woman is a scorpion,"—St. Bonaventura. "The gate of the devil, the road of iniquity." -St. lerome.

St. Jerome.

The following are the New Testament teachings: "Wives submit yourself to your husbands." "Man is the glory of God; but woman is the glory of san." "As the church is subject unto Christ, so let wives be to their husbands in everything." They (women) are commanded to be under obedience. "Let. woman learn in silence, with all subjection." "Ye wives by in subjection." all subjection." "Ye wives be in subjection to your husbands." "If they (women) will earn anything let them ask their husbands to your husbands."

Mrs. Mary A. Livermore says: "The early church fathers denounced women as nox-ious animals, necessary evils and domestic perils." "Woman is the instrument which the devil uses to get possession of our souls."—St Cyprian. Is'it any wonder that women have been treated in the disgracedal manner that they have been in Christian countries when authority is found for it in the book which is the Christian's idea of-all that is right? Gamble says that "in the Fourth Century holy men gravely argued the question, ought women to be called hu-man, beings? Gregory says: "One man among a thousand may be pure, a woman, never." souls."-St. Cyprian Is it any wonder that

The following lines of Milton reflect the estimate of woman which the teachings of Christianity had inculcated:

"O! why did God,

OI why did God, Creator wise, the popel highest heaven With spirits masculine, create at last This novelty on earth, this fair defect Of nature; and not fill the world at once With men, as angels, without feminines?"

It is not possible to find in heathen lands It is not possible to find in heathen lands more revolting expressions than those indicating the estimate of woman as held by the Christian church. The cause of Woman's Rights was championed in Greece five centuries before Christ. On the subject of polygamy, Luther said: "I confess for my part that if a man wishes to marry two or more wives. Leanned folds him: nor is his more wives I cannot forbid him; nor is his conduct repugnant to Holy Scripture."
Mrs. Stanton says: "Many Protestant divines wrote in favor of polygamy." Sir
Henry Maine says: "No society which prec,
serves any tincture of Christian institutions re to married wo

the personal liberty conferred on them by the Roman law." Helen H. Gardner says: "When the Pagan law recognized her (the wife) as the equal of her husband, the church discarded that law." Lecky asys: "In the legends of early Rome we have am-ple evidence both of the high moral esti-mate of women and of, their prominence in Roman life." There is no more patent fact in history than that Christianity has exerted its influence in favor of inequality and in-instice with reference to women. Monare justice with reference to women. Moncure D. Conway says: "There is not a more cruel chapter in history than that which records the arrest by Christianity of the nat-ural growth of European civilization re-garding women." Mrs. Matilda Joslyn Gage says: "It was not until the Tenth Century that a Christian wife of a Christian bushand acquired the right of eating at the table with him." For many hundred years the law bound over to servile labor all unmarried women between the ages of eleven married women between the ages of eleven and forty. Herbert Spencer says: "Wises in England were bought from the 5th to the 11th Century, and as late as the 17th Century husbands of decent station were not ashamed to beat their wives. It was not till 1817 that the public whipping of women was abolished in England.

These Christian people get their warrant for their atrocious treatment of women from the Bible and those in authority in the church. Martin Luther, Sir Mathew Hale.

church. Martin Luther, Sir Matthew Hale, Richard Baxter, Cotton Mather and John Wesley all contributed to the heartless, fiendish persecution of women as witches because the "Word of God" said: "Thou because the Word of God said: I nou shalt not permit a witch to live." Buckle says: "The severe theology of Paganism despised the wretched superstition of belief in witcheraft." Not long ago a firm be liever in the complete subjection of woman Rev. Knox Little, said: "No crime which a husband can commit can justify the wife's lack of obedience." I suppose there is no nation in heathendom where there are so nany wife-beaters today as in England. Many of the modern preacher England. Many of the modern preachers hesitate not to imitate the church fathers in slandering women. The Rev. Hathorne, of Nashville, Tenn, in a sermon at Atlanta, Ga, said: "The sentence of Grd against woman still lives in this age, and the guilt necessarily lives with it." The Rev. J. B Simmons, D. D., before the Baptist Publication Society at New York in 1889, made the following statement: "It cannot be dethe following statement: "It cannot be de-nied that in morals and religion woman when God created her, was a deplorable failure, and from the day she turned her back on God and his command, she became

a reprobate."

Woman kisses the foot that tramples her in the dust. Woman can only advance by entire emancipation from the thraldom im posed upon her by authority of the Chris tian Bible. The Rev Arthur C. Dixon of the Baptist Church declared that woman has led the three notable apostacies of modern times: Spiritualism, Christian Science and Theosophy, He declared that "woman is either an angel or a powerful adjunct of wickedness, that she either elevates man, or drags him down to the lowest depths; that women are unfit to preach the gospel as they are physically and spiritually incapaci-tated for the position; that their place is in the home

Dixon has shown the women of his c gregation and the country at large how they are esteemed by some of the clergy-men. He does not stand alone in holding uch ancient ideas.

such ancient ideas.

The Chicago Inter-Ocean in 1898 said
'An eminent Christian physician, who has
been married only three years, whose wife
deserted him for cruel and inhuman treat ment, had her arrested for leaving him. The ment, had her arrested tor leaving him. The Court ordered her to return to her hus-band. She in fear of her life refused." She was locked up in jail for disobedience to God's divine, law as promulgated by the Church as God's curse. "Thy desire shall be unto thy husband and he shall rule over be unto thy husband and he shall rule over thee." Woman will do better and greater work as soon as she is freed from the serf-dom of creeds and is able to respond to the promptings of her own divine intuitions. Womanhood is the crowning glory of Naworkannood is the crowing gory of va-ure's work which frue manhood should, and does, reverence, and with whom he is only worthy to associate when his heart is pure and his mind clean.

Friend of Humanity.

A Sensible Prayer Sensibly An-

In these hard, materialistic times we are In these hard, materialistic times we are so liable to grow increduous concerning the ability and tender oversight of our Heavenly Father, that it is well to gain strength for our faith from well-accredited events which show Hint to be wonderfully near. The following account, lately given me by the lady who was the principal person in the story, is a very striking the principal person in the story, is a very striking the principal person in the story, is a very striking the principal person in the story, is a very striking in the hour of her need.

"One winter we lived on a lonely New Hampshire country road, only one farm

house being near. One morning, the weather promising to be fair, my husband and little son left me to go to a neighboring town ten miles away, expecting to return at night. I did not mind being alone as I was busy about the house; but, toward noon, I noticed dark clouds rapidly ring, and the wind began to blow, and to come to return. The darkness came on swiftly, and the storm increased in violence until it seemed as if the roof of the house would be torn off—early intent to expect my loved ones to return. The darkness came on swiftly, and the storm increased in violence until it seemed as if the roof of the house would be torn off—every old shingle apparently vring with its neighbor in its hurry to be gone. "Hardly daring to breathe, but longing to screen, I lighted a fire in the great freplace, and the come. As I began to realize that I was alone, I grew more frightened and I thought, I cannot tay here all this night alone." Not only was the storm to be dreaded, but, early in the day, I had seen two most vicious looking men go by on their way to the village. I knew that they lived in an old shartly below us. They had called once to seek shelter from a slight shower, and, I thought, they will surely think we would thought they will surely think we would be or the wind nearly took me off my feet, and, blinded by the snow and sleet. I hastily shut the door and went back into the lighted room. But I could not rest. I wandered from room to room, and it seemed as if I should be instant from the light of the parent through unany storms since then, but that stands out with a promisence which will not allow it to be ever forgotten. Going to the willow and poering out into the darkness. I w and peering out into idenly felt prompted (family's return, for I dered from the storr ve me strength, O Lo s fear!' And before I f was answered. Above rm I heard, under my d looked up into my face iman intelligence, as if he wiedn't be afraid; I'll take ith a thankful heart I lay weetly all night.

The owner of the dog to by that in all the years he were had he known him to

t God sent him. "Zion's Herald,"

N. S. A. Fourteenth Annual Conver tion.

The Fourteenth Amounter National Spiritualists' Association the National Spiritualists' Association the United States will be held in the la auditorium of the Y. M. C. A. building. La Salle Street, Chicago, Ill., Oct. 16, 18 and 19, 1906.

Duriness sessions during the day:

The control of the layer of t Fourteenth Annual Conver

18 and 10, 1000.

Basiness seasions during the disc. Special hours dworded to the Lyceum cause. Many of the foremost and brightest workers in our ranks will be delegates. It will be a rare treat to hear them. Evening meetings will be devoted to lectures, spirit messages, music and soing. Among those invited, and expected are Dr. J. M. Peebles, Oscar A. Edgerly, W. J. Erwood, Mrs. H. P. Russegue, Mrs. Esther T. Bosley, Mrs. Georgia Gladys Cooleys-Mrs. Margaret Galade Ridmer, Mr. and Mrs. E. W. Sprague and a galaxy of others.

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Special railway rates on the certificase The Palmer House, in Chicago, adquarters for delegates and vi-

Special railway rates on the certificate plan can be secured over all lines. Ask your railroad agent for certificate tickets to the National Spiritualists' Convention at Chicago. The round fare will be one and a third of a fare. Delegates and visitors desiring to receive the benefits, of this special rate must have their tickets vised by our railroad agent at Convention the last day, Oct. 19, and pay 25 cents each for such vising.

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

There is not now-there never really was There is not now—there never really was—croom in our Amprican social life for the authority of a Sabbath law dictated by any church. But the rest day law which is built upon the general conviction of the validity of the Sabbatis principle of rest one day in seven—a law which insists upon the widest possible cessation of labor and which leaves the individual free to worship undisturbed, rests upon the broadest social foundations.—The Congregationalist.

No legacy is so rich as honesty.-"All's

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There?
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Welcome Home.
Welcome Angels.
We Long to be There.

He's Called to the con-Land.
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Over There.
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Banner of Wight.

SOSTON, SATURDAY, AUGUST 11, 1906.

SSUED SVERT WEDNESDAY APPERSON AT POR THE WEST ENDING AT DATE.

atered at the Post-Office, Boston, Mass., as S.

Proper Tribute to W. H. H. Murray.

It is many years ago since, in a spirit of It is many years ago since, in a spirit of sarcasm, this great soul was given the sportive appellation of "Adirondack Murray." What Henry Ward Beecher did for men in placing before them the invitation of Nature wooing them from the sedentary pursuits in counting-room, study and professional occupations to her life-giving currents as expressed in that wonderful courty known as the White Mountains, Murray did for them in his wonderful word picknessed securities his own life as a camper in ray did for them in his wonderiul word pie-tures describing his own life as a camper in the great Adirondack region. To those who have caught his spirit as. expressed in the Adirondack Tales, and who have made the acquaintance of John Norton, the guide, or followed blim through that exquisite touch followed him through that exquisite routs of English literature which must ever remain a classic, "Mamelons," there can be little interest in the attempt to belittle his name through any conspiracy of theologians or church authorities. If it had ever been the pleasure of one to spend an hour with Mr. Murray in familiar converse, it would be for that one ever an inspiring memory.

The church historian has already writter

The church historian has already written of him and made him fall from grace when he ioliowed the impulses of a great heart and refused the narrow lines marked, for him by church authorities.

It is true that his message lost authority as church teaching; but for one who had the pleasure of knowing him a little bit after his struggle with fortune in the rough life of. Mexico (where, almost as a common laborer, he undertook to solve his problems), there can be no methory of him that does not speak of strength and reverence and clear thought.

clear thought.

We are rejoiced to find at sast that proper tribute to this mhr's originality is to be made. A preliminary organization has been effected for what will be known as the "Adirondack Murray Memorial Association."

Its, object will be the preservation of the homestead at Guilford, Conn, where Mr. Murray was born, and where, we believe, most of his financial complications were also born; when, through his love for well-bred horses, attempt was made to breed the perfect horse.

nt over his grave, which is at the home-act to republish his works; and give as-tance in the proper education of his four

sistance in the proper education of all four daughters.

A member of the Connecticut Legislature, Mr. Edward Griswold of Guilford, is presi-dent of the temporary organization. Among those writing of their interest in the plan nd promising co-operation with it is letcher D. Proctor of Proctor, Vt.; H. P. Vestover of Schenectady, N. Y., is secre-try; H. J. Hapgood of Peru, Vt., is treas-

of the organization.

s the board of trustees are Col. A. A.

of Hartford, Conn.; J. Sias, Eaq., of
con, and Paul Smith of New York

e are sure that co-operation in this un-

given above.

The history of Orthodoxy, both Old and New, cannot be written outside of Boston; and not one of the most insignificant forces which anticipated the message of the New, for the people, was the heart interpretation of God's benevolent purposes and man's needs as given through the eloquence of Rev. W. H. H. Murray of the Old Park Street Church, and later is Music Hall.

Take from our indebted hearts, oh seer, a loging tribute to one who gave us a new

a loving tribute to one who gave us a new interpretation of life and made us acquainted with the heart-throbs of nature in the wil-

An interesting work is being undertaken under the poetic name of "Daughters of Ceres," at Bredon's Norton, near Birming-

ham.

It is really an attempt at co-operative gardening by women. Three years is the least period of pupilage which the school considers will insure competency as a alified gardener.

considers will imarte competency as a qualified gardener. It will interest the American friends of Mrs. Biddulph Martin (Victoria Woodhull, to know that this undertaking is located near Norton Park, which is the home of this famous advocate of woman's claims. These ladies are using the same energy and practicability that has ever marked their emdeavors, to bring this germ of usefulness into a completed scheme. It involves a gardening settlement which will include the school of gardening, a cottage home, and a ladies' club. Experiments have already demonstrated the practicability of equipping women.

the practicability of equipping women, through proper training, for this healthful

through proper training, for this healthful and remunerative work.

Miss Bradley, who had entire charge of the Education Branch of the Woman's Sec-tion at the Victoria Era Exhibition, is already located at this point and carrying on

the work.

Lady Warwick is committed to the undertaking, and it looks like one of those
things that with years and persistency and
good faith will open out an ideal way for
women to become factors in the world's

Congregationalist (Trinitarian).

The above heading with its neighbor The above heading with its neighbor, "Congregationalist (Unitarian)" is familiar to every New England visitor, who comes near enough to church affiliation to read the amouncement on a large percentage of New England church edifices. How the years bridge the chasms of dissent, one from another, is well illustrated by the following from the organ of "Congregationalist (Trinitarian)." Let the reader bear in mind that the "Congregationalisit" sneaking thus is sneaking for the deist" speaking thus is speaking for the de nomination today, if any organ can:

er bear in mind that the "Congregationalist" speaking thus is speaking for the denomination today, if any organ can:

"As to our belief in God—our fathers looked up to him as enthroned above all things, directing and guiding to a determined end the universe he had created personality in all things, revealing himself in the universe evolving through him into perfection in which man created in his images shall perfectly reflect his righteousness, truth, and love. We use the phrases divine immanence to express his relation to the universe, and the divine Fatherhood to the universe, and the divine Fatherhood of the Constant of the Con

its words were dictated or majored and the control of the control

spirit and to bring his kingdom to perfec-tion.

"Our fathers believed that men could be saved only believing on Jesus Christ before they died. The theological contro-versies of the last twenty-five years have re-versies of the last twenty-five years have re-who express a reasonable hope that those who die without knowledge of Christ may not have closed their probation in this life. The tendency thus indicated has gone so far that some Congregationalists, who be-lieve, as all Christians do, in the final tri-tumph may include the final redemption from sin of all the children of God."

In the face of this declaration out the fac In the face of this declaration put the fact that a man who was a graduate from a col-lege in class '84 could witness a classmate refused ordination, under this denomina-tion, because the could not assert that he felt positive that those who had never heard the name of Christ might never have a chance for salvation after death,—put this fact before this expression in the "Congre-gationalist" today, and see if the Spirit is not moving upon the waters.

Only Position for a Truthseeker.

Only Position for a Truthseeker.

A few years ago Robert Blatchford, of the Clarion, reviewed Alfred Russel Wallace's "Miracles and Modern Spiritualism," So many people, since Blatchford began saked about the New York of the State of the S

That, I think, was about my view of the case before I rapid this book of Dr. Wallace's.

Now I feel it only fair and manly to achieve the control of the con

intensity of the phenomena investigated the phenomena is investigated the phenomena as proven.

Now let us see where we stand. A number of men and women state that certain phenomena have by them been witnessed. These phenomena have by them been witnessed. These phenomena are of such a nature that they cannot be accounted for by science. We have they cannot be naturally explained. So.

Now sir we to accept these statements; or are we to reject them? If we accept them, we find before us a mass of phenomena which we cannot explain, and it is patent that threse phenomena ought to be further tested, and that further effort should be further tested, and that further effort should be a superstant of the contract of

them.

If, on the other hand, we reject these statements, we must, as honest and reasonable men, produce a reason for denying them.

t ages, c

either that the witnesses are insane, or that they are lying.

When they are lying they are lying to a classification of the line and the line and the discovery of the line and the line and the line self, a great scientist and co-discoverer with Darwin of the theory of natural selection. Dr. Wallace is a man of great learning, of long age, an author, a traveler, and a man of unstained honor.

There is M. Flammarion, the great

Dr. Wallace is a man of great learning, of long age, an author, a traveler, and a man There is M. Flammarion, the great French altronomer.

There is M. Flammarion, the great French altronomer.

There is the late Robert Chambers, author of "Vestiges of Creation," a man of learning and intellect. There is the late W. M. Thackeray, a man of intellect and a man demonstrable sane and honorable. There is the late W. M. Thackeray, a man of intellect and a man demonstrable sane and honorable. There is the late W. M. Thackeray, a man of intellect and a man demonstrable sane and thore the longician and divine: Sir R. Burton, explorer, linguist, and author. There are Harriet Martineau, S. C. Hall, W. Howitt, and R. D. Owen, the latter a diplomatist and author. There are Professors Gregory and Hare, chemists. There are Lord Lyndhurst and Judge Edmunds, lawyers; and Hare, chemists. There are Lord Lyndhurst and Judge Edmunds, lawyers; authors, mathematicians, physicians, chemists, scholars, politiciard, and travelers. And behind these are thousands of honest, intelligent, and responsible citizens of England, France, and the United States.

Now let us be reasonable and candid. Do we believe that all these men and women. Then, if they are not all cranks and liars how can we assert that what they decirate they have done and seen has not been seen and done?

In a court of law, in a court where a man was being tried for his life three eye witnesses all eligible for any court of law. True, the evidence in a trial at law must be evidence of possibilities. If a thousand bishops and lawyers and physicians swore they assen a cow jump over the moon. Why? Because it is held to be impossible for a cow to jump over the moon May scientific men have got the cow and try! How then?

Many scientific men have got the cow meline, and the certified that the cow did tried, and have certified that the cow did tried, and have certified that the cow did tried, and have resulted that the cow did these carnest and clever men and women, impeach their ev

tried, and have certified that the con-un-jump over the moon.

To drop the cow. Are we to laugh at all these earnest and clever men and women, impeach their evidence, because we believe the things they witness to are impossible? If we are to do that, thereby tacitly to call the witnesses, fools or lifars, ought we not first of all to make sure that the facts alleged are really impossible, and not merely lacts outside our own experience or knowl-

edge? That is my position today. I am not a

action of the experience or knowledge, and the superior with the s

Ferdinand Hoffman, the scholar and aureroinand Hoffman, the scholar and author, of whom Francis King said: "His learning is only equalled by the liberality by which it is placed at the disposal of others," passed to spirit a few days ago and left behind a special request that no formal funeral services should be held over his remains mains.

Friends of the family were invited to the

mains.
Friends of the family were invited to the home to look at the body and take a fresh inspiration from the suproundings which his spirit had made noble.
The family, it seems, could not let go wishout having some little formality, not-withstanding Pool. Hoffmans request. They invited the Rey. Dr. Arthur Lawrence, an Episcopal Rector in Stocchrödieg, to say a few words. He declined to act-either as rector or als a layman. He did condescend to offer to conduct a special service—the accounts do not tell us whether this was a service specially designed for "Athestst" or not, but his special softer was declined.
But Alexander Sedgewick paid a truthful tribute to Mr. Hoffman as a citien and to his ripe acholarship. This was more appropriate than the chanting of forms the had for a long time been nothing but mummeries to the mind of this fearless truth seeker.

The old Cotton Mather home in the North End is to be removed. Would it were as easy to remove from the history of our country the place he filled as tor-mentor, through mistaken real.

jured and renounced the "errors" of the O thodox rite to which she has formerly be-committed.

It looks as though this step secures he also against being mixed with social affait at St. Petersburg as a Countess.

At this distance we can hardly find can for congratulation either way.

yound discussion, that the Jamestown Expo-sition to be held next year on the shores of Hampton Roads will not be opened on Sundays.

This will at least give certainty to the

This will at least give certainty to the question. The attempt to compromise on a question of Sanday closing in these large Expositions, certainly has been very unsatifactory, as it usually, is nuch matters. The report of the Committee having this matter in charge gave a majority verdict against opening the Exposition at all on Sundays. This was accepted at a meeting of the Board and an agreement was signed between the officials and the Secretary of the Treasury making this decisions final, as a condition of appropriation of Government funds for the Exposition. nds for the Exposition

Innos for the Exposition.

The Management seems to take credit to itself from the Sunday observers, but we fail to see just how morals will be affected less disastrously by spending the time on Sunday to visit the sights in and about the city day to visit the sights in and about the city than to attend the Exposition and go slight seeing there. We can see that a great many prople so occupied on week days that they cannot attend the Exposition will be greatly inconvenienced by having the gates closed on Sunday. We can see, too, that the sight seeing territory outside the grounds may be visited with profit to the guides, the car-riage men and fre takers. riage men and fee takers

tage men and ree takers.

Somehow we do make a mess of it when
we try to say what is good and what is bad
on certain days.

That was a great triumph for American influence when Mr. Bryan, an invited guest at the Inter-Parliamentary Union in London, succeeded in having adopted a provision to insure deliberation before the great overnments can find warrant for war.

The proposition as adopted is as follows:

The proposition as adopted is as follows:
If a disagreement should arise which is not included in those to be submitted to arbitration, the contracting parties shall not resort to any act of hostility before the separately or jointly invites to separately or jointly invites of the separately or jointly invites of the separately or jointly invites of the separately or jointly invites of an international commission of inouity or mediation for or more friendly powers, this requisition to take place if necessary in accordance with Art. 8 of The Hague Convention, providing for a peaceful settlement of international conflicts.

Edward C. Towne, through the Boston Advertiser, reminds the Hon. John D. Long, who has called special atteution to himself by some pointed sentences on the Pilgrim at his recent address at the Tercentenary Celebration of the Pilgrim Church in Plymouth, that there should be a marked distinction between the Pilgrim facts and Puritan facts at Boston, or accidental facts outside the Pilgrim Communion.

Outsing from recognized history, he must be a control of the pilgrim Communion.

Quoting from recognized history, he puts it in this pointed way? It was a Puritan fact that the Church was made the State. Pilgrim principle and prac-tice put the Commonwealth first, and kept the Church separate.

This is an answer to Ex-Gov. Long's dec-laration that: "Their Church became their State and on a close inspection some of its features are as ugly as a Hindu Idol."

Anthony Comstock may have stepped on the wrong end of the plank when he made his attack on the Art Student's League in New York, but we believe it is the unthink-ing who mark the effort for Mr. Comstock as all bad.

as all bad.

The great Metropolis is not suffering from over-restraint and a Comstock is of use in such a centre as a drag on the wheel. The sincerity of his purpose cannot be questioned. It is a thankless task in which he is 'engaged and we can conceive of no purpose in his undertaking other than a desire to serve the best-interests of his city. Of course, it is always to be regretted when an otherwise good gunner shoots half-cocked.

To combat pharisaism; to unmask impos To combat phariasism; to simmask impos-ture; to overthrow tyrannies, suurpations, prejudices, falsehoods, superstitions; to de-molish the temple in order to rebnild it, that is to say, to replace the false by the true; to attack a ferocious imagistracy; to attack a sangulary priesthood; to take a whip and drive the money-changers from the sancture; to cook in the sancture. whip and drive the money-changers from the sanctuary; to reclaim the heritage of the disinherited; to protect the weak, the poor, the suffering, the overwhelmed, to atruggle for the persecuted and oppressed—that was the war of Jesus Christ! And who waged that war? It was Voltaire.—Hugo.

"That Queen of Slaves,
The hood-winked angel of the blind and
dead.—Custom"

Camp Hotes.

Monday, July 20, was Conference Day, Mr. A. J. Maaham presided and also asig several solos. Mrs. Mears, Miss Creighton, Mr. Scarpett, Mrs. Isherwood and Mr. Sampson took part. Tuesday the meeting was held in the Anditorium, where a good aired audience listened to Mr. Thomas Cross. Mr. Cross took for his subject, "The Evolution for Religion," and gave an address. Only a verbatim report could just the present as "Peaker lights" day and Miss Arabel Ames, president of the Onset League, presided. Mrs. Carrie P. Pratt gave the address of welcome. Mrs. Dr. Sellen, Mrs. Delia Smith, Mrs. Mary C. Weston, Mrs. C. Fannie Allyn and Mrs. Carrie Thomas took part. Little Porter Allen gave a reading which was well received. The alternoon meeting opened with Mr. Henry Blackwell of Boston was the principal speaker of the alternoon and the subject of "Woman's Suffrage" was presented in a most able manner.

Thursday Mr. Thomas Cross was the, speaker and took for his subject "The Mission of Spiritualism."

Friday, Conference Day, Mr. Phleggin, Mrs. Coggeshall, Mrs. Curtis, Miss Pettney, Mrs. Thomas and Mr. Scarlett took part.

Saturday was "Massachusetts State Association Day." The-meeting opened with a musical selection by the Hatch Brothers.

The Lyceum has been very successful so far, the children taking a great interest in the work.

Saturday was "Massachusetts State Association Day." The meeting opened with a musical selection by the Harch Brothers.

Macham sang, after which President George A. Paller welcomed the friends and told of the work of the Ştate Association. Mrs. Coggeshall spoke briefly and gave many messages. Mrs. C. Fannie Allyn, spoke of the interest which the Association of the Associa

with helpful suggestions and beautiful ex-pressions.

In the alternoon a very large audience was in attendance in the new Auditorium.
It being the last Sunday on which Mr. Max-called to Vermonth, the held quite a recop-tion. Rev. F. A. Wiggin was the speaker. He was most cordially received, it being his first appearance for two seasons. Among other good things, Mr. Wiggin said, "Ill years ago we had spiritualized Spiritualism, day," The service closed with a seance by Mr. Wiggin, many communications being given.

At 8 p. m. Mr. Wiggin held another large seance in the Areade. The Hatch Brothers gave a concert in the Temple Sunday ever the camp. This was their last appearance in the East for some time, as they start for the camp. This was their last appearance in the East for some time, as they start for the West very soon. There were three band concerts by the Bridgewater band and two by the New Bedford band. Next bonday the speakers will be Mrs. Next bonday the speakers will be the medium.

Don't forget to order a conw of the "De-the medium."

the medium.

Don't forget to order a copy of the "Banner" while at Onset. It contains all the
news.

Parkland, Pa.

Parkland, Pa.

Last Sunday the largest audience of the season was on the camp ground to listen to, Tabor G. Thompson, of Philadelphia, who gave two fine addresses. In his morning discourse he many times referred to the Bible in reference to spiritual manifestation of the properties of the Bible in Parkland and the Parkland of the Pa

City of Light issembly, Lily Dale, N. Y.

City of Light Lieuwitz, Lily, Dale, N. Y.
Saturday afternoon, July 21, the National
Spiritualist? Association was represented
on the platform by Vice President Warneand Trustees Carrie Twing and Messrs.
Stevens and Grimshaw. At the morning
session of the Forest Temple Mr. E. Y.
Bond of Willough Body's attitude towards
mediums and was again heard along the
fame line in the afternoon. In defending
Stewart Folsom'he was met by Warne and
Grimshaw, a majority of the St. Louis Investigation Committee, who had the facts
of the case-fully at their command and were
kindly inclive in their replies. Under the
leadership of Mr. Stevens and Mrs. M.
Cadwellader, formy Presion Fund of the
N. S.A. Medium: Solon and Mrs. Medium of the Cadwellader from Presion Fund of the
N. S.A. Willoon Pritch was a great favorite. He
delighted his sudiences with his clear eluci-

dations, especially on the metaphysical grounds of Spiritualium. Mr. Fritch has a clear, meledious voice and a pleasant personality. He left a host of triends behind. Dr. Samed Phelps Lehnd came like a cyclore and captured all. He took his sudence through bevildering mass of earth, sky and space, and finally came down to were gradually melted and cooled sand Mother Earth made her bow to Creation, Prof. W. H. Lockwood gave a most interesting lecture and with a full set of Crookes' vacuum tubes demonstrated the difference in healthful and vitiated and matarious air.

Front W. H. Lockwood gave a most interesting lecture and with a full set of Crookes' vacuum tubes demonstrated the difference in healthful and vitiated and matarious air. Wiggin provedSpiritualism from the Bible and, said if there is a radical error in Spiritualism the Christian should not condone in Christ what they condemn in Spiritualists.

in Christ what they condemn in Spiritualists.

The Schubert Quartet sang, but we never heard singing like that before. The Schuberts are the greatest combination of articles are the greatest combination of articles. The acting President, Mrs. Humphrey, has won the confidence and love of every-body by the wise forethought, excellent judgment and fair decisions.

Dr. Geo. B. Warne, the Treasurer, is a tower of strength in the office as well as on the platform. Staff of thirty-two tireless toilers could not be improved upon. Mrs. Frands. Carter gave two of her inmittable recitations and dramatic readings July 31 and August 3.

Dr. Charles Herald and Řev. Thomas P. Byrnes are among the new talent which will

Dr. Charles Herald and Rev. Thomas P. Byrnes are among the new talent whish will be presented the coming week. On Monday, August 6. the Assembly had an excursion to old Chautaqua, carrying with them the entire band. Schubert Quartet, Official Board, Lyceum and mediums, Executive Staff, Lyceum and hundreds of guests. Special cars conveyed them to the grounds and a reception was delien to the grounds and a reception was City Council.

Niantie, Conn.

Fine Grove, July & Dr. G. A. Fuller was to have been the speaker but was not able to fill his engagement, so Mr. I. R. Sanford filled the breach and with two fine singers, Mrs. Hooper and Mrs. McCall, the day was reddemed. The various committees are all doing their part to make the season a success. July 15, services were held in the grove. Mrs. Fannie Spaulding of Norwich. Was well liked. A conference at the cottage of Mr. I. R. Sanford filled the pleasant home to "overflowing. July 22 all were pleased to make the acquaintance of Mr. Wellman C. Whitney of Springfield, Mass. His tests were very fine and all the campairment of the work of the work of the same with th

Lake Pleasant, Mass.

Lake Pleasant, Mass.

The new system of lighting the grounds has in every way, proved a shining success. Stratton's Orchestra has been giving some excellent concerts. The dancing particular the season.

The Beethoven Quartet has amply satisfied the critics. Its selections are appropriate, its voices are harmoniously dended and its solo work is grand.

The Lyceum has arranged for a series of concerts this season and the two already given have been of a high order. Much of Cleaveland.

Miss Elizabeth Harlow has come and ground and the two diready given have been of a high order. Much of Cleaveland.

Miss Elizabeth Harlow has come and ground and greater admiration than ever from her old friends and making many hew ones.

Rev. Wilson Fritch came well recommended and bis two addresses fulfilled all concerts with the concentration of the conce

chased them.

Next week the platform will be occupied by Mrs. Kate Ham, Carrie S. Thomas, Mrs S. C. Cunningham and Albert P. Blinn.

committee, soot the carried for the leave to committee, soot the carried for the leave to the modere? ecross the Rockies, and the activate for the writing of checks, and the activate for the continuous part of the check and the activate for the check and the

ising sun.
Cordially and sincerely yours,
Elizabeth Lowe Watson.
Sunnybrae, Cupertino, Cal., July 30, 1906.

The Pilgrim for August.

A Magazine for the Home

A Magazine for the Home.

John M. Bulkley's article, "The-Transfigured Niagara," is the leading article, and shows the great falls in summer contrasted shows the great falls in summer contrasted of the state of th

Frozen Rice Pudding: Wash threefourths cupful of cice and place in double
boiler, pouring over it a quart of boiling
milk. Add a tablespoonful of sugar and a
scant teaspoon of salt. Cook till perfectly
tender, then stir in two well beaten eggs and
thickened. Remove and add a pint of
cream; let cool and add flavoring. Freeze
and serve with hot chocolate sauce. To
each pint of milk used add the well-beater
yolks of two eggs and two tablespoonfuls
(more or less as desired) of blitter chocolate.
Sugar to taste and watch carefully, stirring
till the sauce thickens, which will be but a
Fruit Salud: Take equal portions of cubes
of cantaloupes and tomatose and serve with
whipped cream which has been thickened
(beating the while) with a tablespoon of
gelatine dissolved in water. When thickened add a little fruit juice of decided tone
and serve with the salad on cress or endive
with red currants or other red, small fruit.—
The Nautilus (August).

"The desire to find a certain opinion true, often clouds the reality. To truly learn, it is necessary to unlearn,"

BY SALVABONA.

shifteenty there are three great treatises on it, that of Spinon, that of Mane, and that of

that the artistor has gone a long war toward foughty feer I took up the book, I did not quit, except for of elect till I had read it carefully from cover to on bisen W. Small, Head of Dept. of Sectiology and Did Affiliated Work of the University.

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del Blooms and Other Offerings.

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. THE HYMNAL:

Singing.

Singin

Circle.

I know not when my life began, Nor whence it goes, nor yet its Nor how the end shall come to m When time invades eternity.

I know but little of the Power
Which fixed me in my present place;
Nor yet why clouds and storms devour
The sustenance which feeds the race.

I know not why a writhing pain, Unbidden enters many a door; Nor why the lightning's bolt and flame, Destroys the savings of the poor.

I know not why the rich of earth, Securely sail the sea of life; While merit, sprung from lowly birth, Encounters all its storms and strife.

I know not why ambition's tread Jars down the tabernacles of To Nor why the festal board is spre To feed the worshipers of Jove

I know not why the vultures sail, And corses lie, and wars invade; Nor why injustice should prevail Around the hearth which love hath made

I know not why a bleeding heart With streaming eyes and voice of love Is curtly bidden to depart, Nor finds swift answer from above.

I know not why the love of self Like tigers roam the realm of life; Nor why the greed of gold and pelf Occasions universal strife.

I know not why my love is spent For one whose soul I thought or, when by passion sorely rent I pay the penalty of crime.

I know not why the seasons roll Nor why my life blood comes a Nor, when required of me a toll, I get not love, but passion's bl

Is God so far away from earth He cannot hear the crood pain? Are we but driftwood from our birth Chance-scattered o'er a dreary plait

I note the fragrance of the flower, The artist's touch on bud and leaf; I note its life and growth each hour From tiny plant to gathered sheaf.

The blended plumage of the lark Betrays the hand of art, divine: The harmonies of all but mark A Power of marvelous design.

The sun that shines, the air we breathe, The perfume that from myriad flower Which fall upon our hearts like leaves That fell on earth 'mid silent hours,

All speak of him who loves us all, Who bids us love the gifts he gave Assured no evil can befall Us here, or e'en beyond the grave.

God's purposes are just and true, And none can gauge his royal plan? We faintly may His law construe, Applied to us and fellow man.

With reverent hearts let us adore
The One who gave us life and love;
And sustenance divine implore
From Him whose throne is built above

When million aeons long are gone, And with Arch-Argels we may Then may we ask the Holy One The outlines of his Royal Plan.

A LINK IN OUR GOLDEN CHAIN.

FULL NATURE SWARMS WITH LIFE.-Thomson.

Princess was a beautiful Saint Bernard og and held royal sway in the hearts of

Princess was a beautiful Saint Bernard does and held royal away in the hearts of her friends. Under the shadow of the wonderful mountains she lived with the master and friend through all the golded days of the summer, and when the wild winds rushed through the valleys and the white snows clothed the bare branches in ermine, she sat by the farmer's fireside and dreamed of the freedom of springtime and the days when her adored master would return the life and the freedom of springtime and the days when her adored master would return the life and the freedom of springtime and the days when her adored master would return the life and and a state of the state of th

the inspiration and delight of critic and comonister.

So the snows of winter melted away and the birds began to sing and the artist left better the state of the

surly growls.

Then, wor fell on the little studio and set-tled like a black pall over the man.

There was nothing to be done.

Every effort failed to release her from the thyaldom of the sawfu miaddy and the au-thorities made duty very plain.

She was sho.

She was shot. And there sat her master comfo

Does it seem a small matter to you that a dog is dead?

Then you have

Does it seem a small matter to you that a dog is dead?
Then you have never known the intimate and blessed relations that may exist between dog and man.
But aiter death, when to you.
Is that the end offer a brief day and then annihilated by death?
Does that human note in the tone of the bark, that intelligent interest, that brave devotion, mean nothing more than a bit of froth on the draught of life, which the breath of the Death Angel blows into nothingness?

breath of the Dean Auger to the ingness?

How much is a man worth except for his possibilities?

How small and unworthy further probation must the lives of most of us seem to the wise and mighty ones of the angel

world.

Not because dogs are unintelligent, not because they are unworthy, are they condemned to a futureless death! But because man has ever considered himself lord of creation and a special and favorite production of the Almighty.

Ah, we believe there are dogs in the spirit lond.

creation and a special and lavorite production of the Almighty.

Ah, we believe that many a hearth would
seem deserted and many a heart filled with
sorrow if the dearming of the world weary
traveler in that other life.

Indeed the evidence of their spirit presence is frequently given and quite as conclusive as the evidence of other personalties. Is it not quite as comforting to think
of the bounding, barking, wagging welcome
of the day we have petted and loved as of
the flowers and trees whose gently
well and the service of the service of the day
of the flowers and trees whose gently
well and the service of the service of the service
of the day to the service of the service
who are the service of the service of the service
that the service of the service of the service
at the anticipation of just such a greeting
when the feet first find their way to the
new home in the new life!

Princess, the beautiful
mently and princess will
without doubt, toss her tawny head in the
air and sweep down the heights to mee
him as he steps upward to the new studio
in any express itself without stint or measure,
unhanced.

M. M. S.

Legend of the Sunflower.

John W. Ring.

Some years ago, in the Lyceum work, we instituted Sunflower Day the first Sunday in August. It has been quite generally served. In Maine the "Bowerer Lyceum has planted a more to have notes inside in order to hard the sunday in August, and in Texas the "Home" Lyceum has withheld the seed from the round because they blossomed the area of the sunday of the seed from the round because they blossomed "In a search through the works of poets and singers I found comparatively nothing written of the sunflower. Moore has so sweetly said,

"For the heart that truly loves, Never forgets, But as truly loves on the close; As the sunflower turns to her god When he sets. The same look which she turned when he rose.

the same look which she turned when he rose.

Now there are several songs basing their theme on the sunflower, and we have quug a collection of sunflower poems illustrating the message of the truth significant flower. It is said that ages ago, before hisa counted the steady turning of time, a beautiful maiden became infatuated with the sun and went each morning to watch they became incensed and declared that the beautiful maiden must periah. True to the immortal theme of immortality the body was destroyed but the life,—with its self-mm tendencies,—remained. But now in the form of a flower—the sunds turned to the tendencies,—remained. But now in the form of a flower—the sunds turned to the large of the sunds turned to the large of the sunds turned to the large of the sunds turned to the Light of Truth.

Let up observe Sunflower Day, One of the many anchors of Spiritualism in the wenderous foundations of Nature.

Dinners in Hener of Dogs.

Dinners in Heoor, of DegaT. P. O'Connor relia a couple of interesting attories of annual feasts given to
design and the sound of the sound of the
dose in honor of their deeds of
heroism. A Mr. Phillips, while bathing,
ventured out too far and was in imminent
danger of drowning. The bystanders on the
beach prayed two boatmen to put out to
his resue, but they declined unless they
were paid for the service a certain sum.
While they were bagging and the own
While they were bagging and on his own
matter, swar swiftly to the drowning
man's assistance and towed him ashore. Mr.
Phillips bought the doe from his owner, as
butcher, and instituted an animal festival
in its honor till its death,
At this featival the dog was assigned the
place of honor, and consumed his best

sugraved the dog's portrait Mr. Phillipshad it worked into the tissue of all his
table linen.

The floorisking days of Astley's, a Mr.
Ryan was walking beside a cansi accompanied by Hero, a Newtoundland dog which
panied by Hero, a Newtoundland dog which
Suddenly they heard a man shouting that
two children had islien into the cansi and
that both had gode under. He threw a
stone to indicate where they had sunk and
the dog plunged in.

The dog brought first one child safely to
shore, though the boy's coat collist, by
and Hero had to dive again to, gare way
and Hero had to dive again to gare way
and Hero had to dive again for him. Then
he went back for the second child. The
father of the boys instituted an annual banquet in the dog's honor.—New York Sun,

Evelyn is very cowardly, and her father decided to have a serious talk with his little daughter. "Papa," she said at the close of his fecture, "when you see a saint you fittle?" "An example of the close of the clo

The Emperor's Dog.

The Emperor's Dog.

Several years ago one of the striking figures in the Russian palace at Gatachina the Peter, the great Danish hound that stretched his powerful form in the hall leading to the private apartments of the Tarr. This great dog is said to have been the largest of his species in the world, and was presented to the Tarrian by her father. It is said that the Tarr took a liking to the animal from the start and many. Having but little confidence in those about him, he seemed to centre his faith in the dog as a guardian of unfailing fidelity, and the dog apparently reciprocated the attachment_At one time, when Nihilist rumors were fifely and documents of a threatming fature found their way to the very table of the Tarris private confined the hound to sleep in the hall adjoining the bestroom. For some unexplained reason the dog became very suspicious of one of the guardsmen and growled continuously when this man was put on duty as sentined in the palace. Nothing could be shown and nothing was suspected against the man, but to satisfy the dog he was withdrawn from sentry duty.—Sacred Heart Review.

Miss Poppy's Lesson

I'm so sleepy," sighed Miss Poppy, As she hung her lovely head. How I wish that it were evening. So that I might go to bed."

I have stood here nodding, nodding Ever since the sun came up, Till I've spilled out every dewdrop. That was in my drinking cup.

'I am tired' and hot and dusty, And I'm weary of this place, Standing here with weeds and grasses, Who have neither wit nor grace."

From a carriage on the high-way, Dropped a fainting, wilted rose, Close beside the cross Miss Poppy Who was full of griefs and woes.

Still she lay—so still, so silent, Not a movement of her head, Gave Miss Poppy any notion, Whether she were 'live or dead.

Down among the weeds and grasses, Lay this rose of beauty rare, Without loving friend or kindred, * To protect her with their care.

But the soft, green grasses whispered, "Welcome, welcome, little lose, Lie right still and gently slumber, Naught shall break your sweet repo

And the weeds swayed softly, gently, Over fevered stem and leaf, Soothing all the pain and sorrow, Till Miss Rose forgot her grief.

Oh, you should have seen Miss Poppy, Flaming red became her face, When she saw those weeds and grasses, Show such tenderness and grace.

"I have much misjudged my neighbors,"
Said she with most humble air:
"I could see no goodness in them,
Just because they were not fair.

"I was proud of my bright color, And my slender form and tall, And I felt that choicest blessings, On my fair head ought to fall.

"But these modest weeds and grasses, With their thoughtful, loving ways, Make me wish for something better, Than the beauty which men praise."

"I will give my life to service, Just as they have done today, I will soothe to sweetest slumb Which will take all pain away."

Since that day I'm told that poppies, Have a virtue in their leaves; That they soothe to sleep the weary, And the sharpest pain will ease.

Men never are consoled for their first love, nor women for their last—Weiss. When we in our vicionsness grow hard, the wise gods seal our eyes. In our own filth drop our clear judgments; make us. Adore our errors; laugh at us while we strut to our confusion.

M. M. S.

SPIRIT Message Bepariment.

To Thee, O Infinite Father, we lift our hearts in joyful recognition of this wonderful truth that has come into our lives. So blessed is its influence, so strong it makes us in affliction, so happy even in darkest hours, that we long to tell when the years hours, that we long to tell when the years brought nothing but pain and distress over separation, an experience the whole world is bound to have, we wandered in darkness and were lost without the guiding star of that love which makes life one joyous day. Today, now that the light has come, we are so glad to give, our influence to those who wander as we did, to those who suffer as we suffered. In the midst of life there is death, but O so different! So much more clearly is its mission understood, so clear is its influence for growth, that we no longer bend our backs in storow when the understood when the suffered back to us. May every spirit who comes here be so steady and so ready to express itself that there shall be no doubt anywhere; and may those to whom the spirits would go open the doors to receive them and let them come in hand. So shall slight of separation be swept away by the inflowing of the truth of spirit return.

MESSAGES.

MESSAGES.

William Pitman, Hartford, Coam,

The first spirit that comes here this afternoon is a man who says his name is William Pitman. I should it is quite gray and the beard is gray and rather long. He is a very calm, good-natured sort of a person and seems to be anxious to speak for himself, for he says, "Well, I am here with my wife, Lizzie; this is not new to us for who hunderstood something of sages from and often thought we have a trance medium near us-to we could talk, but we were not fortunate enough to have that experience, but squedow from the talk of the same than the same that the same than the same that the s

Sarah Hammond, Long Island, N. Y.

Sarah Hammond, Long Island, N. Y.

Here is a spirit of a woman I should think about forty years old. She is very strong and vigorous looking; her eyes are black and her hair is dark and sense to be shoulders and her hair is dark and sense to be shoulders and her hair is dark and sense to be shoulders and her hair is dark and sense to be shoulders and her hair is dependent of the sense only vesteday. I was a New York woman,—I lived at Llong to the sense of the sense only vesteday. I was a New York woman,—I lived at Llong to the sense of the sense

0

sind and wast to do 10 meet. It is very much that feeling their we have for our friends, as if they were sick and we would help them if we could only get to, them. Little Harry is with me and although it was a great shock to his father to have him taken away, it was such a blessing to me, for I was hungry to hold him in my arms and wanted to have him call me mamma yet a beautiful them. The waste of the wa

Aunt Mary Clark, Meredith, N. H.

what I want to."

Aust Mary Clark, Meredith, N.*H.

There is a beautiful lady who comes here and says that her name is Aunt Mary Clark. She is a very motherly and kind woman who bleways wants to do all she can for did with the she was the was the she would if he had the she was the she would if he had the she was the she would if he had the she was the she would if he she the was the she was

Trust and Obey.

Mary E. Page.
(Written for the Banner of Light.)
Trust and obey, trust and obey;
This is the lesson the little birds say.

Trust to our Father to give us our food,
To keep us from starving, as seemeth Him
good.

Trust to the shelter of shimmering leaves.

To conceal us from cass and other bird thieves.

Obey, when the mother bird sounds the alarm.

And flee to our nest, a shelter from harm.

Trust and obey, this is the lesson taught By little birds in the green tree-top.

So this is the lesson I teach to you, My little girls with eyes so blue.

The mind can make Substance, and people plans With beings brighter than

(Written for the Basses of Light)

I stood in the middle of the room and looked curriously about me. I did not remember coming the state of the stat

How had the woman got in here, and

who was she?

As I looked at the rigid figure I again became conscious of that vague sense of familiarity.

came she here and what had happened to her?

She lay stretched tull length on the floor, her feet at the loot of the stairs, as if she the floor. The arms flung high above her head, the hands clinched tightly, while in the far corner a small lamp lay overturned, the oil slowly soaking the mat. The fall had agatinguished the lamp without breaking. Even the chinney lay whole where it had fallen, at the rigid figure, the outflung hands. The woman was deed, must have fallen dead as she came to the foot of the stairs.

hands. The woman' was dead, must have fallen dead as she came to the foot of the stairs.

I drew back shuddering. What a dreadful thing to happen to me, a woman all alone in the house. Whatever should I do't What would the me thou partially hidden. I must find out who it was, she looked so very samiliar to me.

I drew back with a great cry. Merciful Heaven, what did it mean? I understood the familiar appearance. It was my garments the woman had on. The faded blue wrapper I had worn last night. The slippers were mine. I recognized the down-to-does not be more than the worn of the worn of

room.

I hastened across to the old man lying there in his easy chair. He sat smoking and talking to himself. He did not heed me. I touched his shoulder, yet he never turned his head.

"A woman is dead in my cottage," I

"A woman is dead in my cottage," I shouted at him, but he heeded me not at

all.

The child came running out the door calling something to her mother, but she brushed by me without looking, hurrying to play! Her mother came to the door and looked across, at my cottage.

"Mgrs. Wilson must have gone in town last night," she said. "She never sleeps as late as this." I grabbed at her shirt, as she turned to go in.

"A woman is dead is my cottage," I screamed, but she neither looked nor stopped.

screamed, but she neither looked nor-stopped.

I started down the road in desperation, I would find someone who would listen. Whatever could be the reason Mrs. Simp-son would not heed, me I could not imagine.

I started distance down the road I park an-other neighbor. She too passed without stopping. I turned and followed her. She was going to my house I knew. She came every morning when I stayed at the cot-tage. She stopped at seeing the blinds still closed, then crossed to the other house. In gift the called to Mrs. Simpson.

Mrs. Simpson came out at the door. "She must have gone last night, she has not been here this morning," she answered. "She toold me he last thing yesterday she should not go to town for several days," said Mrs. Twiss. "It is queer she would go without leaving word, and so under, I shouted, 'I am not gone, can't you see

too." I shouted, "I am not gone, can't you see me? I am right here with you, and a dead woman is im y house." But it was in yain. They continued their talk about other things.

The milkman same by and left the milk, putting the change on the step by the pail. "I don't believe Mrs. Wilson's at home," said Mrs. Twiss to him.

Ob. I guess she sin't far" he replied the wooldn't leave the pall for the milk if the wooldn't leave the pall for the milk if the wooldn't leave the pall for the milk if the wooldn't leave the pall for the milk if the wooldn't leave the door and windows, then they would come in and see for themselves. But although I was again in the room where the dead woman lay I could not open the door. Then I stopped, dazed. How did I door. Then I stopped, dazed. How did I blinds, still closed tight? Yet I had been out and come in again.

What mystery was this? Why did not those others see me? I started again at the figure on the floor, then something whispered to me this is the great mystery. It is dead, All that was mortal of Mrs. Wilson yesterday lies there this morning a dead, worris-out body. As the true meaning dawned upon me a great joy toole possession of me. I was freed from the trammels of the flesh. The aches and pains of yesterday were past.

I wandered out through the pines, the world had never looked so beautiful as now. The wind whispered sweetly through the tat their feet. All was so very beautiful. How-delightful to wander as light as air without the pain and infamilies of the worn out body.

What had caused my passing was another.

What had caused my passing was mystery. My memory stopped at myself in the room and the body t the floor.

mystery. My' memory stopped at finding myself in the room and the body there on the floor.

As the day advanced the neighbors gathered around Mrs. Simpson and many were the surmises as to why or where I could Then. Mrs. Simpson's little child solved the mystery. She had gone by the other side of the house and had stopped as she sometimes did to peep in at the window. She came crying saying. "Annty Wilson is lying on the floor in her house. I seed her through the window."

A harried investigation followed, then all A harried investigation followed. Hen all the fact that I cannot speak to you, cannot tell you how happy I am.

Could I only make your mortal eyes to see, your deal ears to hear, you would not weep tears of sorrow because I have laid aside this worthless, worn our shell of mortality and have risen to that other life where care and pain never come.

How Oregon Elects Her Senators.

Now, it might he supposed that, since the United States Constitution vests the election of the United States Senators in the State Legislatures, this election by the people would necessarily be regarded as merely a nomination or recommendation of the andidate to the Legislature. But such is not the fact, it is, so far as we can see, an actual election, in other states of the Legislature, pledge them in writing as follows:

I further state to the people of Oregon, as well as to the people of my legislative district, that during my term of office I will always vote for that candidate for United States Senator in Congress who has received the highest number of the people stores for that position at the people will be supposed to the highest number of the people stores for that position at the people stores of the position of a Senator in Congress, without regard to my individual preference.

The law states that "II the candidate should be unwilling to sign the above statement (called 'Statement No. 1'), then hemy sign the following statement as a part of his petition ('Statement No. 2').

"During my term of office I shall consider." The law states that "II the candidate should be unwilling to sign the above statement (called 'Statement No. 1'), then hemy sign the following statement as a part of his petition ('Statement No. 1'). The hand a recommendation, which I shall be at liberty to wholly disregard, if the reason for doing so seems to me to be sufficient." It is hardly necessary to add that in the present state of public opinion very few candidates saw fix, at the "recent primary election, to sign Statement, No. 2. A goodinumber of Republican sign of the principle of Statement No. 1 that the man who was statement was Statement No. 1 that the man who was statement not that the man who was statement was Statement and statement was Statement No. 1 that the man who was statement was Statement No. 1 that the man who was statement was statement was statement not in that the man who can the present and statement was

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And bids it trickle from its source,
That law preserves the earth a sphere
And guides the planets in their couSamuel Ro

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president.

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Sept. 30; Mrs. A. A. Averill, secretary, 48
Smith St. Lypn.
Camp Progress, Mowerland Park, Upper Swampscott, June 3 to September 30,
B. H. Blaney, Secretary, 150 Elm St., Marbichead, Mass.

MAINE

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

CONNECTICUT.

Niantic, June 11 to Sept. 8; Ge Hatch, secretary, South Windham, Co NEW HAMPSHIRE.

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

City of Light Assembly, Lily Dale, July 13 to Sept. 2; Latira G. Fixen, Gen. Man., 1047 Carmen Ave., Chicago. Ill. Central New York Spiritualist Associa-tion, Freeville, July 22 to August 19. Miss Victoria C. Moore, Dryden, N. Y.

MICHIGAN

Haslett Park, Aug. 6 to Sept. 3; D. R. Jessop, secretary, Williamston, Mich. Island Lake, July 22 to Aug. 28; H. R. La Grange, secretary, 185 E. Montealm, St., Detroit, Mich.

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Ruth Eastman, secretary, P. O. Box 69,
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IOWA.

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

WISCONSIN.

Wonewoc Camp, Unity Park, Wonewo Aug. 5 to Aug. 27; M. M. Blish, secretar 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

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NEBRASKA.

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

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

VERMONT.

Queen City Park, July 29 to September 3. Mrs. Effic I. Chapman, Cambridge, Va., 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.

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The Pig.

A schoolboy gives the following informa-tion about the pig: "A pig when living has four legs, but when you kill it the butcher says it only has two, because he-calls the front legs, shoulders and the back legs are called hams. Ham tastes nice, and they boil it to tast, but not lost on it to make it look pretty."—Boston Budget.

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of Christianity which should be in the possession of every truth seeker. Antiquity Unveiled contains the most striking evidence from occult and historical sources, that the Christian system is the officient of the second striking evidence religious. However, the second striking of more sanctest religious. However, the second striking appropriated to formulate Christianity—The original goopels of the New Testiment brought from India. Cardinal Garan Barroinia, Jibartian of the Vation.—The Ilindoo good Christians, is really Living the Cardinal Garan Barroinia, Jibartian of the Vation.—The Ilindoo good Christians, is really Living the Cardinal Garan Barroinia, Jibartian of the Scriptures—He finds Jesus Christ to be Apollonius of Tryani. "
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SECOND EDITION.

THE DEMONISM OF THE AGES. Spirit Obsessions in Spiritism and Oriental and Occidental Occultism.

By J. M. Peebles, M. D., A. M.

For injuries, and Their influences, Others Spiritises, Proceedings of the Autopa of Layes, and Layes, and Layes, and Layes, and Layes, Proceedings of the Autopa Greate, Denotes in Jeyes' Time, Class of the Autopa Greate, Denotes in Jeyes' Time, Class of the Autopa Greate, and Company, Proceedings of the Company of the C

THE MEDIUM.

Societary Helos

ry on Monday morning

Topic for the Progressive Lyceur Sunday, Aug. 12, 1906. "The Three Rules."
Gem of Thought: "Do ye unto others as ye would that they should do unto you."

Rules. Of Thought: "Do ye unto others as ye would that they should do unto you."
For information concerning The Progressive Lyceum, authorized Lesson Paper for the National Spiritualist Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Boston and Vicinity.

Boston and Vicinity.

First Spiritual Science Church, Mrs. Adeline Williamon, pastor,—Sunday, Aug. S. a very fine, conference. Subject by Mr. Hill, "Obsession or Demonism." Those who spoke were Mr. Prevoe, Prof. Payrow, Mrs. Sear-Hill, Prof. Mappe. Tests were given by Mrs. Lottic Georgian. Afternoon, Mgs. Guiterrez, Mrs. Kempe. Evening, Mr. Brewer gave an interesting addr. Prof. Mappe. Tests were given by Mrs. Gutterrez, Mrs. Stienan, Mrs. George, Poem, Miss Annie Foss, Remarks by Mr. Graham, Rev. Clara Strong, Mrs. Mabel Witham and Mrs. Agnie Morgan. Indian Healing Circle with tests on Tuesday afternoon using the wind tests on Tuesday afternoon using the work of the wo

message bearers, Mrs. Annie Morgan, Mrs. Mosier, Mrs. Stienan, Mr. Graham.
Public Spiritual Circle, Mrs. Nellie Carleton-Grover, conductor, 4nd Tremost Street (one flight).—Prinday, Aug. 3, 20, 9, m. Those deutron, Stockman, Dr. Clark, Dr. Ostockman, Dr. Clark, Dr. Ostockman, Dr. Clark, Dr. Ostockman, Dr. Clark, Dr. Wildes. Very interesting lessons given by Mrs. Fage, Mrs. Hayes and Mrs. Dr. Wildes. Very interesting lessons given by Mrs. Rich and Mr. Marsh. Original poems by Mrs. Rich and Mr. Starkey. Messages of comfort through the organism of Mrs. Annie Morgan, Mrs. Glücere, Mrs. Blanchard and "The Scribe." who gave many written communications from our "absent ones." Mrs. Annie Morgan and Mrs. Wells, musical selections. Wonderful six le influence of "concentrated thought for the sick." One-diums always present. Banner of Light for sale.
Malden Progressive Spiritual Society

"concentrated thought for the sick." Good mediums always present. Banner of Light for sale.

Malden Progressive Spiritual Society, Inc., 138 Pleasant Street, Mrs. Alice M. Whall, president.—Sunday, Aug. S. After noon circle opened with praise service and invocation. Mrs. Carter surgery and the surgery of the surgery of

Waverley Home.

Waverley Home.

"There is no such thing as absolute rest or inactivity, much as that term is used, by mortals, who are simply tired out from performing monotonous or routine work," said a speaker today; "rest is only a relative term and in its true sense means changey ceaseless 'activity is the flat of God, and ceaseless activity brings endless changer, all minimum the world itself, the tars and planets in the heavens, the great active world of the spirit, are all, all, affected by the universal decree of God's mandate, ceaseless activity. If you are weary in spirit, tired and worn out, in your present environment, try and make a change for a time; even for a day. It works woffers, it is said, in awakening a renewed interest in the things that are at humand the process by which all things are perfected. Intelligence at work impless activity of mind and body and supreme intelligence implies God himaelf! Therefore when we are performing our allotted tasks, however humble they may be, we are coveryers with God in the re-

Brown and Mrs. Webber. We were pleased to have Brother Sprague with us and he made some very interesting remarks. The charming poet, Mr. Webster, of Monument Beach, rendered a beautiful original pro-duction. Mr. Wilds planist.

Public Spiritual Circle every Friday after-oon, 446 Tremont Street. Mediums wel-ume. Mrs. Nellie Carleton Grover, con-uctor.

Spiritual Phenomena Society, formerly of Harmony Hall, holds services at Commer-cial Hall, 694 Washington Street, Boston, Sunday, 11 a. m., and 2,30 and 7,30 p. m. Mr. N. P. Smith, speaker.

Mr. N. P. Smith, speaker.

First Spiritual Science Church, M. A.
Rev. Clara E. Strong, pastor, holds services every Sunday at America Hall, graWashington Street, up two flights. Conference, 17 a. m. Services, 2,30, with test
classes. Vesper service, 7,30 p. m. All are
welcome.

V. S. U. every Sunday at "Waverley Home," 2,30 p. m. This service followed by an informal circle on the lawn.

an informal circle on the fawn.

First Spiritual Science Church, M. A. Wilkinson, pastor.—Services, Sundays, 11 a. m., 2,30 and 7,30 p. m. Tuesday, 3 p. m., Indian Hajling Circle. Odd Ladies' Hall, 446 Tremont Street, Boston.

446 Tremont Street, Boston.

Malden Progressive Spiritual. Society,
Inc., 138 Pleasant Street, Mrs. Alice M.
Whall, president.—Sunday services, 3,30 p.
m., circle for messages and spirit unfoldment; 7,30 p. m., lecture and messages.

ment; 7,30 p. m., lecture and messages.
Unity Camp. Saugus Centre.—Sunday,
August 12, at 2 and 5, the noted test medium, Mrs. Kate M. Ham of Haverhill.
Conference at 11. All mediums invited.
Lunch can be procured in the grove. Cas leave Scollay Sq., Boston, every half hour direct for camp.

Minnesota State Spiritualists

The Ninth Annual Convention of this As

The Ninth Annual Convention of this Association will be held in the First Unitarian Church, Eight See and Mary lace, Minneapolis, See 18 Mary 19 Mee. Minneapolis See 18 Mee 19 M

to the way to the officers of the Association to make the ninth convention the best reer held. Business sessions during the day. Evening meetings will be devoted to lectures, spirit messages, music and song. J Special Minnesota State Fair railfroad rates on all roads. The secretary, out Hartings Avenue, St. Paul, will mail programs to any one sending name and address on a Come, bring your friends and help make this convention a great success.

John S. Maxwell, president.
Frank E. Irvine, secretary.

V. S. U. Old Home Day.

We never were more positive that pure, muselfsh Spiritualism has in it the sweetest and most wholesome indurence than when we sat with a hundred or more of our fellows under this name at the V. S. U. Home in Waverley on Thursday, August 2, and allowed our spirits free intercourse with the decarnate spirits. Who was there?" Why the picked workers in Spiritualism, as they were abl to leave other-demands to affairs, quite in keeping with the home idea. Not a ripple of unprofished discussion, even; not a grabber or satisfaction, even; not a grabber or satisfaction, even; not a grabber or satisfaction, and, as will always appear under such conditions, the spirits communicated (through the medium-ship of Mrs. Annie Morgan and Mrs. Betts) in impressive clearness; the musicians sang in stuffest abandon; and, if one ever had a doubt of the possibility of a company of Spiritualists and mediums dwelling together in unity he will have to forget this occasion before he can withhold his offerings for this undertaking of the score of impracticability. Why the children at the old homested could not have been freer or happy that gathered for "Old Home Day" at the V. S. U. Home in Waverley.

PASSED TO SPIRIT LIFE.

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

Mrs. Harlen B. Harrington.
Alter, great suffering for many months,
Mrs. Harrington was freed from her physical illa on July 9. Her knowledge of the
comfort of Sprittualium had been her stay
for many years, and in this comfort she
passed on. Puneral services were conducted at fer home in Worcester on August
1 by Miss Florence S. Nichol of Worcester.
Generous floral offerings from her friends,
covering the casket, attested the lowing regard in which they hold her.

John T. Lillie Chai

- I. Rev. C. L. Herald, Ph. D., "Life Man-o-War."
- Man-o-War."

 2. Rev. Frederick A. Wiggin.

 3. Rev. Chas. Laying Herald, Ph. D.

 "That Man."

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

- 4. Rev. Thos. P. Byrnes, "Nature's Masterpiece",
 5. J. Clegg Wright.
 6. Conference.
 7. Miss Susie C. Clark.
 8. Mrs. Annette J. Pettengill.
 9. Miss Susie C. Clark.
 11. Miss Susie C. Clark.
 11. Miss Susie C. Clark.
 12. Mrs. Helen L. P. Russegue.
 13. Conference.
 14. Mrs. Helen L. P. Russegue.
 14. Mrs. Helen L. P. Russegue.
 15. Marie C. Brehm, "The Little Swiss Republic."
 17. Mrs. Helen M. Gougar, "Municipal Ownership."
 18. Marie C. Brehm and Helen M. Gougar, Peace Day.
 19. Marie C. Brehm and Helen M. Gougar, Peace Day.
 19. Conference.
- 20. Confer 21. Hon. Ed onference. on. Noah Webster Cooper, "Back to
- 22. Oscar A. Edgerly. 23. Hon. N. W. Cooper, "Human Hone,

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

 Oscar A. Edgerly.

 Mrs. R. S. Lillie.

 Oscar A. Edgerly.

 Conference.

 Mrs. R. S. Lillie.

 Rev. Cora 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. Howe Pioneer Day.
 Rev. Cora L. V. Richmond, Closing.
- SPECIAL CLASSES 10.30 A. M.

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

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

on the Yukon River.
Views.
24. Wilson Fritch, Reading, "Ulys

Views.

July 24. Wilson Fritch, Reading, "Ulyssea."

July 27. Prof. Wm. M. Lockwood, Specand Amosphere, Illustrated.

July 31, Aug. 3. Frances Carter, Shakespearen Readings.

Aug. 5. Lailes' Schubert Quartet, Concert.

Aug. 79. A. T. Kempton, "Hiawatha and Fanngeline." Illustrated.

Aug. 14-20. Miss. Alice Ethel Bennett.

Book Recitals.

Aug. 14-16. Prof. E. B. Swift, Microscope and Telescope Entertainment.

Aug. 19-31. Laides' Schubert Quartet, Concert, and Miss Bennett, Recitations.

Concert, and mass security tions.

Aug. 28. The Lilies, Entertainment.

Among the Mediums engaged are: Mrs.

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

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

Helyett and Mrs. Alexander Caird.

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

Leader.

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

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

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

Band Concerts daily at 9,30° a. m., 1,30 and 7 p. m.
Progressive Euchre every Monday even-ing in the Auditorium.
Dance every Wednesday and Saturday evening in the Auditorium.
Sociable every Thursday evening in the Auditorium.

The Ladies' Schubert Quartet of Böston has been engaged from July 29 and the Northwestern Orchesters of Meadville, Pa-, for the entire season.

We are preparing a great feast for you, with an interesting and varied program, long transportation and good hotel accommodations at moderate price.

Dale, invite your, friends and come prepared to receive great spiritual knowledge and uplittened.

WONDER WHEEL SCIENC

Side Lights on Wonder Wheel Science. mee for All, by Birth Rumb

Birth Nos. 57 1 2 5 4 5 6 7 8 9 16 11 11	vice versa. The table should be followed continually for greatest good, and not now and then. The ruling people of the world during the term of this table are those born under No. 5. In this term of ruling, Pleasurable interests will be displayed. The Spirit of the General world, during this period of days, will be favorable to Birth Numbers, 7. 9, 1 and 3, 1 is the time of even number rulings, the negative or female forces of the contract o
July 34-50	

one are the company of the company o

use in expressing practically the same Universal law.

Suppose we start with the Civil Year, January 1, then the winter months to March 1 would be Father, the spring months would be Child. Then comes the puzzling point, for how about the autumn months to coinplete the cycle?

When we have not expressed 9 months, and 1 is not 9 the highest digit in mathematics?

When we have counted to 9, and continue the count, what do we do? We begin over again, but do we begin with 1? No. We begin with Naught, and merely fally 1; to show that we have completed the law of the Trinty.

But where was the Naught at the begin—But where was the Naught at the begin—

to show that we have completed the law of the Trinty.

It is a superior to the trinty.

The Circle of the trinty of the trinty.

The Circle, or Naught, has always in symbology, represented Eternity, when speaking of the previous year.

The Circle, or Naught, has always in symbology, represented Eternity, when speaking of Time, or of God, the Infinite. It is also used as the symbol of many other things, yet any other trinty, and the trinty of trinty of the trinty of trinty of the trinty of trinty of the trinty of tr

when we arrive at 9, we then tally One

Chats on Wonder Wheel Science.

OREATEST OF TRUTHS ARE FOLD IN MYTHS.

What we term "Mythology" of ancient times seems to have been a sort of a story telling method of educating the minds of the people, apon occult principles in the laws of Nature. Or, if you please, call them laws of Super-Nature; laws of the Divincilaws of Mind, and of such other branches of abstrase subjects. The masses could not well understand what was desired, by the compact of the property and the laws of Super-Nature; laws of the Divincilaws of Mind, and of such other branches of other divinces. The masses could not well understand what was desired, by the compact of the property of the

so increase anown in an immites, in, all nations, in all conditions of weather, and in solin, in all conditions of weather, and in solin, in all conditions of weather, and in solin, and in the solin, and in the

does not move from its place in the call-dron.

It is the movement of each globule, or bubble of water, that prevents their circles from being exactly measured, for even while the measurement of a boiling bubble might be attempted, a change in its size illustration as I can make of the Finite Law, in order to convex in idea of how all Finite Things are constantly moving within the great body, which we call God, and they all move perfectly by flw of Father, Mother, Child, or 1-2.3.

To stand with a smile upon your face against a stake from which you camnot get away—that, no doubt, is heroic. But the true glory is resignation to the inevitable. To stand unchained, with perfect liberty to go away, held only by the higher claims of duty, and let the fire creep up to the heart—this is heroim—F. W. Robertson.