for the Be er of Light.

ho sit in judgment on thy fellow-mer heed lest thou should bring again judgment on thyself, for it is meet one law binds the Judge and people a

art thou that dares to say to all man This is God's limit, thou shall then no mercy find,
Thou art forever lost, no mercy shalt thou

know,
But sink to endless centuries of pain and
woe?

Who art thou to stand before God's face And place a limit on His power and grace To say which sins of men God will forgive Who of His children die or who shall live!

Oh ye who sit in judgment on mankind. Hast thou not read, "When blind shall lea the blind They both together in the ditch shall fall? Beware ye judges! God will judge us all.

And with what judgment ye have measured

out, So shall the measure be returned, no doubt God does not wait some far-off Judgmen Day, But as ye sow, so shall ye reap along life'

Sow love and joy, thy harvest shall be

great,
Who loveth God, His children cannot hate.
Judge not thy-fellow-mortals, lest thou find
Whate'er they judgment, thou art judged
in kind.

The Study of Beincarnation.

Reincarnation as we conceive it, divested of exotic excrescences, is a simple law, not of nature, but of immortal life. The doctrine based on that law may be formulated

briefly:

The immortal soul is the true ego. Endowed with intelligence from the beginning it must attain (relative) perfection through

The earth-world is its first field of expe

The earth-world is us into the or eigeneric why? we cannot say.

If it fails or partially succeeds, the soul tries again in a new embodiment.

There is no fixed number or periods of reincarnation; the task done, the necessity

There is no retrogression; the knowledge we have gained, the good we have accom-plished, in thought or deed, remain our inenable property, we have not to earn i

After each incarnation we remain in the spirit world long enough to assimilate the spiritual gains we have made, to learn from more advanced spirits all that will help us to knish our task.

to finish our task.

Our faults are so much dead weight
which impedes the ascent of the spirit and
therefore determines what sphere or condition it will reach. Could we conquer seil
and live a pure soul life, there would be no
need for re-mbodiment.

Unless the spirit aspires to a higher

Unless the spirit aspires to a higher plane, it may remain a long time in the aphere it has attained. Many good spirits are content to stay in a relatively low, yet happy sphere, whence they communicate with and watch over their loved ones on earth. But ministering angest continue to teach them, and their own efforts to help their morral firends is a progress; it helps their own unfoldment.

their own unfoldment. When, a spirit is too long deaf to the voice of noble ambition, stagnation might ensure were not the computatory law of re-incarantion applied. It forces the spirit to re-enter the path of progress. The spirit, finil its soul-possibilities are fully developed, remembers only its last earth, life; all the good it has done before has become part of itself. It is in this last (improved) personality, the smirt com-

part of itself. It is in this las personality, the spirit com

irit life is all activity, and even are learning we must help others to prove our progress and develop

The accuracy of a spirit's communica-The accuracy of a spirit's communica-tions depends on its own intellectual de-velopment and knowledge of spirit law. Until it has reached the higher spheres of wisdom it is, like mortals, fallible. An ancient spirit who, having had many successful incarnations, knows the past,

may assume the personality it filled in that ne of its incarnations best suited to the

Spirits of a high order, who have long since finished their earth-task, often come to help us with the fruits of their expenses of humanity. They are benefactors of humanity The medium who is blessed with their pro The medium who is biessed wit their pro-tection can continue to deserve it only by devotion to truth. Should he prove re-creant to this duty, he is forsaken and may eventually fall a victim to the evil designs of undeveloped spirits. Hence the frauds perpetrated by mediums formerly of good

I have endeavored in these pages, to I nave enceavored, in these pages, to meet the objections commonly made against Reincarnation, and to present, as clearly as my own intellect and my under-standing of the revelations vouchsafed me by trusted spirit-guides will permit the arguments in its favor. My honest convic ons may not gain many converts to a doc rine which has been made the subject of American speakers and writers; but I know they will find an echo in some noble hearts and remove the doubts of some minds which feel that one little troubled life is insufficient to prepare for an eternity.

I do not pose as the apostle of a new re ligion: I publish this study of reincarnation to satisfy the inquiries of other earnes seekers after the truth, as I have on differ ent occasions borne testimony to the phe nomena and uplifting teachings of Spirit If I be asked why it is that the ualism hosts of spirits with whom we are daily in eation do not teach reincarn communication do not teach reincarnation if it be true. I find several reasons. In the first place, until they have reached a certain altitude or sphere, the spirits on returning to the spirit world are conscious only of their last earth experience; a wise ision, for the memory of their prev provision, for the memory of their previous failures might have a discouraging effect; they are climbing, as it were, and only look ahead; when they reach the summit they can look down on the panorama of the past, and rejoice. It, on the eve of a battle of the summit of the past, and rejoice. tle, a general was to think of the many battles he has lost, he would run a fai nce of being whipped the next day. His ią m

Another reason is to be found in a known law of spirit communication; the sitter's pre-disposition—hostile, incredulous ous will, nine times out of ten, in nce the nature of the communicat So in a public hall, the magnetism evolved from the audience has an undeniable in-fluence on the lecturer's control, especially if that lecturer is in sympathy of thought with his audience.

Lastly, the designs of the supreme intel-Lastly, the designs of the supreme intel-ligence are unfathomable, and spirits obey laws, as well, or better, than mortals; how much of the truth, when and where to reveal it are questions beyond our ken. But if we study the nature of the phenomena and revelations to different men and in different localities, we shall perceive that those seem selected which will be most those seem selected which will be most readily accepted. They are the foundation for greater ones to come. We cannot boast that we possess the whole truth. The thought of today is but the thought of yesterday, with a new light thrown in; the light of tomorrow may eclipse the light

of today In the course of this study. I have stated. the course of this study. I have stated, ing the ground work of my belief and pensable to the acceptance of the reintion philosophy, that the soul is an ation from the great centre of life and God. I cannot, therefore, pass in light, God. silence the following utterance of a popular speaker: "If the soul be from God it car ver rise above its origin; there must come a time when its progress must end; and what after progress has ended? The moment a soul attains perfection, ambition

the common stuff of divinity life a raindrop runs back to the ocean. Such a presenta-tion of the Soul's career is disappointing. After ages of struggle and pain it ends its personal career at the point where it began. It is no better and no worse. It begins in God and ends in Him, alike unconscious of

God and ends in Him, alike unconscious of its birth and death."

This is, to say the least, singular reasoning. Since the finite hurian mind cannot define God, cannot comprehend eternity, it cannot follow the destiny of the Soul in its return to God and infinity. Nor can endless progress be satisfactorily explained. But when we reflect that God is eternal activity as well as eternal wisdom and love, and we think of the countless worlds—stars and planets—moving with precise regu-larity in boundless space, we may well be-lieve that the Soul, having acquired the knowledge and power it was sent to seek, will find employment in that busy labora-tory of God, the Universe. The more readily will a reincarnationist believe this that he knows advanced spirits have lived ws advanced spirits have incarnations in some of

Many of our most esteemed seers have described the work of advanced the formation or government of other worlds. Shall we deny their inspiration and treat their marvelous descriptions as the visions of hallucinated mystics? By what right?

"We want only facts, proven facts!" cries inded scientist, as he revolves the narrow-minded scientist, as he revolves helplessly in the domain of material facts. Spiritualism has one proven fact, viz: the continuity of life. If we had been content to rest upon that fact alone, where would we be today? But we builded upon, that solid basic-fact with spiritual material supplied by invisible, ethereal hands-materia which the scient ist cannot see until he iritual lens to his teleso adapts a s structure is continually rising
Many and zealous are the workgaged in erecting this Temple of men engaged The ideal conceptions of some giv it grace and beauty and it is not less dur able for the often fanciful ornamentation your cold matter-of-jact workman always ready with rule and plumb-line to apply the methods of primitive architecture who would make the structure uninviting There are two ways of seeking for the

truth; one is to bring all things spiritual to our earth-life level and examine them by the light of world-trained reason. The the light of world-trained reason. The other way is to succeed, by earnest soul-aspiration, in being lifted up to a plane whence we can look down and study the mystery of life by the light from above. I believe the key to that mystery will be found in the doctrine of Reincarnation.

A Friendly Criticism. Ida L. Spalding

We often hear the statement made that Spiritualism is unpopular. Sometimes the expression is voiced in accents that bespeak pity or contempt for the intolerance, bigot ry, superstition, or servility to old-time doc and long-established customs of thought on the part of the outside world; and sometimes the sneering tone suggests the speaker's disdain of a movement that has not succeeded in commanding a popular following.

If it is true (and I do not deny the asser tion) that Spiritualism is not a popular re-ligion, that it is not held in equal esteen with other sects, that its acknowledged ad-herenis have not the standing in the community as men and women of sound judgnent in matters of a religious nature that ment in matters of a religious nature that their neighbors have who are members of some so-called Christian church, why is his so? Or rather, why do Spiritualists al-low this to remain a fact? For the un-doubted lack of appreciation of the true character and dignity of the New Dispensacharacter and dignity of the New Dispensa-tion, as well as a realization of the blessings it bestows upon the human race, is due in the main, I am truly sorry to be compelled to say, to the neglect of Spiritualists them-selves to recognize and perform their duty as those who have seen the light of the new day as they watched the signs of the times upon the hill-tops of earnest and prayerful aspiration and who have heard the

glad tidings of great joy proclaimed by angel hosts m bered to those who stood

gel hosts unnumbered to those who stood on the dark plains of materiality. You hear a man spoken of as popular in the community. What is the meaning of the term? Simply that in its intercourse with his fellowmen he has taken the paint to please, not necessarily in a servile spirit. to please, not necessarily in a servile spirit, however, or with any ulterior or improper motive whatsoever. He has succeeded in making himself agreeable to those with whom he has come in contact, whether in the business world or in society, whether among strangers, casual acquaintances or among strangers, casual acquaintances or friends. If he is an honest and sincere man, (and we have no right to doubt his motives) he is simply acting out the promptings of his kind, sympathetic nature: friends he feels that he is akin to all mankind—that all men are his brothers. His face that all men are his brothers. His tace wears a sunny smile; a cordial manner marks his greetings; a hearty handelasp accentuates his friendliness; a question implying an interest in another's welfare auses the heart of his neighbor to warm towards him. In his daily conduct he is applying the golden rule, for by an obser-vance of those little amenities that have their origin in a kind, tender, compassionate spirit, he has brightened immeasurably, f only for a moment, the life of nearly very one whom he has chanced to mee in the course of the day

Surely such a man is deservedly popular with all classes of people, and in conse-quence of the consideration and courtesy the has shown others, a large measure of sideration and courtesy is accorded him He may not be brilliant intellectually, but are respected because he him ass opinions are respected because ne him-aelf respects the opinions of every other; the man of harsh or hasty speech restrains himself in the presence of one who is only gently assertive of his views, and in their expression endeavors to avoid wounding the sensibilities of his opponents by unking allusions, or to arouse their animosity by bitter invectives that never convince and do more harm than good; while even the de-cidedly selfish will grant a favor out of very shame to one who himself is always readout of his way to do a deed of kind ess for another. People admire, while they may not wholly emulate, one who is to so wholly self-absorbed as to be indifferent to the weal or woe of his neigh-How often we hear the expressi "Such-an-One is exceedingly popular, but really I do not know why, he is inferior in point of ability to his friend So-and-So point of ability to his friend So-and-So across the way, he is no better in any re-spect, and yet people indorse his every proect, and he has the hearty co-operation and loyal support of every man in the com munity, while his neighbor, with far greater gifts of mind and with just as warm and sympathetic a heart, has no such follow

ing To be popular, according to be "beloved by the people; enjoying the favor of the people; pleasing to the people in general." In this sense it is not only to desire popularity, but it is an 's duty to seek to gain it, and this sense we would that Spiritualism as a movement were as polar it deserves to be by virtue of vast and lasting benefits it bestows That it is not so is no fault o mankind. mankind. That it is not so is no lault of its own, but it is the fault of those Spirit-ualists who do not, evidently, think it worth their while to make any concerted effort to set forth its claim to considera-tion, or who "scorn," as they express it, "to cast pearls before swine," and the fore research it to the world force. neglect to present it to the world in its most attractive guise, which is only in its wn true light

This, it seems to n ong been overlooked by (I will not say all) a large number among us. The duty of Spiritualists to make their religion, belief or knowledge (using whichever term is most acceptable to the individual) not most acceptable to the individual) not alone respected and esteemed but popular among all classes of people, not withing for the world to find out for itself what this New Dispensation has to offer, for waiting for the unbigoted, the tolerany and broadminded even to come to them for information, but setting forth its manifold blessings and benefits, its greatness, granders,

dignity and holiness as it appeals to the indignity and holiness as it appeals to the midvidual that all may share its divine ministrations and be uplifted thereby. This need not be done aggressively or in an offensive manner, for popularity is never gained in that way, and it ought to be our noblest ambition to make the New Dispensation the most popular movement of

To accomplish this much desired result, we should bring to Spiritualism not only a strictly in accordance with its teachings that thereby we may manifest its true worth, but we ought also to show our devolion to the Cause by working for it in the com-munity in which we dwell. First of all, we should establish home-circles for our inlividual upliftment and advancement spiritually, co-operating with the spirit-world in an intelligent manner to secure that all-im-portant result. We should then call to-gether those of our belief and organize a local society, and in order to assure success we should endeavor to secure, even though it be at a sacrifice of not only money but It be at a sacrince of not only money-but time, thought and effort, the best available talent to expound the philosophy and the most unquestionable evidence to demon-strate the genuineness of the phenomen-strate that the properties of the phenomens. It is superfluous to add that strict decorum, dignity and a reverential attitude are neces sary to render such meetings not only of sary to render such meetings not only or benefit to ourselves, but to command the respect of our neighbors. In order to gain popularity, nothing should be omitted from the conduct of our Sunday and auxiliary meetings to make them attractive to those who differ from us in belief as well as edify-ing and inspiring to those who come among jing and inspiring to those who come among us unprejudiced. The singing, whether professional or volunteer, should be the best obtainable, and poor music should neer bottamanie, and poor music snound neever be tolerated in § ashering of Spiritualists, for the well-known reason that good music is most essential as a means of securing harmony, that all-important continuous means of the most of the security of the

Each season a course of literary and musical entertainments of a high order will must only serve the purpose of adding to the revenues of the society, but will also assist materially in rendering the association popnaterially in renuering the affiliations, but with even the members of the more liberal churches. These entertainments will also serve indirectly another purpose: Having entered our place of worship and found us much like other peo-ple who are working earnestly, conscientiously and zealously for the welfare of hutiously and realously for the weilare of him-manity at large, outsiders will be led to at-tend our strictly religious servićes; and, dear lirends, the influence of that sanc-tuary wherein labor the dear ascended an-gels and ministers of good must be a potent and beneficent one, bearing happy results in time to come, for no one entering its precincts can remain one hour and not be precincts can remain one nour and not be uplifted in spirit and made better by the peace and holiness of the place, and the truth of the teachings there expounded must be borne in with more or less effect upon the consciousness of each and every man sort there assembled!

We should bring to Spiritualism our very best in every department of life. If we pos-sess any special talent that makes us much ought after for the instruction or amuse nent of others, let us contribute liberally of ment of others, let us contribute interation that gift towards rendering the entertainments held for the benefit of our local society popular aging the people who make up our little world. Let us not use our best gifts allogether outside of the ociety with which we are affiliated. If we to re so endowed that we are able to please a large number, that we have become professionals in the exercise of our special talents, let us be prodigal of them in the interest of our local organization at least, and not be generous of them alone in classification of these charitable enterments that may be the fashion in clusters of the fashion of the classification of the classification of the classification of the classification of the public. Les be the classification of the public. not be generous of them alone irch

a mystic key is fitted, to lock shall opened be, gateway will swing backward, or give to you and me reand, undreamed of treasures, eeen, and never heard, gaze with

Glimpses of the love of ancients, Long since crumbled into dust, Buried deep where nothing enters, Save the damp of mold and rust, Till the magic key is fitted. Where is swung the gate ajar And we catch a glimpse of mysteries, Winging downward from afar.

Back to where the singgish river
Of the Nile, wends its slow way,
And the grand old temples way,
And the grand old temples way.
Hark't we surely hear the echo
Of their long since silent feet,
And we wait in breathless wonder
Some olden prince to greet.

Some origin prometers the shadows, And with firm and kingly tread We behald a Prince of Egypt Litting up his stately head.

All we gard with awe upon him, As he turned to us and said:

"Children of the onward Centuries, Seek ye here the open door? Would ye learn of one departed Secrets of forgotten lore?

"Know ye not that all about thee.
Charged as with electric shock
Doors of wisdom would swing ba
If thou only stand and knock?
Tune thine are to catch the secret
Floating round thee all untol
List ye what the inner, conscience
Of thy being could unfold. secrets

"Seek ye then some recess distant From the brilliant rays of light. Knows't thou that thine inner conscience Full expands in shadowy night? List ye for the faintest exho Of thy soul—for it shall tell Marvellous things not yet conceived of, Chiming like a silver bell.

"Children of the onward centuries, Hurrying fast with noisy feet, There is naught can be withheld thee; Be thou still, and thou shalt meet Things transcendent, things supernal, Treasures of the Ages past. And the key shall then be fitted. And the door swing back at last,"

There was silence; and upon us Benedictions seemed to fall. Then a voice, grand, sweet and pc Echoed through the ruined hall. "Be thus still,"—Twas all it utter And we bowed our heads to say A low amen, as slow and quiet Turned we from the ruins gray. red

Ne'er shall we forget the utterance Given by one of kingly race; Ne'er shall we forget the beauty Of that dark and princely face; And emotions higher, holier. Hover o'er us from afar, And we know the key is fitted, And the door does stand ajar.

Strangely Led to Strange Experiences.

W. N. Bayre.

[Mr. Eayrs has made careful record of his experiences in investigation of the phe-moment; his stdy in this line covers mady years. The dillowing furnishes an intro-duction to the series of articles to be fur-read with much satisfaction by our read-ers, we trust.—Editor.]

duction to a series of articles to be furmished by him to the "Banner," and will be
read with much satisfaction by our readcrs, we trust.—Editor.]

When I left my house on the evening of
September 22, 1862, nothing was further
from my intention than to go to a seance.
I did not believe in spirits. Spirit had no
place in my philosophy. My studies bud
ande of me a materiality, bur acten of, but
I had heard spiritual seed the subject from
reation of the spiritual seed the subject from
reation of intelligent men, and, if on the
night shout which I am to write, I had
been invited to attend one, I should have
flashy refused. This being the state of my
mind on this subject, the question with
which I begin this article is a widefin, and
before the subject, the subject of my
mind on this subject, the question with
which I begin this article is a widefin, and
before the subject, the subject of the
But the years have finished the story of
the subject of the subject of the
But the years have finished the story of
the subject of the subject of the subject
and under extremely favorable conditions,
for twenty-three years, I expect to show
that my presence at the first seance I ever
attended was the result of the spirit, corld
in my had ever since reason to be grateful.

I had have ever since reason to be grateful.

I had make my story as short as is consistent with clearness. From the vast
amount of matter at my disposal, I shall select only those events on the truthfulness
of which as facts I will stake my file.

In order to make perfect what happen
on the house of the Sunday School connected
with the Birst Parish in that town. Among
the pupils of this school was a chear
was living in Needham, Mass, a town not
far from Boston; when I was the must for
the pupils of this school was a chear
was living in Needham, Mass, a town not
far from Boston; when I was the must for
the pupils of this school was a chear
was living in Needham, Mass, a town not
far from Boston; when I was the must low
same the read of the superinten

and with a voice and tone of such exquisite pathos, that sike would bring the team to the pathos, that sike would bring the team to the last required that I should remove to Boston and or some time I heard almost a last required that I should remove to Boston and or some time I heard almost nothing, about my little friend. One day news was sent to me that Florence was dead: only this and nothing more.

In the same town and at the same time-the lived a very poor and very aged and there lived a very poor and they are always and displated barn; all that remained to him of a once large and prosperous estate.

I mention these details here because what happened at this seance cannot be understood without them and also to avoid the recessity of stopping the course of a stopping the contract of the contract of

room towards me and before I could stammer my apology for being found in his house in this manner, the voice called to me again.

"Is this your name?" the gentleman courtously about me. I replied that it was. "Well," said he, "is is very evident to me. a spiritual scance this evening and, if you are willing, I shall be very happy to have you join ms." What care you doing in. my house? Instead of this, I had a very cord all welcome. To decline this invitation of the control of the c

sant "Yes." I said, "this is true." And that Lil Palmer was there too? "Yes." And that the used to recite a piece at the concerts. Over the river they bedon me? And 'Papa Kingsbury' who used to live in the old barn! You remember him? Well, do you know that I was playing on the ice back of my father's house one cold day and I fell. Into the water and took cold and inflammation set in and I ded as they saidly that I ded. His funeral and mine were on the same day and at the same hour at the same church, the First Parish Church, you know, and the minister read the burdle service for us both at the same time. But, oh, wan't it a shame that they left 'Papa Kingsbury' in a pine coffin-out in the porch while they took me in my casket into the church. Don't you remember?" I said to him, "I know nothing about the cause of Florence's death, nor do I know anything about "Papa Kingsbury' indensity, but whatever else you have said is strictly correct."

Let me stop here long enough to say that the day after this seance I made inquiries of friends in Needham and found out that what I had, heard at the seame corresponded precisely with the facts of the case; the little girl did die as she said she did and the function of the case; the little girl did die as she said she did and fe tunerals of the two took place as reported. That I was confounded and person the control of the case; the little girl did die as she said she did and fe tunerals of the control of the case; the little girl did die as she said she did and the function of the control of the case; the little girl did die as she said she did and the function of the control of the case; the little girl did die as she said she did and the said the said to the control of the case; which is the control of the case; the little girl did die as she said the said the

ing the business in which he used to be engaged.

Mr. Colchester then said to me, "I see that you are a teacher. You have several pencils of different colors in your pocket. It was not not to be a seen to be a see

me pice up the caron. To do so me I round on the under side of each one a drawing in the mean of the sound of the sory of my first scance. I came sway from the house perplexed and distressed. I was not prepared to accept the explanation of the extraordinary things that I had seen and heard, that was given me, but I had heard and seen enough to set me to thinking with the result that I determined to make a thorough study of the subject. For the next twenty-tirree-years: Faithfully followed the investigation and had many private triming and the creek than think that I have been telling about, and I shall have something to say about them, it the future.

ortant except as their

the only means fo salvation.

The street of the street of

would ne greater freedom; for there would be no jurisdiction whatever over any of the affiliated hodies. The meetings would be for mutual conference and perhaps, helpful.

The federation would mean almost solely that ideas, opinions and claims would be presented for consideration and understanding. No adopting of such would occur by vote. Each sect federated would choose its representative advocates, and a symposium of doctrines and efforts, with statements or reports of work heing accommendation of the statements of the statements of the statements or reports of work heing accommendation of the statements of the statements of the statements or reports of work heing accommendation of the statements of the statement of the

ell Sage

"Uncie Russeth," the han of many millions and many meannesses is dead. He was what the country people used to call "mighty near." For three-quarters of a century he was a country grocer, sometimes in a country grocer, afterwards in the great money centre of New York. And everywhere he was a country grocer at heart (with apologies to the country grocers).

neart (with apologies to the country grocers), Mark Hanna said John D. Rockfeller was "money mid." This is true now as when it was spoken. It was equally true of "Uncle Russell" with this difference. Rockfeller was and is so insane on the sub-ject of money that he stopped as nothing to get it and conscience, heart, religion and character were all sacrificed to the one ob-

Rockeleiler was ann is so mane on une sunfect of momey that he stopped als nothings
or set it and conscience, heart neighbor and
order that and conscience, heart neighbor and
order and all sacrificated to the one obfect, money.

But Russell Sage, with all his grasping,
pinching and meanness in little things was
an honest man. If he made a contract he
kept it and he withstood the temptations to
do the crooked things which made his confree, Jay Goodt, a byword and a hissing of
the contract he
kept it and he withstood the temptations to
do the crooked things which made his confree, Jay Goodt, a byword and a hissing of
the contract he
is true, but perhaps it means more for the
is true, but perhaps it means more for the
sage a success. He wanted money and he
got it in ever increasing quantities. His
file was a success. He wanted money and he
got it in ever increasing quantities. His
file was a success. He wanted money and he
got it in ever increasing quantities. His
file was a success. He wanted money and he
got it in ever increasing quantities. His
file was a success he wanted to see a second
hours to the good, he would
have been chronicled in his village newshapper as an honest, upright man, who was
happy in his family and his church and a
credit to the town and to humanity. Why
money.

There are two reasons, one a good
reason, the other a bad one.

The bad one is that human weakness
called envy. We all seek to be rich. It is
not a dishonorable seeking: He who succede better than we do, can icarely fail to
he it objects of the proper of the
world's history and hence of the
success of the seek of the rich. He who,
by reason of the economic conditions of his
sider himself the trustee for he people and
use his wealth not for his own pleasure or
profit but for the betterment of his time.

The Golden Rule is mightier today at a
spopular principle, than ever before in the
world's history and, strangely enough, selsider himself the trustee for the people and
use his wealth not for his own pleasure or
profit

has committed suicide by its very over-growth.

But, it will be asked, has Russell Sage's life no other lesson for the world?

Yes, 5m2 an important one.

In all charity for Sage it ought to be pointed out that his fortune, as known for many years, was being accumulated for char-itable distribution. He knew nothing of how to distribute it; he could only collect, how to distribute it; he could only collect, left it for her to distribute. Thus, after all, as an agent of God's charity, Russell Sage served a good purpose in gathering the waters of the mountain which, after his duty was done, should under the guidance of his wife, flow out over the land in a thousand refreshing streams to benefit the needy.

thousand reigesting streams to benefit the needy.

This, perhaps, Uncle Russell, deliber-ately enduring the jibes and sneers of "the street," had his own aims for good well marked out, 'closely, steadily,' steadilastly followed in the way which seemed to him the surest, sanest way for his wealth to do good.

followed in the way which seemed to him the surest, sneat way for his wealth to do good.

After all, doesn't it look as if 'Uncle' Russell' was much more worthy of canonization than most of his detractor's! But the the state of the state o

lew Thought, Life a

rees given by a Spirit thro

ance of the forces in the grea.

and spirit. We find the all existing conditions constitutions are the sun in all its golden glory, a see the sun in all its golden glory, a see the sun in all its golden glory, and the upper gones of its golden glory, the upper gones of its reflex condition. When the day its done and might setals upon us with its soft curtains of darkness and quiet, we have another phase of manifestion.

Look around me, I find that each state of the golden g

quiet, we mave amount, and that cach form is permeated by this life principle or force. In this forward and upward tendency shall we ever find the time when we will be able to understand how it begun? We think not. It life had a positive beginning it would also have a positive beginning it would also have a positive beginning. The man was a positive beginning them there must be an aboutive beginning. But in this great amalgamation of force we find that life in its various conditions manifests a tendency to produce higher forms successively. I am not ready, through the organism I now hold, to cause the control of t

from the san extrement of New Throught than to say you are an out out Spiritualisation of the same of the uncarny, and it has not been very popular. Every religion had its period of unpopularity. The early pioneers of Methodsiam knew what it was to have the same experiences you Spiritualists have today to past through. But New Thought is simply the revamping in more popular form of the world to make them a little more palarable. Whenever we have plain "Desireat and onions". It don't sound very nice; and people turn up, their noses and say: "We never indulge in onions." In the lastionable restaurants foday they do not call it "beef name and we cat the dish with the greatest relish, when the fact of the matter is we are eating the plain old-tashioned dish. That is the way with the New Thought. "There is no such thing in the great units the way with the New Thought." There is no such thing in the great units. There is no such the new thyration—the same thought. It is the same though the same thought.

There is no such thing in the great universal principle as the new thought. It is the same thought. The six the same thought. The six the same thought of the same vibration—the majesty of the law that operates from cause to effect; but it is simply that you have been concluded by its power and awakened to the sealing of the medium said to me last week: "If you wouldn't call it Spiritualism I would feel so much better." Then," I said, "what shall I call it?" "Anything you please, but don't say spirits—ti makes me creepy." It makes all ol our people "creepy." A great unseen spirit can see and understand their inner lives.

A man said, a few weeks ago in the city of Lyan, Mass. "I do not dare attend Spiritualist meetings, it arouses my conscience; it makes me think and leel, and I don't want in. I camor do my buintess legitimately say the same think and leel, and I don't want in. I camor do my buintess legitimately say the same think and leel, and I don't want in. I camor do my buintess legitimately say the same think and leel, and I don't want in. I camor do my buintess legitimately say the say the same think and leel, and I don't want in. I camor do my buintess legitimately say the say th

ideal, the mental tasence, in a life ideal, the mental tase in will. I have not gone so far yet that I can incontate my brain with this "Christian Science," because Christianity and science have longist each other through the ages, last now a woman stands up and says,

all be true. There may be no deam, there may be no disease, and I am all good and I am all Good, but that is not Christian Science. That is utterfy opposed to Christian Science. Science stands distinctively controlled the control of the control of the controlled o

de with the state of the advancement of the universal good.

Meyer in the history of the ages has there been such a growth, such a marvellous in the tensity, as in Spiritualism. Years ago knocks at the little cottage in Hydesville, responsive to the touch of a little girl's the state of the

I want to say to you, dear friends, and I suspect that I will shock you a little further, that I taught the Lord Jesus Christ of many years, and when I went into the spirit life, the first thing I did was to search for surprised the first thing I did was to search for being the life, the first thing I did was to search for physical individual permeeted by divine as thority and you want to know whom I did find. I did not want to find anyone but Jesus. When the beautiful companion in years that he was to search the surprised of the life of the control of the control of the control of God would compensate me in the spiritual world for all that I had done in this physical world. And when I awoke over thereinto consciousness, I discovered I was myiciat. I discovered that all creeds fall away from us in that life, like old mantles, and we stand out in the realism of our selfhood. It does not make any difference what we believe here, the thought always dominant: "What do you know?" The great eternal was the surprise of the control o

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Banner of Bight.

BOSTON, SATURDAY, AUGUST 18, 1906.

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Entered at the Post-Office, Boston, Mass., as Second-Cli

Banner of Light,-Volume One Hundred.

Banner of Light, Volume Ninety-nine, passes with this number. Volume One Hundred will appear in a

new dress; and, as in form more useful, we trust in service more permanent. We have felt for a long time that Spirit-

We have left for a long time that Spirit-ualism should have an organ for her mes-senger that could with truthful sympathy give the spiritual interpretation of Science's latest experiments, the great throbbing ex-perience of Humanity's struggle and needs, no less than the welcome personal spirit message. Our thoughtful correspondents have urged us to gather our more permanent matter into a monthly periodical that could be bound in convenient form for permanent place in their libraries. We have been carrying this request explanation of the permanent place in their libraries. manent place in their libraries. We have been carrying this request seriously in our calculations for many councils, and have decided to commence Volume One Hun-

deeded to commence Volume One Hundred as a monthly magazine, folding away
with the present volume the weekly issue.
While we shall miss the pleasure of the
more frequent touch with our readers, we
believe the monthly magazine in place of
the weekly newspaper will prove more satisfactory to the meditative with whom must
rest the permanent features of our measure.

rest the permanent features of our message. By the change, nothing of Mrs. Soule's warm sympathies will be lost to the reade, for the Home Circle Department, that has proved of such value to the sincere, will be continued, with the Spirit Message Depart-ment maintained and the open circle re-established, after we are more clearly ad-

justed in our permanent quarters at 17 Fayette Street, Cambridge. Our Book Department will be main-tained and enlarged, and new editions of the more useful works issued.

the more useful works issued.

In the building, which will be devoted entirely to the spiritual work, we plan for experimental psychic work, results of which will be given in the "Banner" from time to time as we proceed.

A Lecture Room will be arranged in our new building, and classes established for sincere students who pledge themselves to

sincere students who pledge themselves to a steady co-operation with the spirit in-telligences, who are as anxious for unselfish work with mortals for the betterment of humanity as when they first offered the guiding hand in the days of Fannie Conant and Luther Colby. Probably the "Banner" has never been so

well situated to give proper conditions for the spirits' work as in the retirement of our

We will be able to serve our book patrons by mail more satisfactorily than ever, and will cordially welcome any who prefer to make personal examination of

our stock.
With the greater liberty of the less With the greater liberty of the less demanding monthly publication, we shall hope to keep before our readers a careful outlook on the field at large, and trust that to be a regular reader of the "Banner" will prove to be thoroughly informed on the facts of Spiritualism and authentic experiments in the psychic realms.

We are outlining in this our ambitions, our hopes and our purposes.

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If so, furnish us with prompt remittances for your present dues for services rendered and pledge us your future co-operation by adding a year's subscription at least. The price will remain the same. \$2.00 per ansum, postpaid, with foreign postage added.

May the angels bless you.

The Banner of Light will present in its first number as a magazine ope of the strongest addresses on Spiritualism that it has been our fortune to read in many a day.

It was given as an annual address at the opening of the Twenty-fourth Annual Session of Temple Heights Spiritualists' Campmeeting at Northfort, Me., on Aug. 11, 1906, by the president, Mark A. Barwise.

Mr. Barwise has in this address set the mark for Spiritualists in their contest for the maintenance of Spiritualism's evidence of continued life.

We have many strong things waiting for the new forms, among which is an address by W. J. Colville, given recently in Aus-

Our "Congregationalist (Trinitarian)" in issue of August II, has drawn out a suggestive paper from our friend, Mr. William Stansfield (lately arrived from England), one expression from which we quote:

"Definition has proved too much for the advanced theologian so now he asks to be freed from a full expression of his 'beliefs.'"

This article will appear duly and will rove a contribution of merit as a review of the present position of the "orthodox" theologian.

Secretaries and newsdealers requiring extra copies of the "Banner" n their orders at once.

The slight delay in publishing the pres ent issue was unavoidable in our attempt to gather reports and matter for the last weekly "Banner."

If you are not able to come to our Arcadia and wish to communicate with us without delay, for connection with the Banner of Light Publishing Department call "Cambridge 2242-t"; for connection with the Editorial Department, call "Cambridge 2242-2." If you wish to write us, address, Boston, Cambridge, Station A." If you wish to see our garden or our squirrels, or if you would pay your bill, in person, take a Broadway car to Fayette Street, Cambridge. We are at No. 17.

Too Orthodox.

One of our friends in a recent burst of critical fury at this paper and its general tone said explosively that it was "too orthodox."

Being orthodox means being in perfect accord with the tenets of the doctrines one attempts to advocate.

This criticism would therefore seem rather a compliment to us than otherwise; for while we are trying to conduct a newspaper devoted to the doctrines of pure Spiritualism, we should feel gratified that we are orthodox in our attempt.

But the tone of the remark and the un printable expletive which accompanied it, would seem to indicate that the word orthodox was not used in its proper sense as above set forth, but that its user had in mind something else.

To guess what our critical reader meant is an ungracious task, we may do him ar injustice by our guessing. Not to reply to him but to take his suggestion as a theme, we will suppose that he felt that this paper was not sufficiently radical in its treatment of those forms of belief which have been and still are held by the Christian Church, so-called.

There are some good people who find comfort in denying the existence of the power which is by universal consent called God.

There are also many good-people who deny the so-called divinity of Jesus, some even who think they have convinced themselves that his very existence is a mediaeval myth.

Now we have no quarrel with these people nor should they have with us. In these particulars we have our own notions as they have there. These notions of ours we feel it is our duty to try to set forth in these columns from time to time. We be-lieve they are consistent with the truths of Spiritualism and if they are not they ought to be. Therefore we write them to Spiritualists in this Spiritualistic paper.

But we don't claim infallibility nor do we wish to silence others provided they are honest in their opinions and reverential in their expressions. We do not believe our truth is advanced by scurrillity nor by de liberately offending in our tone those who hold other opinions. We try to advance our ideas as gentlemen should who are addressing an audience of gentlemen.

If anyong expects different manners from us in conducting this newspaper it is time the scales were removed from their eyes. We are trying to give a newspaper to the Spiritualistic community that no Spiritualist need to blush for when he shows it to his friends.

If this is being "too orthodox," then "too orthodox" we shall be.

smoothness, but its detached fragments are each irregular and Jagged."

Congo Abuses Unabated.

"The Congo News Letter," the organ of the "Congo Reform Association," in the August number gives the cituation in the Congo State at present. We felt there was too much confidence placed in the "Re-forms" scheduled by King Leopold, and we reprint herewith the telling recent evidence on the subject as printed by the News Letter under the heading we use above:

The demand for Congo Reform has been strongly voiced since 1896. The damning Report of the Commission of Enquiry has been in King Leopold's hands since March, 1905, and has been available to the world since November, 1905. It would be reasonable, therefore, to expect to find by this time some actual improvement of conditions in the Congo. But all the latest testimony disappoints such expectations.

On January 11, fifty-two Congo missionaries from the United States, Canada, Great Britain, Sweden, Germany, Norway and Denmark, and representing all of the Protestant missions in the Congo Free State, signed, while in Conference, at Kinchassa, an Appeal to. Civilization, in which they said:

"We had hoped when we last met two e "We had hoped when we last met two years ago that some amelioration of the un-happy condition of things existing would be effected, but we profoundly regret to state that in many parts of the land this condi-tion is still unaltered...."
"We are convinced that the atrocities

which have been abundantly proved, and which still continue to be perpetrated, no less than the general oppression resulting from this so-called taxation, are the natural outcome of the system adopted, of the rad-ical alteration of which we see no sign."

That there has been no improvement of conditions since this Appeal was issued is early May Rev. G. L. Raikes, a

In early May Rev. G. L. Raikes, a Canadian missionary just returned from the Congo, testified to the atrocity of the conditions prevailing there. As quoted in the Boston Advertiser May 14, he said: "If I were to tell of half the fiendish sights I have witnessed there no one would believe me... the tortures of the Inquisition sound like child play in comparison..."
"Whenever one of the villages fails to ship its allotted quantity of rubber, a raid is or-

its allotted quantity of rubber, a raid is or-dered by King Leopold's chief rubber col-lector, and then the atrocities begin. Every able-bodied man caught is taken prisoner and made to serve in the army, or is sold as a slave; the women and children are used to

a stave; the women and candren are used to feed the army.

"Slaves can be bought at Luebo at \$10 % head, and at this price one can purchase a whole army. After the inhabitants have been disposed of the town is burned, the been disposed of the town is burned, the hands of those killed being taken back to the chief rubber collector at Luebo to show that the work has been properly done.

"I expostulated to some of the Belgian officials in the Congo, but they informed me they were obliged to obey the instructions

they were obliged to obey the instructions they receive from Europe, and are power-less to do otherwise, or they themselves would share the same fate."

In the latter part of May, Rev. H. M. Whiteside, an English missionary, just returned from the upper Congo territory, gave his testimony to the world. As quoted in the New York Post of May 26, he said: "While I was holding a service in the "While I was holding a service in the

"While I was holding a service in the town (Ijunja), at which some of the armed sentries were present, some of the people called out 'Save us from rubber,' and at the conclusion, when the sentries had gone, they pleaded with us not to leave them. They also begged us to go into the forest with them and there they would show us proof of the brutalities to which they were subjected by disinterring the bodies of their people who had been murdered by the sen-

"Two days afterwards on our return we found that the whole place, which supported a population of about 1,500 souls, had been burned to the ground. All the natives had feed."

fled.
"Seventy miles further in the interior we found dicame to Likonji, which place we found di-vided into sections under the control of twenty armed sentries. The head sentry tood us—what the people themselves had already stated—that the male population had been driven into the forest to collect rubber, and that they were compelled to work on rubber collection for twenty-four continuous days. At the end of that period they were permitted four days' rest, and then were dispatched for another twenty-four days. I have never seen such misery as was evi-denced by the whole appearance of this

D. D., an American Presbyterian missionary who has just returned from the Congo territory—be has been in French and Ger-

territory—he has been in French and German Congo for forty-five years, and has recently visited the Congo Free State—is reported as saying:

"When people of civilized countries appreciate the horrible crimes at present practised in the Congo Free State, public opinion may make itself sufficiently felt to force King Leopold to stop the evils. King Leopold employs fifteen thousand native soldiers to collect rubber from the inhabitants. If they do not bring in the required amount their hands-or ears or breasts are torn or cut off and sometimes they are killed and eaten.

"Most of the victims of the whips I

"Most of the victims of the brought were women, "King Leopold's soldiers go through the villages and order so much rubber to be delivered. If the quantities demanded are not forthcoming the soldiers seize the wives and daughters of the villagers and torture them with these five-foot lashes. "Certain sections of the Congo State have been depopulated fully seventy-five per cent, in the last twenty years. In site of Leo-

been depopulated fully seventy-five per cent. in the last twenty years. In site of Leopold's efforts to renew the population at the expense of other sections, the black race in interior Congo will have disappeared practically in twenty years if civilization, and particularly the Belgian Government, does

t stop the barbarities for which white

not stop the barbarities for which white men are directly responsible."

This testimony can be reinforced by quotations from letters to the Congo Reform Association. On May 2, Rev. John Howell, an English missionary, wrote from the Congo to a member of the Congo Reform Association, "I have spent seventeen years on the Congo, saw the start of this iniquitous system inaugurated and carried out to the present day and moment, by the Congo Independent State. May I ask you to nail this fact as the flag to the mast: there is absolutely no hope for this country until its government ceases to trade, either directly through these concessionaire companies. This tax (Congo bread tax) is wearing the life out of the people for miles around here; to supply this exhausts all their products, nearly if not all their time and strength, and from what one hears this is the case with the country all over."

And on June 18, Rev. H. M. Whiteside, already quoted, wrote from Belfast, Ireland, to a member of the Congo Reform Asso-

already quoted, wrote from Belfast, Ireland, to a member of the Congo Reform Association: "I have spent almost nine years on the upper Congo in connection with the Congo Balolo Mission and have returned Congo Balolo Mission and have returned home a few weeks ago for rest and change.

. Immediately before leaving for home, along with Mr. Stannard . . . I made a surprise trip right into the heart of the Abir concession. We found that a terrible state of affairs prevails. Armed sentries are quartered wholesale on the defenceless natives, plundering and murdering without mercy."

The moment our actions are governed by the effect on another our free will is gone and we become hypnotic subjects. Right is right and whether our nearest and dearest are brought to despair by our persistently and consistently following the dictates of our soul should have no effect on our action. We cannot be indifferent to their sorrow but we may let our light shine so brightly that it will illuminate their gloom.

Life is not a struggle but an aspiration Seeds send their roots downward not in a desperate struggle to get the light, but to be firmly rooted and then to push up through the mould and darkness and blossom forth in the light. The aspiration to unfold brings blossoms of beauty and perfeetness.

A Friendly Criticism.

(Contined from page-1.)

object because of our love for humanity, and let us go farther than this: In return for our services let us not hesitate to ask a like favor of those who have accepted or solicited our aid in rendering successful those projects in which they have been specially interested, and, as I before said, let our entertainments be of such a high order that those not affiliated with us will feel honored to be selected to take part in them. If there is among us a man or woman eminent in his or her profession, art, branch of study or field of research, and who is therefore able to impart valuable information, let him or her devote an evening or so to the service of the society by an instructive talk or lecture, open to the general public that thus the current expenses may be in part defrayed and that our prestige in the community may likewise be enhanced by proclaiming in effect that our learned friend is one of us-that with all his or her ability and scholarly attainments he or she has not failed to find in our religion that truth which satisfies the carvings of the spiritual

To me there is nothing in the avowed ourpose of thus striving to please that savors of a servile or mercenary character any nore than there is in the endeavor to make one's self agreeable to one's companions wherever one may happen to be, which is in reality but putting into execution the precepts of the golden rule that we talk so much about but that, apparently, we think is only to be practised at infrequent intervals on the great occasions of life. It is the cherry greeting, the glance of quick appreciation, the timely encouragement, the gentle, considerate manner among strangers, the reassuring word to the timid in the, struggling throng, the friendly observation to the weary sister standing by our side in the crowded car even though we may not be able to proffer her a seat, the deference shown by the young to the aged, the fraternal, kindly spirit exhibited even in the bustle and confusion of the city street that make life just a bit brighter, and cause the wheels of the vast machinery of this work -day world to run a trifle more smoothly, enabling all to do their work a little better and more easily for that day at least and to perform their duty a little more ch fully. These little things so frequently make up the sum of human happiness that we are almost criminal in our conduct when we neglect their observance or remain in different to their importance. They are indeed trifles light as air, but in the words of Michael Angelo, the great artist and sculptor, "triffes make up perfection, and perfection is no trifle."

Therefore, by evidencing in the daily affairs of life that we are actuated by a spirit of good will towards all and a dealre to attain to the highest degree of spirituality possible in this sphere

in all he beauty, grandent and nonnessity walking as though we really believe what we jeach and preach of angel guardwhat we jeach and preach of angel gui inship and guidance, we render it att tive to all with whom we come in com If our conduct in daily life is regulated our religion, if our kindness and upriness, our fidelity in every relation of life, our stanchness in the hour of trial, our resignation and courage in every afflictio hope and faith supported by knowledge when we enter the dark shadow of the Valley of Death, are the result of our acceptance of the teachings of Spiritualism, then surely the world must acknowledge that it is something that is not only good to live by but to die by, and hence is something that it behooves all to not alone respect but to study well, and earnestly, and prayerfully. So the duty that devolves upon us as

Spiritualists is no light one, or one that can

be disregarded with impunity. It is a duty that in its performance appeals to the very best within us, and is one that we should not allow ourselves for one moment to forget or minimize. By every act of our life we are stating virtually to the outside world what Spiritualism means to us. By our attitude upon every question that concerns the public, however trivial or important, we proclaim in effect, "Thus I am led to do by my acceptance of the teachings of Spiritualism." What we say of Spiritualism is of little moment; it is what we do as Spiritualists that is taken account of by the com-munity in which we live, and by our deeds they judge our religion. A realization of this fact engenders a sense of responsibility that is good for us as men and women, and its recognition on our part is good for Spiritualism. It puts us upon our honor, as it were, and makes us as individuals less neglectful of our duty than we might be tempted to be upon occasion if we knew we were only harming ourselves by that neglect. In the proportion that we realize and appreciate the value of Spiritualism and its mission to humanity, will be its preciousness to us, and our jealousy of its fair fame will lead us to exercise the utmost care in the conduct of our life that some act of ours, thoughtless or ill-advised, may not east opprobrium upon its good name. Let us, then, recognize the divinity of

this great white Truth that has come to the world with its "tidings of great joy, that shall be to all people" by our reverential attitude as we assemble in our halls and temples to meet the white-robed ones who come with lofty and inspired utterances to teach us of the better way. While not absolutely essential to a spiritual, attitude, all are more or less influenced by outward tokens, even the spirits themselves, as Spiritualists are so frequently reminded in their intercourse with the dear ascended ones, who seldom fail to express a keen sense of delight at our preparations for their reception, particularly when they consist of floral tributes, whose beauty and fragrance are often as great aids in serving to tranquillize the spiritual atmosphere as is the influence of the music, to which we are all even more susceptible. Let us deck with beautiful flowers the platforms from which, through their honored media, they speak to is, and greet with sweetest strains of music, gladsome song and harmony-inspiring hymn those who so faithfully minister to our spiritual needs. Nothing that we can afford can be too bright, too beautiful or too elegant by which to manifest the gladness of our hearts and our gratitude to these dear workers, not that they need these external evidences of appreciation, for spirit speaks to spirit with perfect understanding, and they read the emotions by which our hearts are stirred with greater clearness than we can clothe our sentiments in' words; but these outward tokens, secured at some sacrifice of time, effort and means, have their best effect upon ourselves, and indirectly upon the outside world which it is the desire of every true Spiritualist who has the welfare of humanity at heart to impress with a sense of the sacredness of Spiritualism to those of its followers who have gained a clear understanding of its true character, its worth and its divinely beneficent mission to mankind.

A few Shan sayings:

Pleasant words easily persuade.
Deal gently with the dull.
Few are the friends of a thief.
No one is pleased with the shiftless.
Though one have rice he need feed

sluggard. 6. Loving thy servant, love him when he eats and sleeps.
7. Instruct not in the law him who will

8. Make not a plow rope out of a silk

o. In rum-chatties cook no condiments.

10. Running through a field, look well to thy feet.

11. Grind no sandal-wood for anointing

buffaloes.

12. Having money, buy not a bull with-

out horns.

13. Smell not of the flower you would give to your God.

14. A good repute may be lost through much talking.

15. With great anger religious duties are not established.—Around the World.

Camp Hotes.

on the grounds sereater in the early spring and fall. Next week will come election of officers.

See that the serving the mediums who hast sembled here from Boston gave a benefit seance in the Temple. Eight or nine mediums tools part and it was one of the best meetings of the session. Each one did excellent work and the thanks of the association is extended to them. During the engagement of Miss Victoria C. Moore, a most talented elocutionist, arrangements, have been made for a recital to be given in the Temple with the Becthoven Quartet to assist.

Clapp's Boarding House, the Lake Pleasant Hotel and the ottagers who let rooms are all doing a thriving business. During next week band concerts will be given twice a day under the direction of Charles M. Bicklord. Camp closes Monday, August 27th.

Parkland, Pa.

Sunday, Aug. 5. George W. Kates and wife again lectured to an appreciative audience. Mrs. Kates also gave messages in her usual sympathetic and convincing manner. H. C. Dorn of Newark N. J., was present and gave spirit messages in the

Aug. 12, Thomas Bertwistle, of nia, lectured on the "Relation of to Spiritualism," followed by Philadelphia, le Socialism to home mediums

Socialism to Spiritualism." followed by home mediums.

Every Tuesday evening during August Tabor G. Thompson, who is well qualified to lecture on the spiritual rostrum, will lecture. Mrs. Augusta C. Volk will follow him with messages.

The lawn party, Aug. 6, for the benefit of the Camp, duder the magnetic of Mrs. Claudine B. Keth, aby assisted by several others, was confeded to be a grand success. The grounds were profusely decorated and an immense, flag, belonging to "Uncle Wallace," gaily waved its colors. A lgoodly sum of money war ealized for the Camp society. A vote of thanks was exterpled to all who so generously success. Many expenses of the control of the control

Onset. Mass.

Monday the Conference was largely attended. Among the speakers were Prof. Phleggin, Mrs. Meyers, Mr. Scarlett, Mrs. Curtis and Mrs. Isherwood. Miss Alice Holbrook, who fills the unfinished engagement of Mr. Markham, sang beautiful. The control of the control of

present in the Auditorium. The Lycenum marched from the Arcade with the bunners and made a pretty picture. During the sitemoon many apsakers and mediums took part in the exercises.

Sunday, Aug. 12, the weather was delight-ful, all that could be desired. The band concerts and lectures were largely attended. At 10,30 the meeting was opened and Miss Holbrook sang is beautiful selection. Mrs. Longiy was the lecturer and the took for Longiy was the lecturer and the took for and gave a fine lecture. It the afternoon the platform was occupied by Rev. Cora and gave a fine lecture, the selection of the Loring, who gave many communications. In the evening Mrs. Loring held a large seance in the Arcade.

Next Sunday, Aug. 19, the speakers will be Mrs. Marietta L. Mason and Rev. Wilson Fritch. Mrs. Alice M. Whall will be the medium. Tredsy night the Brethover Quairet will give its second and last concert in the Temple. Much interest is manifested, as the excellence of the former one guarantees as hig audience whenever the quartet sing.

Mrs. S. C. Cunningham's work last Sonday was very satisfactory. All are awaiting with impatience the arrival of Mrs. May S. Serve as speaker and prychurdy, and will will be served as speaker and prychurdy and will will be served as speaker and prychurdy and will will be served as pseaker and prychurdy and will will be served as pseaker and prychurdy and the season fast to had prepared a splendid program, and the dosen cougles of little tots, all quaint costumes, were very graceful and picturesque. The dancing season will continue till Labor Day, and the Masquerade next Tuesday will be the chief event.

The conferences this season have been unusually well attended and interesting. The dament of good mediums and speakers who always are ready to help-out, have made the conferences as Mecca to lovery as well and the conferences as Mecca to lovery as well and will be conferences as Mecca to lovery as well and will be conferences as Mecca to lovery as well and will be season. His class lectures every morning create much interest. The well known materializing medium, Mary Eddy Huntson, is here for the season. The second edition of the "president Churchill -is particularly active in the conferences and Mrs. Water house's interest in all departments seems perfect and the conference and Mrs. Water house's interest in all departments seems perfected and will be seen to the grounds hereafter in the carry spring and fall. Next week

Haslett Park Camp, Mich.

Haslett Park Camp, Mich.

The Camp opened Sunday, July 20, with Jurs. Helen Stuart-Richings as the speaker. Her morning talk was descriptive of her work and travels. Her attention letter upon Spiritualism was followed with psychometric readings of a very pleasing and satisfactory nature. Tuesday and Wednesday afternoons were supplied by Emma Gibbs. Thursday the Cause, E. W. Sprague and wife, arrived. They came filled to the brim with good things, which they have been dispensing to the people. Mr. Sprague in his own inimitable way portraying the length and breadth of the spiritual philosophy, while his good wife followed him with the meanible way portraying the length and breadth of the spiritual philosophy, while his good wife followed him with the meanifold ones have crossed that mystic stream. Mr. Sprague's philosophy is a broad one, and Mrs. Sprague drives the truth home with her beaufull work.

Mrs. R. S. Lillie will be present from Aug. 11th to the 18th and all are looking forward to a mental and spiritual feast Inhursday the Camp was favored with a call from Geo. A. Letterd. the "drummer medium." He scatters the truths of Spiritualism with a generous hand, and is a worthy example for some of the mioneyed people.

stualism with a generous hand, and is a worthy example for some of the moneyed people.

Following Mrs. Lillie is Marian Carpenter, Harry J. Moore and Eugend V. Debs. It will be seen that there is much a for visitors at Haslett Park. The strength of the property of the p

A Niantic, Conn.

Aing 5.—Once more we had the pleasure of listening to the inspired interances of our lizize B. Harlow who year by year, we feel; s growing in her unfoldment of her spiritual gifts. Her afternoon discourse, "The Morning after Death," picturing the earth side of that heartrending earthquake of San Francisco and adigining-cities, comparing a series was 'mosf soul-satistying to her listeners. Evening conference the gave us some more food for thought. Life sometimes looks as though we were not of much account then, otherwise. It is like looking through a telescope, it makes a great, distinct of the series of the ser

old time friends, Mr. and Mrs. Hale of Providence, R. I., who gaves as at life-term of the control of the contr

leers to be Saturday, Aug. 18.—Mrs. N. H. Fogg.

Bledgetts' Landing, Sunspee Lake, N. H.
The meetings at this Camp opened Sunday, July 20, Mr. Wellman C. Whitney lectured both morning and afternoon and gave a most excellent seines at one o'clock. His lecture and seances through the week were highly instructive and helpful and his thoroughly good work made many friends to be compared to the state of the compared to the compared

Camp Progress, Salem, Mass. Sunday Aug. 12, the largest audience of the season was present, fully 2,000 people being in at tendance. At the morning meeting Mr and Mrs. Smith, Mr and Mrs. Brown, Prof and Mrs. Smith, Mr and Arts. Drown, Froi. Arthur, Walcot Brools and others were at their best: The two o'clock meeting opened with a song servigle. Remarks were made by Prof. Holden and Mrs. H. A. Baker in memory of Frank Tyler. Music was rendered by the quartet, followed by a short address by O. W. Hill. Messages were given by Mrs. Sears-Hill, and Prof. Mattook read successfully a number of sealed letters. control by Mrs. Sears-Hill, and Prof. Matsols read successfully a number of sealed letters. At the 4 o'clock meeting Mrs. Johnson and Mrs. Hall sang a duet, Prof. Arthur gaze a number of messages, Mrs. Morgan and Mrs. Page sang a duet and Miss Annie Foss read a poem. Mr. Boombover sang and Mrs. Mabel Reed Witham gave a breit address and messages.

A circle at the grove Thursday afternoon with Mrs. Annie Morgan of Boston as the medium. A memorial service was held at the grow Sunday Markichead. Mr. Martin and Mr. Tyler were for many years in the faith of Spiritualism.

Literary Notes.

The Truth Seeker Co. has just issued a most important work entitled, "Six Historic Americans, Paine, Jefferson, Washington, Franklin, Lincoln, Grant, the Fathers and Saviors of Our Republic, Freethinkers. By John E. Remsburg,"

Mr. Remsburg has collected complete evidence that all these men were infide is to Christianity and fully makes out his case. With the exception of Paine and Jefferson, the church claims all these men as Christians, particularly Abraham Lincoln. Mr. Remsburg has shown that the claim is false.

false.

The book is a large 12mo, 547 pages, handsomely printed and bound, with portraits of the Six Historic Americans named. Price, \$1.25. For sale by Banner of Light.

John Milton Scott, the soulful editor 'The Grail," describes the atmosphere of a meeting at a leading university, dedicatory of a new Hall of Physics, with this telling

touch:

The things said were undisputed things, though said, in such a solemn way. The dominant note-was that of our age, utilitarian, commercial. What I brought sway with me unimpaired was my appreciation of the great service of science. I can think about this and wonder and worship, but I must think about thin my own living way. It must the complete of the said of the said

I am to see that the world is the better for me, and to find my reward in the act.— Emerson.

Fi is a lovely morning, after a storm, at Mr. Pleasant Camp and stere is inspiration in the dripping, rule-washed trees, the Ireah smell of the air, the clatter of the blue-lays, and tapping of the woodpeckers already at breakfast, though it is but 430 and the human chatterers have not yet come forth from tent and cottage to break the charming tillness with which bits the charming tillness with which bits of least of the charming tillness with which bits of least of the charming tillness with which bits of least of the charming tillness with the solid least the solid least the charming tillness with the solid least the

an audience that from time to time manifested its appreciation by hearty's appliance. Mrs. Murtha followed with a message sertrody appliance. Today Rev. F. Emory Lyono of the Central Howard Association gives-two lectures, the first on "Prison Reform." the second on "The Ex-Prisoner." Mrs. Emma R. Abbott is the sweetfaced and efficient conductor of the Lycum The music, in the hands of the Zumbach Paul, gives the best satisfaction, demonstrating again the value of really good nusic in spiritual meetings. Mrs. Alice C. Barry. a young and earnest speaker and medium, is in permanent charge of the Clinton Spiritual Scietty and has been for two or three years. She was at one time connected with the swork in Philasher of the Clinton Spiritual Scietty and has been for two or three years. She was at one time connected with the swork in Philasher of the Clinton Spiritual Scietty and has been for two or three years. She was at one time connected with the swork in Philasher of the Clinton Spiritual Scietty and Mrs. Speaker and medium, is in permanent charge for two or three years. She was at one time connected with the swork in Philasher of the Clinton Spiritual Scietty and Mrs. Speaker and the lower people. Mrs. Barty is on the Mt. Pleasant Park program for a later date, as are Mr. and Mrs. Spragee, Mrs. Cooley, Mr. Grümshaw, Miss Hardow and Mrs. Luchtur, to each of whom I extend in spirit the hand of cling or Freedwick, N. Y. to make I hope, new friends, and then on to Parksland, P. a.—the Philadelphia camp—to screen do ones.

With carnest desires for the harmonious

ation of the workers everywhere an increasing harvest of true spir

The Brighton Psychic Society's service at the Waserley Home, Sunday, Aug. 10th will be on Frederick Tr. II. H. Hall, Mrs. H. E. Hall, solout. Mr. Annie R. Chanman of Brighton will give short address, followed by messages. Services 230 to 4 in the Home, to be followed by circles on the lawn.

Co-operation with spirits must leave them free, as we-demand freedom. No slave and master on either side; but good soldiery must give in the stevice ill.—nor mine nor thine, but the cause for which the flying flag is the standard. Less than this is furlough or other exemption.

We learn that a society of personal Spiritualists of the United States and Clanda will be proposed as an auxiliary to the N. S. A. for the purpose of creating and handling a fund to visit local societies to erect Temples and the propose of the purpose. This society to be legally incorporated, and under close restrictions. The plan seems to be a feasible one; and should it be adopted at the Chicago come of the composed of the propose of the composed of the co

Every familiarity with vice is not neces-



In the World Celestial

DR. T. A. BLAND.

her in the colorital spheres, and it with perfect recollection of what he a realm of the accelled deed. He to to his friend who gives it to the w This friend is Dr. T. A. Bland, the sciential and reformer. This Prime to the prime of the "He says! "Into consistent of the figure of the says o sciousness."
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is and Other Offeri This volume is dedicated: "To those whose thoughts longings reach into the Unseen Land of Souis, this he fut of Asphodels, mired with common flowers, is offen hoping to give rest and pleasure while waiting as the station on the fourmey infiber." 250 pages, air full; illustrations among which are likenesses of the author Calar Tuttle beautifully bound in blue, with silver

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THE HYMNAL:

ar Jome Circle.

CONSOLATION.

to P. Ra

en for the Banner of Li

Unseen sorms are all around us,
Unseen souls that rose above;
Could their hands but touch our spirits
How they'd thrill us with their love.

Love made pure by Death's refinin Winnowed from all earthly dross; Could we only feel their presence How much less would be our loss.

Just to know they're lingering near Shedding round their pitying love, Yearning to make our dull senses Know they're only just above.

Let us dream it, let us dream it, Let us take this tender light Shed upon us in sweet pity, Let us change this dreary night

Into day: and by affirming Make our dreams as real as they; Make our dreams as real as they; Cease this ever constant yearning, Know they're with us all the way.

A LINK IN OUR GOLDEN CHAIN.

NEVER MIND THE MULTITUDE TAKE CARE OF THE GARDEN.

In an enthusiastic moment when the balmy days of early springtime invited out-door employment and morning glories, scarlec-transfer and morning glories, hollippidds soon began to peep through the dark ground and with joy we watched the slender bit of green, the two leaves and then the feathery swelling that told of sturdy growth and promised success to our efforts.

Visions of beauty and bright-hued loveli-ness flitted before us and with a satisfied air we left the seeds to the rain and the sun and waited results.

Other duties pressed in upon us and the days rolled by.

and waited results.

Other duties pressed in upon us and the days rolled by.

The young garden was left pretty much to its own keeping, but from our windows in the pressed of the pressed

our steps and fill our hearts with consternation.

It just as true of the seeds of spiritual truths and everything else.

We have had a vague notion that it was sufficient to toss our beautiful truths out into the world and that they would take foot and grow and prove to be the world's redemption, but this is far from right. It is true they will grow, they have, but in such a tangled and riotous fastion that where there should be strong and structly plants with exquisite bloom and other, a fragile flower and a trumphant and impersome the structure of the struct

nme, but take care to them after they are sowed.

As Spiritualists, we are suffering because we do not take care of the seeds which the spirits plant and the sooner we begin to understand that we have some responsibilities and faithfully assume and discharge them the sooner we shall find flowers of beauty in our garden whose fragrance will be as sweet incense to the world.

Un and down the lead the resulting the seed of the sound to the sooner we have the sooner when the sooner we shall find the seed of the sooner when the sooner we have sooner we have the sooner we have so

world.

Up and down the land the mediums are carrying the blessed news of our glorious careletics.

carrying the biessed news of our guirous revelation.

The doors are opened wide and for a mere pittance the lame, the halt, the blind may enter in and learn the truth, but who takes time for spends energy to watch the unassinging and unfolding of the precious knowledge?

Care and encouragement, patience and learn and encouragement, patience and learn and the present and the second of the present and the present

The doors are opened wide and for a mere pittance the laune, the halt, the blind may enter in and learn the truth, but who takes time or spends energy to watch the present of the precious of the state of the precious and soon give as a corps of faithful disciples of Spiritualism who would take responsibilities for its proper presentation.

Not all of our energy may we dare to put into popular entertainment to attract the multitude that our bulls are properties of the multitude that our bulls are plant of the state of the multitude that our bulls and boastial feeding where choice flowers ought to grow, but never producing a bud of beauty nor a leaf of fragrance, the multitude may fill our halfs and swell our recepts for a few months, but in the end they leave as to do the tasks which grow tall and boastial feeding where choice flowers ought to grow, but never producing a bud of beauty nor a leaf of fragrance, the multitude may fill our halfs and swell our recepts for a few months, but in the end they leave as to do the tasks which they have made necessary and forget to even by whe hast indebterance of the produce a crowd which.

The popular encerasent has no paticular strength except to produce a crowd which.

ing business.

A heart that has left the pushing aside of its closed doors by the beautiful blossom of treith holds mightly power to produce and multiply the blessings of joy and peace and in a very cestasy of thanksgiring to lay its all on the altar where the fire of love is kept continually burning.

To lives and hearts then we turn our earnest endeavors and through the magic of Love's paintaking care find nimble fingers and open purses with which to carry forth the truth that has given us life.

M. M. S.

A Sky-blue Deggle.

Teddic Mason always had been an imaginative child. His small curly head used to mix up the many fairy stories he had been told, the wild adventures in which he longed to figure, and the unusual-things he saw and heard to such an allo or visit with stories of "lines that jumped out at him from behind a tree," or of a "golden bird he had seen at Aunt Louise's on the big laburnum bush in her garden,—a big, bright-gold bird with blue and yellow diaminds all over him," and the like fantastic talles.

ne nad seen at Aunt Louise's on the big laburnum' bush in her garden,—a big, bright-gold bird with blue and yellow diaminds all over him," and the life fantastic in the seen of the property of the property

Meriel" and grandmas haughed and mother's face cleared as she looked questioningly at her small son.
Teddie shook his curry pate. "No, grandma," he said, but the quaver had grown to a break and the big brown eyes he turned on mother and grandmother were briming over: "it was a very small really, trubulling the state of the state

"She is all-over black," said Wilbur: "and she's worth a to of money, too. Frank Josephson of the she's worth a to of money, too. Frank Josephson of the she's war with a more shable even than his own white poodle, you mean," said Uncle Tom with a joily hauft. "Sky-blue poodle, you mean," said Uncle Tom with a joily hauft. "Sky-blue poodle" cried mother, grandma and Teddie slil none breath. And Teddie went and stood right next to Uncle Tom.

Sty-blue poodlet" cried mother, grandma and Teddie all in one breath. And
Teddie went and stood right next to Uncle
Tom.

"Yes," aid Uncle. Tom. "Frank's
polity did sterr in life as a little move
white dog. But since the other day, when
she followed Frank to his father's dyeworks, she has bloosomed out in the most
beautiful light sky-blue. Whether, while
wandering among the dye-vats, she accidentally fell into one, or whether she was
intentionally dipped by a mischlevelul
Blanche is blue and will probably remainblue for a long while to come, perhaps for
life."

"Yes," added Wilbur, "and Frank likes
her that color, and Blanche hersell is real
proud of her blue coat. Frank says she's
the she was a she's blue dog in the she's
"I saw a blue dog right here on Webster
Avenue, Uncle Tom," said Teddie.
"Mother and Grandma do not like me to
say so, but I really did. You believe I did,
don't you, Uncle Tom?" And Teddie laid
a timidly-beseeching hand on Uncle Tom's
coat-sleeve.

"Yes," as sky-blue dog in Buffalo living
right next door to us, why should not you
have another sky-blue dog living here in
Brooklyn on Webster Avenue? Why not?
Then, Uncle Tom looked at his watch, and
there was much shaking of hands and many
of Wilde and Teddie, and then the visitors were gone and Teddie's home settled
again into its usual quiet.

On Wednesday morning

My dear small Nephew.—Wilbur and
Trached home safely. Nellie was overjoyed

Uncle Tom addressed and written to Teddie which said: Nephew,—Wilbur and I reached home slate). Nellie was overjoyed to see her young master again. Frankle Jones and his blue Blanchen are awayspending to the slate of the s

nately, Uncle Tom.

Mother read the letter aloud to Teddie and grandma; and, when she was through, she drew Teddie close to her with both her arms round him. And then grandma gave high one of her very own and very tender kisses and Teddie heard her say something which sounded like "I humbly beg your pardon, my dearlet"—Christian Register.

The Sunshine Army.

I belong to the Sunshine army, Campaigning against the Blues; And the Gloom-hordes we find we're treat

and the Gloom-nordes we have the ing
To many a gash and bruise.
With a volley of deadly Ha-has,
A broadside of merry Grins,
We are splitting folks' faces open
From puckered-up brows to chini

ught

There is never a case of Sorrow (Unless it was bred by Sin)
Can resist for a trice our onslaugh When once we have started in To destroy all the Public breastworther in the minions of Gloom have but There is always a full surrender Ere anyone's blood is spilt.

Ere anyones allocated is spill.

There is General Smille's division,
And Adjutant Grin's brigade;
There is Colond Te-he's glad legion
Of Giggles and Chuckles made;
There's the cavalry troop (called Horse laughs)
With Guffaw's zouaves and all—
Where's the pessimist flag but tumbles
At sound of our begie call?

My sound of our ouge cast.

Mon't you come and enlist? We need you!
Come—buckle our armor on;
There is too much of morning twilight—
Let's hasten the dazzling dawn;
For our banier is woven sunbeams,
Our colors bright gold and rose.
Mat—you're coming? That's right—now
forward!
And death to our long-faced loes!

Clear the way for the Sunshine army Campaigning against the Blues! Gloomy hordes that oppose are treat To many a slash and bruise. With a volley of hurting Ha-has, A bayonet charge of Grins, We are splitting follst faces open From puckered-up brows to chins.

Selected The Brain of the Neero

The Sprains of the Negre.

The Spreamber Century will present the first still authoritative and scientific discussion yet unblished of the difference between the white man's brain and the negro's. The paper is the work of Robert Bennett Bean, M. D., instructor in anatomy at the University of Michigan; and his scientific research into the fimitations of the agro's industrial development, based on the size of the structure of the brain, throw valuable light upon a subject of vital importance in our country today. Dr. Bean's text will be illustrated with a numerical structure of the structure of the structure of the brain throw valuable light upon a subject of vital importance in our country today. Dr. Bean's text will be illustrated with a numerical structure of the structure of

SPIRIT Message Department.

MRS. MINNIE M. SOULE.

INVOCATION.

INVOCATION.

Softly the influence of that other world falls about us as we wait for the spoken word from someone who eagerly seeks this opportunity. Tenderly the loving fingers clasp our own and interweaving that perfect life of spiritual freedom with the tangled threads of our imperfect existence the whole life becomes brighter and clearer and more definite. The mist of material things absorbs and overcomes us and only one breathing of the influence of peace and wisdom and truth can we see our way clear or read our duty aright. To some the great silence of separation is disastrous and so we make an effort to pick up these broken links and join them together by the golden bonds of love. Oh may these who come speak so clearly and definitely that there shall be no more doubt and no more sorrow. So shall we help to make God manifest in this under world. Amen.

MESSAGES.

Mrs. George Wilson, Omaha, Neb.

Mrs. theorge Wilson, Omaha, Neb.

Here is a spirit of a woman, I should think she was about fifty or fifty-five years old. She is quite stout and very whole-some looking and she says, "Will you kindly take my message. I am Mrs. George Wilson and I have come from Omaha, Neb., to send a message to my husband. He is slightly interested in this subject and would like to have something to the subject. He knows that if there were any possible way I would come and bring him a message from our little Georgie. Before I died we made some talk and investigation of these matters, but we were troubled over the meagreness of the evidence and I imagine that nothing but time will give a free and complete expression who have been over here long grow into a treedom and loffiness of expression that we who are just seeking to make our identity known have not attained. I have been at the home almost constantly for the last three weeks and I have been surprised at some of the things done there. At the same time it is only what we might have expression that we wish the week of the control of the last three weeks and I have been surprised at some of the things done there. At the same time it is only what we might have expression that we wish the control of the last three weeks and I have been surprised at some of the things done there. At the same time it is only what we might have expression that we wish that the same time it is only what we might have expected in the ological subjects and I haven't yet had time to make any discoveries or investigations about the things which interested in the ological subjects and I haven't yet had time to make any discoveries or investigations about the things which interested in the last them to speak of all my friends, but it isn't, so I speak of all my friends, but it isn't, so I speak of them collectively and set them to seek me and I will respond as well and as quickly as I can. Cite my love to my hupshand. Tell him there has never been a minute that he haan't grown dearer tome. I thank you.

Etta Fitch, Portland, Oregon.

Etta Fitch, Portland, Oregon.

There is a spirit of a woman who makes an effort to speak to me and she is so eager and so weak that I feel like helping her all I can. Her name is Etta Fitch. She is rather light complexioned, has blue eyes and brown hair and a very pale, sickly looking skin. She tells me that she lived in Portland, Oregon, and that her mother and father are still there, although it has been known and the state of t

There is a lady who comes here now with her arms full of flowers, all sorts of flowers that grow in a garden without much finas over them and she says, "Well here I am, flowers and all. My name is Elizabeth Fench' and I lived in Fall River, Mass. I lived a little way out and oh I had flowers in such abundant quantities that everybody in such abundant quantities that everybody.

husband is just as assxious for me to have all the flowers I want as he was when we were together in the body. We live together over here. I passed away five or ask years before he did, but when he came was a standard our life together just as naturally assented to the continents in our or asything that or passed take him away. We never had any children, but we have two children here who have no mothers in the spirit land and we are just doing for them as if they were our own. They are not children of anyone we knew, but just as sy our might pick up two-low the control of the particular who had no one to care for them particular who had no one to care for them particular who had no one to care for them particular who had no one to care for them particular who had no one to care for them particular who had no one to care for them particular who had no one to care for them particular happiness of our lives to see them respond to our love and care. I want to send a company that I realize his sentiment about the kinds we left, but I wouldn't have any feel-things we left, but I wouldn't have any feel-things we left, but I wouldn't have any feel-things we left, but I wouldn't come back up the old way. I suppose that the six growing better mow and wouldn't come back up the old way. I suppose that very many women to take their place. I am so giad to send an message to my mother; she was so muchattached to her old life that it seemed almost impossible for her to leave it behind and be content, but she is growing better mow and wouldn't come back up the old way. I suppose that very many women to take their place that the partition of the place and she per life who had the partition of the place and she per life and the spirit life are only different in the notion of stoves and furnace lought the notion of stoves and furnace lought the notion of some partition of the place and she per life

Will Chesley, Jamaica Plain, Mass.

to come at all and I thank you very much."

WIII Chestor, Jamaica Pisin, Mass.

There is a jolly man standing here now. I think is a jolly man standing here now. I think is a jolly man standing here now. I think is a bout thirty-eight or forty hard is block and he is very happy and jolly looking and he says, "I should think everybody would be happy if they get what they wanted and when they have been looking a long time to get it, they are pretty certain to he happy. Well my mane is WII Cheston to he happy. Well my mane is WII Cheston to he happy. Well my mane is WII Cheston to he happy. Well my mane is WII Cheston to he happy. Well my mane is WII Cheston to he happy. Well my mane is WII Cheston to he happy. Well my mane is WII Cheston to he happy. Well my mane is WII Cheston to he happy. Well my mane is WII Cheston that the happy had been to have the had no born and brought up in Jamaica Plain. Mass., and I was very much interested in the theatres and amusements and all that sort of thigg and spent all my life in that line of work. Of course, I didn't live to better the heat of the happy had been consensually and the heat of the heat of the happy had been consensually and had no more idea of dying than I had of shooting elephants down in Jordan. Marah's, and I don't know how it all happened, but about the first thing I became and unable to make any constant of the hamman had been people that and the hamman aura, the had been and the had was a great loud search the hamman aura, but they are no people, some been on deserted islands and on strange, mountains where men have never been for years and I could see as plainly as if there had been people there. I tell you this to let you know there is one spirit anyway who is not dependent on the homan aura, but they are not people, some been on deserted islands and on strange, mountains where men have never been for years and I could see a spirits so I am here trying to give a little, was a great loud and differ try to communicate, gave it up as a bad job. Sudding the

Childhood's Grief. Milly Ida Stinchfield ten for the Banner of Light.

Do not as me why I c'wy, Can't you see the reason why? Jes' look down the street an' see, There he goes with Fannie Lee!

'Til today he was my beau, But he ain't one bit, now, so He's as mean, as mean as dirt Myl I jes' can't bear a firt!

Onc't he as't to marry me, He was five an' I was three; Served him right when I said no: Fannie Lee must want a beau!

Onc' I had a drate, big pear, Tol' him he could have his share Pig! he took it all from me, Glad I ain't that Fannie Lee.

It is scarcely the duty of the "Banner" to noise Commercial Hand Books, but there has been called to our attention one which is so useful to all classes of people that we cannot refrain from expressing our commendation for it. Rapp's New Commercial Calculator contains more useful, labor-awing devices in all sorts of numerical work than any book we have seen. The contains more useful habor awaying devices in all sorts of numerical work than any book we have seen. Such as the contains the contain

Nano, by Charles Everett. 5 by 8 in. 120 pp. The World's Thought Publishing Co., Washington, D. C. Price \$1.00

Co., Washington, D. C. Price \$1.00

A man, married happily enough, but to a wife who he feels is not congenial, falls deeply in love with an unmarried girl and she returns his affection. He thinks he had found his soul's mate, as of the situation, she marries a wealthy man who has ideas of philanthropy which, until hes marriage seaches her otherwise, she thinks correspond with her swm. The hero kindly dies; but not "for keeps." His spirit "hovers" and in a moment of dire peril, when, with uplitted kniic, the husband of the heroine threatens her life, the dead lovers' spirit takes possession of the husband's organism and prevents the murder.

mer the dead of organism and prevents the murder.

But a new difficulty here arises. He cannot get away! The lover is imprisoned in the husband's body! For what then happens the book must be consulted. The attention of the reviewer is first called. The attention of the reviewer is first called. The attention of the reviewer is first called. The statemin of the reviewer is first called. The statemin of the statement of the state

lent.
One cannot help feeling the undeveloped strength of the book; for it is strong. It reminds one of a blacksmith,

—— a mighty man is he With strong and sinewy hands,"

win strong and snewy, hands, "trying to mend a watch! The 'smith, for all his strength, lacks the delicate touch, the finer treatment, which his task demands. The sermoning of almost strength of the description of the development of an automatic writer is astonishingly accurate in almost every detail. For this correct and carefully worked-out bit of realism, one feels like thanking the author. Nowhere else does as good a description of the process appear.

Mime Inness.

Organization.

We have received the following letter from Mr. H. D. Barrett, President of the National Spiritualists' Association:

"Mr. Porland, Ore, "huly to, 1906.

"Mr. Eugene Macdonald, New York City—My Dear Mr. Macdonald: At the recent annual convention of the National Spiritualists' Association an effort was made to bring about a federation of all the Liberial Religious and Freethought organizations in America.

We will be a second or the National Spiritualists' association and its issued for a convention of representatives from all such bodies? Would you assist in the work of making said convention a success?

"I believe the time as come for a union on the part of those who have common purposes and stand for principles that mean freedom of action for all mankfulling to the the did in bringing about the desired result?

"Thanking you in advance for your kind-

result?
"Thanking you in advance for your kind-I am cordially and fraternally yours, "H. D. Barrett, Pres. N. S. A."

"Thanking you in advance for your kindses, I am cordially and fraternally yours.

"H. D. Barrett, Pres. N. S. A."

In reply to this we would return as answer an emphatic Yessould we see how the matter is to be pradically done. By "liberal
religions" we take it that, Mr. Barrett means
such societies, as come under the head of
Spiritual. Ethicatically private societies of,
men like Mr. Hugh O. Pentecost, Mr. Mangasarian and Dr. Roberts. There is no uscounting in any Unitarian or Universalist
societies. By Prethought organizations
we presume is meant the American Secular
Union, societies like the Manhattan abetafion, the Los Angeles Liberal Ctub, the
Philadelphia League, and so on.
The question is, Have all these "common
purposes?" That they stand for principles
in the International Common
purposes? That they stand for principles
International the second
International Common
purposes? That they stand for principles
into the Los Angeles Liberal Ctub, the
Philadelphia League, and so on.
The question is, Have all these "common
purposes?" That they stand for principles
into the principles which mean freedom of action for
all mankind? Would not each delegate, or
see and form an organization solely on the
principles which mean freedom of action for
all mankind? Would not each delegate, or
see and form an organization solely on the
principles which mean freedom of action for
all mankind? Would not each delegate, or
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set of delegates have his own into advance? Would not each delegate, or
set of delegates have his own into
advance? Would not each delegate, or
set of delegates have his own into
advanced would be affirmed; the Ethicist
theirs; the Materialists theirs, the Monists
theirs

men a Aliase's would be the These he propounded to the Prethought Congresses at Rome and St. Louis. Professor Hacekel's monifer is of the Materialistic lind, and it may be doubtful whether our Spiritualistic friends would absorbe to the them. In other words, the question is, Can we have an unscetarian Freethought organization? We ought to have one to oppose the Christian unscetarian freethought organization of graft on the government; but can we? We have always mintained that the Secular Union is just that; and we always opposed to the control of the control of

In a Pinch, Use Allen's Foot-Ease.

In a Pinch, Use Allen's Foot-Ease.

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

Unconscious Cerebration.

One of the most remarkable instances of what, actuated by the milk of human kind-ness, we are prompted to call unconscious cerebration, has just been called to our at-

when we take to be the control of th

tions are used with credit to the original writer.

Mr. Hoffman's address contains extracts from at least, a dozen of Mr. Tefft's articles and a thorough examination and comparison may develop a greater number. Throughout there is that trend bught to the second of the

A Notre Dame Lady's Appeal.

A Notro Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testily—no change of climate being necessary. This state of the control of the

MASSACHUSETTS

dy as to Aug. s6; Dr. G

uller, Chairman.
Oniset Wigwam Co-Workers, On uly 15 to Sept. 15; Mrs. Mary C. West

president.

Lake Pleasant, July 29 to Aug. 27; Albert
P. Blim, secretary, Lake Pleasant.

Unity Camp, Sangus Centre, June 3 to
Sept. 20; Mrs. A. A. Averill, secretary, 42
Smith St., Lyan.

Camp Progress, Mowerland Park, Upper Swampscott, June 3 to September 30,

B. H. Blaney, Secretary, 150 Elm St., Marblehead, 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-

CONNECTICUT.

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

Sunapee Lake Camp, Blodgett's Landing July 20 to Aug. 26; Lorenzo Worthen, secretary, Hillsboro Bridge, N. H. NEW YORK

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

MICHIGAN.

MICHIGAN.

Haslett Park, Aug. 6 to Sept. 3; D. R.
Jesson, secretary, Williamston, Mich.
Island Lake, July 22 to Aug. 28; H. R. La
Grange, secretary, 185 E. Montcalm, St.,
Detroit, Mich.
Grand Ledge, July 21 to Aug. 21; J. W.
Ewing, secretary, Grand Liedge, Mich.
Forest Home, July 30 to Aug. 20; Mrs.
Ruth Eastman, secretary, P. O. Box 69,
Mancelona, Mich.
Vicksburg, July 30 to Aug. 20; Mrs. Jeannette Fraser, secretary, Vicksburg, Mich.

IOWA.

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

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

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

WASHINGTON

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

NEBRASKA.

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

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

OKLAHOMA

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

VERMONT.

Queen City Park, July 20 to September 3. Mrs. Effie I. Chapman, Cambridge, Vt. Secretary.

PENNSYLVANIA.

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

NEW JERSEY.

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

FLORIDA.

Lake Helen Camp, Feb. 5 to March 19 For programs and particulars address Mrs Mary MacGarvey, Lake Helen Camp, Fla

Mary MacGarvey, Lake Helen Camp, Fla.

We are asked why people do not have prevision of good as of cvil. The prevision of good as of cvil. The stronger in them than fait in All-Good they recognize only the foreshadowings of cvil. As they develop spiritually they can see the foreshining of good. This premonitory spiritual vibration, like all messages from the subjective, is formless. Mrs. Wiggs "happy feelin" is about as far as it goes, unless we begin to tincture it with our subjective intelligence, the faith that is strong within us, and apply it to enterprises which we have on hand. Then we say, "I know that I shall succeed with this or that because it makes me happy whenever I think of it."

This emotion is quite different from a strong desire to succeed, or a mad resolution to put through certil succeed with the or the proposition, left it in the hands of the All-Good (which is also the All-Gountid) assurance that what you deserve will come to you.

Premonitions of good—we live on them.

ful) assurance that what you deserve will come to you. Premonitions of good—we live on them. What else makes the spiritually healthy happier than the inorbid? It cannot be the mere enjoyment of the mow, though that has its big place, it is the vague yet satisfying knowledge of the shining procession which is on its user to assessed out of the hutter.—The Naulius (August).

People do not lack strength; they lack will.-Hugo.

vol.
Cannot help being upin
There is a delightful ean
lifted out of the pressie
life into a newer and maall, more spiritual concess
New Church Me

duties—New control memory.

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Bu J. M. Peebles, M. D., A. M.

vil spirits, and Their Indomessa Chinese Spiritis mainted Foureasters in Junea and Every, Description of the Property of the Property of the Control of the Property of the Control of the can and Eeron Demonism can in Jesus' Time, Obser-sity, Swedemberg and Ex-sertion as it is, etc. Thirty

If a Man Die, Shall So Live Age Learns Dollary to Fine Assessed a Man-Learns Dollary to Fine Assessed a Man-learns of the Company of the Com-tain Company of the Company of the Com-tain of the Company of the Company of the Com-tain of the Company of the Company of the Com-tain of the Company of the Company of the Com-tain of the Company of the Company of the Company of the Com-tain of the Company of the Compan

Secietary Helps

Topic for the Progressive Lyceum Sunday, Aug. 19, 190 Children." Gem of Thought:-

em of Thougas.

Be kind to the young.

They give promise of much good;

Be kind to the old,—

Well,—just because you should.

J. W. R.

For information concerning The Progressive Lyceum, authorized Lesson Paper for the National Spiritualist Association, address John W. Ring, Green Mountain Falls, Colorado.

Boston and Vicinity.

Boston and Vicinity.

First Spiritual Science Church, Mrs. M. Adeline Wilkinson, pastor. The conference at it o'clock was very interesting; subject, "Sympathy and Love," was well handled by Mr. Prevos. Remarks by Prof. Payrow, Mr. Farnham, Prof. Mappe, Mrs. Wilkinson and Mr. Kranskie. Afternoon, spirit messages by Mr. Emenion and by Prof. Mappe, Evening, a short talk by Mr. Hill, "America, the Ancient's Heaven." Remarks and tests by Mrs. Sent-Hill, Mrs. George, M. Graham and remarks by Prof. Clarke Smith and Mrs. Mack. Toom by Mrs. Curtis, Indian hold and Mrs. Commental Control of the Control of the

Anne Morgan Mr. Brown and Mrs. Annie Morgan Public Spiritual Circle, Mrf. Nellic Carlemond Circle Mrg. Temon Street. Friday, to 2,80 p. m. Those present who occupied the healing chairs were Mrs. Stockman, Dr. Clark, Dr. Johnson and Prof. Payrow and much praise is due the healers who so willingly give relief to the suffering ones. Mediums voicing messages were Mr. Litchman, Mr. Harwood, Mrs. Stansbury, Mrs. Randall, Mrs. Annie Mongan, Mrs. Gutterre, Jr. Mrs. Page. Mrs. Hygue and Mrs. Dr. Wildes Mrs. Grover Fave written communications to a great many. Concentration of the Annie Mongan.

Original poems by Mrs. Page. Mrs. Hayes and Mrs. Dr. Wildes. Mrs. Grover gave written communications to a great many. Concentration of thought for the absent sick. Banner of Light for sale. First Spiritual Chuech of Boston, Inc., Rev. Clara E. Strong, pastor, America Hall, 224 Washington Street, up two flights. John iii, 1-22, was the theme of the morning and all enjoyed the works of love and counsel by the president. Messages were given by Mrs. Morgan and Nessages were by Mr. Covan, after which all epipoyed Mr. Brwer's remarks. Messages by Mrs. Goven, after which all epipoyed Mrs. Herver's remarks. Messages by Mrs. Groges theme for the atternoon. Messages were given by Mrs. Chapman, Miss Strong and Mrs. Reed and were much enjoyed. 7,30 p. m. Matt. xiii. "Kingdom of Heaven" was George's theme. Messages by Mrs. Morgan After a solo by Mrs. Morgan Strong Mrs. Lewis and Mirs Strong.

Messages were then given by shis. Lews and Mis Strogessive Spritual Society (Inc.), 138 Pleasant Street, Miss Alice M. Whall, president. Sunday, Aug. B. and the president season circle open services of the season of the season

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

City of Light Assembly, Lify Date, A. 1.
Another delightful week has passed at alily Dale. No one cam come here and fail of the control of th

gram, the designatus management, but to the seer who understands, it is plain that the great and good things predicted for Lilly Dale during the past year are seemed, being infeliced from Everybody here is alive to the attring days through which we are passing. As a lealeddoscopic view the speakers have come and gone. Each has touched a beautiful side of humanity, each has brought out new thoughts from the same old truth.

Rev. E. A. Wiggin impresent of our philosophy while proving the truth of the phenomena through his remarkable ballot state.

Weedd. D. D., a sturdy

arles L. Herald, D. D., a sturdy cotch Presbyterian minister and a one me salor deligated everybody by his easy asant delivery and his most remarkable illor yarm. He was the drollest story like mugneside. The intense carrestness are people for our philosophy changing from smle to fessule characters, with the difference in manner, tone, presence, that was truly remarkable. From young to old, from grave to gay, through you or suffering she earried her audiences along, and they laughded and cried, suffered and enjoyed with her. As an everyday, dainty, graceful woman she endeared herself to all who met her and when she left everybody left that a great soul and a grand woman had been among us, leaving blessed memory behind.

the a great south and a grand woman had been among us, leaving blessed memory behind.

Rev. Thomas P. Byrnes portrayed man as "Nature's Masterpiece," delivering a wholetome lecture touching upon the chords which bind himanily together in one of the chords which bind himanily together in one of the chords which bind himanily together in one can be compared to the chords which bind himanily together in the chords which bind himanily together in one can be compared to find the chords which bind him and the chords which is lecture should be compared to find the chords which is lecture should be considerable of the chords which is lecture should be considerable of the chords which is lecture should be considerable of the chords which is lecture to find the chords which is lecture to the chords which is the chords which is lecture to the chords which is lecture

audience forgot for the time that they had ever had any trouble and just enjoyed the exquisite feast Miss Bennett had prepared for them.

On Monday "everybody" visited famous old Chautauqua.—the band, Ladies' Schuberts and fedical Board. Executive Staff, speakers and mediums, children's Lyccumpany that reached Jamestown in an hour, where they were received by Mayort Weeks and a number of the aldermen. The Schuberts sang, the band played, the people cheered and with the air full of music and the cars, full of people the start was made for Chautauqua.

A large unmber of year of the start was made for Chautauqua.

A large unmber of open some from, but when they found we were Spiritualists they knew exactly where we were going "on, the day of judgment."

Women sustain the place with their presence and support it with their money, still there are only men on the Board and the absence of artistic, womanly touches is felt, in every place.

We learned a most valuable lesson we will never forget; for we learned to appreciate dear Lily Dale as we had never done before. What, shouting and laughing there was when feet once more touched ground fand everybody fell in line and marched through the gates of the City of Lettone, when the lowing family with a warm supper and a warneer welcome awaring you? That is how Lily Dale seemed to use dear Lily Dale,—Bum,—Bum,—Laura Erize.

Lyceum Work at the National Spiritualists' Convention.

Friday, October 19th, is the date decided upon by the National Spiritualist Association for Lyceam work. The entire evening will be devoted to "An Ideal Lyceam Season," in which the professional will be produced to "An Ideal Lyceam Season," in which the professional will be a superintendent of Lycam work has charge of the program, but can do but little of it himself. The active co-operation of each and all is earnestly solicited. Please write at once with your suggestions and ideas of how this may be made a date loffing to be remembered because of the helpfulness derived. In the Javanton of the control of action and proceed with method to supply the growing demand for ethical and spiritual juvenile tuition. Improve this opportunity. You are hereby cordially invited to make your suggestions, so write at once to National Superunisedent Lyceam Work.

Green Mountain Falls, Colo.

Spiritualists' Pienic at Unity Camp.

There will be a Spiritualists' picnic at thi There will be a Spiritualist' picnic at this pleasant pleasure resort on Thursday, Aug. 2d. all day. All Spiritualists and their friends are cordially invited to spend the day with the Lynn Spiritualists' Association. There will be sports of various kinds and dancing in the new pavilion from 3 to 6 or later. Refreshments can be procured at the restaurant if you do not wish to bring lumch. Admittance free and all welcome. Sept. 11th, 70th and 13th the Association will hold a bear, of which notice will be given later.

Every noble life leaves the fibre of erwoven for ever in the works of the

John T. Lillie Ch Abby Louise Pettengill Mrs. Geo. L. Humphrey ... JULY LECTURES 2.80 P. M.

13. Mrs. A. J. Pettengill, Opening Add 14. J. Clegg Wright. 15. Dr. Geo. B. Warne, "Aspiration." 16. Conference.

18. Dr. Geo. B. Baun.
19. Dr. Geo. B. Warne, "Aspiration."
10. Conference.
10. Dr. Geo. B. Warne, "Telepathy."
10. Dr. Geo. B. Warne, "Telepathy."
10. Dr. Geo. B. Warne, "The Victors Vanquished."
10. Dr. Geo. B. Warne, "The Victors Vanquished."
10. Dr. St. Krebs, "Wooders of the World Within."
11. Dr. Warne and Carrie E. S. Twing, M. Spir, Assn. Day.
12. Mar. Spir, Assn. Day.
12. Mar. Spir, Assn. Day.
13. Conference.
14. Rev. Wilson Fritch, "Spiritualism Metaphysically."
15. Prol. S. P. Leiand, Ph. D., LL. D.,
"World Making."
16. Wilson Fritch, "Spiritualism Metaphysically."
17. J. Clegg Wright.
18. Wilson Fritch, "Spiritualism Metaphysically."
18. Wilson Fritch, "Spiritualism Metaphysically."
19. Conference.
19. Rev. Frederick A. Wiggin.
10. Rev. Frederick A. Wiggin.
11. Rev. Frederick A. Wiggin.
12. Rev. C. L. Herald, Ph. D., "Life on a

I. Rev. C. L. Herald, Ph. D., "Life on Man-o-War." J. Rev. C. L. Herald, Ph. D., "Life on a Mano-Owar."

2. Rev. Frederick & Wiggin.

2. Rev. Frederick & Wiggin.

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

4. Rev. Thos. P. Byrnes, "Nature's Mass-5. J. Clege Wright.

5. J. Clege Wright.

6. Conference.

7. Miss Susie C. Clark.

6. Miss Annette J. Pettengill.

6. Miss Susie C. Clark.

6. Miss Susie C. Clark.

10. Miss Annette J. Pettengill.

11. Miss Susie C. Brehm. "The Little Swiss Republic."

12. Miss Marie C. Brehm, "The Little Swiss Republic."

13. Miss Helen M. Gougar, "Municipal Conference."

14. Miss Helen M. Gougar, "Municipal Carlotter M. Gougar, "Municipal M. Marie C. Brehm, "Municipal M. Marie C. Brehm Theoremse Dave

Peace Day.

20. Conference.

21. Hón. Noah Webster Cooper, "Back to
Eden."

Ederly.

Eden."

2. Oscar A. Edgerly,

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

44. Uscar A. Edgerly,

25. Mrs. R. S. Lillie,

26. Oscar A. Edgerly,

27. Conference,

28. Mrs. R. S. Lillie,

20. Rev. Cora L. V. Richmond,

30. H. W. Richardson, Carrie Twing, Tillie

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

31. Rev. Cora L. V. Richmond, SEPTEMBER LECTURES 2.30 P. M.

Carrie E. S. Twing, Lyman C. Howen 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. Richmond.

SPECIAL EVENING ENTERTAINMENTS.

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

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

27. Prof. Wm. M. Lockwood, Spectacular Lecture on Radiant Matter and Atmosphere, Illustrated. 31, Aug. 3. Frances Carter, Shake-spearean Readings. 5. Ladies' Schubert Quartet, Con-

aug. S. Ladies' Schubert Quartet. Concert.

Aug. S. Ladies' Schubert Quartet.

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

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

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

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

Concert, and Miss Dennett, Accua-tions.

Aug. 28. The Lilies, Entertainment.

Among the Mediums engaged are: Mrs.

A. J. Fettengill, Oscar Edgerly, F. A.

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

Helyett and Mrs. Alexander Caird.

Forest Temple meetings daily at 9.30 at 1, 4 and 6.30 p. m. Mrs. D. Devereaux

m., 4 and 6.30 p. m. Mrs. D. Devereaux, Leader.
German meetings every Sunday, Tuesday and Friday at 4 p. m. in Library Hall.
Mrs. Eliza Stumpf, Leader.
Children's Lyceum daily, except: Saturday and Sunday, at 9,90 a. m. Demonstrativa and Sunday, at 9,90 a. m. Demonstrativa and the second sunday at 7 p. m. in Band Concerts daily at 9,30 a. m. 1,30 and 7 p. m.
Progressive Euchre every Monday evening in the Auditorium.
Dance every Wednesday and Saturday evening in a the Auditorium.
Sociable every Thursday evening in the Auditorium.

The Ladies' Schubert Quartet of Boston has been engaged from July 20 and the Northwestern Orchestra of Meadville, Pa, for the entire season.

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

Arrange to spend your vacation at Lily Arrange to spend your vacation at Lily Arrange to spend your vacation at Lily or the spend your vacation at Lily for the program of the property of the program of the programs of the program of

Side Lights on Wonder Wheel S

Daily Guidance for All, by Birth Sumbers. By Professor Henry

Birth Nos. 40- 1 2 3 4 5 6 7 8 9 10 11 12	for a husband and very had for his vise, vice versa. The table should be follower continually for greatest good, and not me and then. The ruling people of the world during it term of this table are those born under N. 5. In this term of ruling, Pleasurable intests will be displayed. The Spirit of it General world, during this period of day will be favorable to Birth Numbers, Yull be favorable to Birth Order and the world. The opposing sente hy correspondence. All of Prof. Henry's pullished works are for sale at Banner office.
July 18-8	

Chats on Wonder Wheel Science.

EVERYTHING IS SUGGESTION

Chais on Wonder Wheel Science.

In the relative conditions of all things in Nature there is an Excess, like unto what is known in chronology as the "Epaction," thing moving by the law of progression. If it were not for this peach, or excess, which is the work of the peace of the condition of all things in have not for this peach, or excess, which is the work of the peace of the condition of the centre, then the problem of perpetual population, the same as a wheel in the law of mechanics. If man could only of the law of the peace of the centre of gravitation, the same as a wheel in the law of mechanics. If man could only of the centre, then the problem of perpetual population of the centre, then the problem of perpetual population of the centre, then the problem of perpetual population of the centre, then the problem of perpetual population of the centre, then the problem of perpetual population of the centre, then the problem of perpetual population of the centre, then the problem of perpetual population of the centre, then the problem of perpetual population of the centre, then the problem of perpetual population of the centre, the problem of perpetual population of the problem of perpetual population of the centre, the problem of perpetual population of the centre, the problem of perpetual population of perpetual population of the centre, the problem of the p

heat, cold, sir, water, or, maybe but the bite of a mosquito, is ever and forever suggesting some action of what he calls "His Will." He may make a choice for or against that suggestion, but he has no significant that the suggestion, but he has not seen that the suggestion, but he has not seen the workings of the laws of 'Nature, feet of the suggestion, and one suggestion decreased the workings of the laws of 'Nature, whether they suggest fads, customs, or what not. Man may, again, choose to follows and the seen the workings of the laws of 'Nature, whether they suggest fads, customs, or what not. Man may, again, choose to follow the laws of the seen that the seen that the seen that the seen of the seen that the seen of the seen