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No. 24

LOVELY LAKE PLEASANT.

ENTRANCE TO LAKE PLEASANT.

The camp was started twenty-eight years ago by a small party of ploneer Spiritualists, headed by Dr. Gardner, Dr. Storer, J. B. Hatch, Sr., Dr. Joseph Beals and others, who had been holding meetings previously at Lake Waldron and Sliver Lake and finally arranged with the Fitchburg railroad company to hold an annual campmeeting at this charming place. None could have been found more suitable. A mirror like lake nestled among the mountains of Western Massachusetts, set in a frame of forest trees whose waving branches kiss the ripples of its surface with every breeze and all fashioned by Nature's choicest handlwork.

The nights were and are always cool, no

Dr. E. A. Smith and James Wilson purchased the grounds of Lake Pleasant from the Flichburg R. R., and controlled them until 1895, when they were sold to the campmeeting association, which owns them today. The work done for the Cause is almost inestimable. Thousands have visited Lake Pleasant from curiosity and have come back for love of the place and a desire to hear more of Spiritualism. The way has not always been smooth but much hard work was done by the pioneers, much hard work is encountered by their successors.

An immense change has taken place in the appearance as well. From a dozen tents among the trees with three or four stoves

prejudices or customs or fashlons of the gen-eration he lives in. Such a man, however, is generally referred to as a man of no char-

generally referred to as a man of no character.

Thus in common speech, we have fallen into the habit of reversing the truth. That man who is usually rated as a man of good character, will turn out to be, on close inspection, a man of no character. That is to say he places the opinions of others above the privilege of leading a sineere life. If he holds views differing from the prevailing views, he secretes them and adroitly adjusts himself to other people's mode of thinking.

Jesus in pronouncing wees upon certain classes of human society, as he found them, said, "Wee unto ye when all men shall speak well of you." That is to say, when any man lives such a life as to cause no man to speak ill of him, is at man upon whom Jesus pronounced a wee. It must not be understood that Jesus had the power or disposition to bring a curse or a blight upon any man's life or career; this is not the idea. Jesus was able to see that certain carees of life would bring wee and certain carees of life would bring peace and joy. In Jeoking out upon the world he saw those classes whose lives inevitably lead to wee. They had ignorantly or will-fully chosen a life which had no other result than woe. He was commenting upon and enumerating the classes who were resping for themselves wee. He said, "Wee unto ye hypocrites; wee unto ye that are full now; wee unto ye that for pretense make long prayers," and so on and so on.

But there was one class upon whom Jesus predicted wee that is not often mentioned in

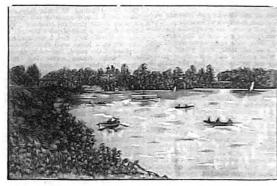
But there was one class upon whom Jesus predicted woe that is not often mentioned in song or sermon. I refer to that man who is able to get through this world in such a way as to cause no man to speak ill of him. Upon this class of men Jesus was pronouncing woe. Woe unto ye when all men shall speak well of you. What sort of a man must it be who entirely avoids giving offense to some one. What sort of a man is it that can stand by and witness truelty, dishonesty, tyranny, petty aristocracy pretense, hypocracy and all sorts of demoralizing practices. What sort of a man would it be that could stand by and witness all these things and not sometimes raise his voice in offensive criticism upon those who do these things?

If there be such a man who never raises

sometimes raise his voice in offensive criticism upon those who do these things?

If there be such a man who never raises his voice in defense of outraged and down-trodden humanity, if there be such a man, who can hobnob and fraternize with the rich and arrogant, who trample upon the poor-and outraged, the defenseless, and yet keep his mouth closed so tight (hat no man speaks ill of him, we unto such a man. Such a man has sold his honor, barbeed away his soul, has exchanged his character for the sordid elements of physical life, we unto him. No man who has a particle of character can avoid doing those things which cause other men to speak ill of him. Every man must take his choice. He must either brave the obloquy of ill-natured remarks on the part of other men, or he must part with his character. Character is what distinguishes man from the brutes. Brutes copy each other, and are governed entirely by instinct. They are not able to step aside from the modes which

But after having given them respectful consideration, a man still finds himself not consenting to them, or finds himself led to a career which antagonizes them, such a man must either yield up his character, or else brave the spite and slander of his generation. In fact, no man, however obscure or commonplace be may be, can always avoid being spoken ill of except by sacrificing his character. Never to give offense to those who daily practice injustice, never to be spoken ill of by those arrogant Pharisees who bind burdens upon the poor, always to elicit praise from the mean and stingy who have more than enough, while others starve; a man who can do these things is a man who has no character, a man who has no back-bone, is a man who has no moral stamina. The man who has no opinious or principles which are dearer to him than wealth or fame, is a man who has no character.



VIEW OF LAKE PLEASANT.

Character is but another name for backbone, for individuality. And yet it is exactly the opposite of this in which the word character is used by most people. The backboneless creature who like a wad of putty can adjust himself agreeably to every one, who smiles and fawns and cringes and praises and flatters, who never gives offense to anyone, who is always on all sides of every question, who says yes when he is expected to say yes, who says no when it is popular to say no, who laughs when others laugh and pretends to weep when others weep, who throws up his hat and shouts when other men do so, who agrees with everyone and disagrees with no one, that all-round good fellow, that man against whom no one ever says am ill word; that is the fellow-were have been in the habit of saying is a man of good character.

But once let a man for principle's sake have a domestic infelicity, once let him for the sake of righteousness find himself in prison, once let a man come out on the side of the minority, because he seen that the minority is right, and immediately the crygoes up that he is a man of no character.

This is all very wrong, very false, but shows that Jesus was right when he said. "Woe unto ye when all men shall speak well of you." Such a man is like the salt that has side of a hure and almost perpendicular mountain. Turn which way I might, I could be a three problems.

mosquitoes and plenty of sparkling spring water and invigerating mountain air. For several years the New England Spiritualists' Campmeeting Association, the largest and oldest in New England, held its meetings annually, presenting the spiritual philosophy by the ablest thinkers and demonstrating the phenomena with such instruments as Charles Foster, Henry Slade, Joseph Stiles, J. Frank Baxter, John Slater and hosts of others. Although located in a situation where the people were most conservative in their religious views the seed sown, took root, sprouted and flourished and Spiritualism found active adherents in Greenfield, the Deerfields, Sunderland, Orange, Athol, Northampton and intowns all along the Fitchburg and Central Vermont railroads, even in the stronghold of the Methodists, the town of Northfield, thirteen miles away. In 1896 a syndicate of men, among whom were the president of the association of today, Judge Abram H. Dalley, Fred Haslam, A Sermon on Character.

Oas of Whom All Men Speak Well is a Man of No Character.

BY C. S. CARR, M. D. (DR TALKWELL) COLUMBUS, OHIO.

Mr. A. is a man of character. Mrs. B. is a woman of character. We hear such statements frequently. What is meant by character? To have a good character is it simply to be a person who follows the example of others? For instance, to live in a country where poligamy is practiced would it be evidence of good character to practice poligamy? If one were living in a country where poligamy is practiced would a person be considered to possess a good character in case he fell in with such a practice? According to the usual use of this word character such would be the case. The man or woman is considered in any locality to be possessed of a good character if they do those things that the majority consider the thing to do. To all in with these customs, traditions and usages to keep these things punctillously, to hold the opinions of the majority, to speak and act according to the manner of the masses, those things constitute what is ordinarily known as good character.

But let a man step aside from the beaten paths of custom or opinion, let him be brave enough to hold views different from the masses, too practice things that the majority to such a man is generally rated as having no character. This is a very unreliable definition of character. Character is only another word for reliability. A man who has character is a man who can be depended upon to do certain things uniformly under like circumstances. A man of character, and was imprisoned because the same things.

It may be that what he says and does is contrary to established custom, still he remains a man of character if he can always be depended upon to do the same things. Indeed a man is apt to be in possession of a most of haracter if he can always be depended upon to do the same things. Indeed a man is apt to be in possession of a most of haracter if he can always be depended upon to do the same things. Indeed a man is apt to be in possession of a man of character, and was imprisoned because he preferred to adhere to his own riews rather than to have his liberty.

strong character who dares to do the unconventional thing and insists on repeating his act in spite of the obloquy of public censure, and the protests of his contemporaries. Character is not indicated by acquiesing in pervailing opinion. To be sure, a man may be at once a person of character and a man who has fallen in with the usual observances of his fellowman. He may happen to hold the same views and indorse the same customs that his neighbor does and yet be a man of character.



govern the genus to which they belong. The birds build their nests in exactly the same way that birds did in the time of Pharach. Beavers build their dams in exactly the same way that birds add in the time of Pharach. Beavers build their dams in exactly the same way they have always done. A colony of honey bees is governed by the same unwritten laws under which they have worked since the days when Sampson found honey in the carcass of the lien. Man alone is able to step aside or beyond the customs and traditions in which he has been reared.

The masses of men do not do this. Only here and there a man has the courage. Then men begin to speak [II] of him. He is referred to as a man who has no character. The simple truth is, that it was real character that caused him to become a target of abuse from men who have no character. The simple truth is, that it was real character that caused him to become a target of abuse from men who have no character. The simple truth is, that it was real character that caused him to become a target of abuse from men who have no character. The simple truth is, that it was real character that caused him to become a target of abuse from men who have no character. The simple truth is, that it was real character that caused him to become a target of abuse from men who have no character. The simple truth is, that it was real character that caused him to become a target of abuse from men who have no character. The simple truth is, that it was real character that caused him to become a target of abuse from men who have no character. The simple truth is, that it was real character that caused him to become a target of abuse from men who have no character. The simple truth is, that it was real character that caused him to become a target of abuse from men who have no character. The simple truth is, that it was real character that caused him to become a target of abuse from men who have no character. The simple truth is, that it was real character that caused him to become a target of abuse fro

I was dreaming, and in the dream I was lost in a dense tangled forest that covered the side of a huge and almost perpendicular mountain. Turn which way I might, I could find no path, see no fight. The little prickly bushes stung and scratched me, the bark of the rough trees braised me as I bumped against them, the darkness weighed upon me and oppressed to.

the rough trees bruised me as I bumped against them, the darkness weighed upon me and oppressed me.

I had almost ceased to hope for escape when there suddenly appeared before me, from whence I knew not, the familiar form of a friend, one, who in my waking hours was separated from me by many Saines. She were the conventional dream given of white that clung about her in loose folds. Her long half fonted down her back and surrounded her face with a soft frame. In her large bineges was a look of combined restributes and conscious power that her self-district weiled ordinarily.

She smiled, as I looked up, and beckneed. With no apparent effort she peaked aside the obstructions here and there, and in a slightly waving like glided appward, over mystand. It was not difficult to follow. I feel in man-customed busyness, a delightful expectancy. The way became clearer, the light brighter, and I saw a goal beyond. Notes used did my milde paine until we reached the fig. and then I saw before me as open, confiss space. "We must cut," said my companion and row somewhere (I did not then unit from somewhere is the their grains transition as fixed leek of concentration, and I halt my breath in wonder as the tary grains transition." Milk, milk, we must have." I whispered in sappressed excitoment.

WHENP

BY MRS. N. TH

ght is dark, so long the shadows linger, time the sun of troth should herald day not broadcast the pure light of knowledge ke, ye mortais! would ye sleep alway 7 eed in the slumber-role of column, ned to thy dreams tike Prometheus to the will ye bear these words sad with pleading hold! I stand at your door and knock."

Neath summer skies, thy head on do vary pillows, Charmed by the lallabys of southern seas, Dreams come of added wealth and aplendor To fill a life with gilded, uncarreed case. And so ye sleep, indifferent to pain and hunger; Blind to the storm clou is o'er thy brother's head, Walle winter winds sweep desolate and dyeary. Chilling the heart where now, brave Hope lies dead.

On battle-fields, where mad, ghastly revels
Bring dreams of conquest; and, thirsting for fame,
Ye plunge into crime, but the heat of the victory
Sears each band and beart with the brand of a Cain.
And there are cries for many absent loved ones;
And hands out-stretched to never more be filled
With burdens sweet, with arts of te deer mission;
The ones responsive bearts by War are stilled.

O dreamer wake! take in this patient waiter
And bid him welcome, give him of thy all;
For 'its a woodron message that he brings thee
Wooddet thon bet il ten to this pentic sold.
And day would dawa, no more would shadows linger,
The sun of truth would shine trivique bout the land:
And send breadeast the altruistic go yel,
Of 'Peare on earth, good will toward man."
Jackson, Mich.

Man's Aural Self.

BY CHAS. DAWBARN.

Chapter IV-Continued.

The gods of the Greeks and Romans were thought-created monsters of humanity. They were men and women endowed with passions and powers thought god-like by their creators. Zeus and Jove, with their numerous family, were as real on their own plane as the mortals who created and gave them power. They were not hypnotic visions, but invisible entities, which could materialize into earth life precisely as the dream of the architect and the sculptor. The mortal who could vibrate onto their level, in other words a sensitive, could realize their presence, and bold actual intercourse with them. Charles Maitland in his interesting biography of Anna Kingsford tells us she claimed actual intercourse with Zeus in his family circle. She even described the banquet, and the chair reserved for herself, presently to become an honored guest in the home of this celestial "upper ten." Anna was not self deluded, as the reader usually supposes. She was in actual contact with living entities, created in the long ago by the thought power of God Junior.

The enthusiastic sensitive finds Jehovah on

The enthusiastic sensitive finds Jehovah on throne, and saints shouting "hallelujah."

With a man imple for a spring, and beart in the spring of the control of the graph of the control of the spring of the control of the con

"My name is Mark Chester. Will you not oblige me

"My name is Mark Chester. Will you not oblige me with your name?"

"Wall, they call me, around here, Molly Kister—ole Molly—ole kiss—but occasionally a lady will call me Mr. Nathaniel Kester, an' as ye bey ben so kind as ter tell me all about yerself, I'll spin ye my yarn. I cum frum Yarm'uth, I did, way back in New Eaglan'. Wall, I wus thar sumut o' a fisherman, but I wanted ter cum ter Californy an' git gold. I onet hed a sweethart back in Yarn'uth, but she died an' thet made me kind'er rovin' yer see. Yer say as how ye hev got but one mill; wall, I hed nary a red when I landed here at Redonder. How' wus I ter git ter them thar mountains? "Twas in ther mornin' when I hauled off thet thar beat, the Corony, hardly daylight, an 'twant in ther winter, like 'tis now, an' I walked 'long up ther wharf an' then turned onter ther beach an' went an' sot right down on thet thar same beach as yer sot on when I fust seed yer, an' I axed a feller, as cum down that ter fish, whar them thar gold mines wus, an' he telled me they wus two hunder'd miles away, off up towerd the north.

"Jerusalem-Jerico! How wus I ter git two hunder'd

towerd the north.

"Jerusalem-Jerico! How wus I ter git two hunder'd
miles witbout a cent o' cash an' nothin' ter eat? Oh
go by! I don't want nothin' on yer," and Mr. Kester
waved his hands toward the north repudiatingly. "Go
by! What do I want o' gold mines when thet thar
pond lies afore me? Thar's sum'ut ter eat in thet thar
water, an' thet thar ole well up thar 'll give me sum'ut
ter drink. I tell yer young feller thet thar sea hed
more charms fur me then all the gold mines in Californy, an' how I cum ter ever hev the gold fever, is a
question thet I can't ans'er.
"Air yer troubled thetwaymuch, young feller? e'a'n-a-

"Air yer troubled thet way much, young feller? e'a'n-a-most all the men-about here her the fever bad, be-

"Well," answered Mark, "I do not think I should care

"Well," answered Mark, "I do not think I should care to work in the mines: It would be rather a good thing, though, to own a large share in a very rich mine."
"Wall, thar air plenty o' them ter sell, ef ye hev ther chink, but a mill wun't buy um, my boy. Wall, as I wus a sayin', I sot on thet thar bench, an' thet thar man went lazily down toward the water, an' I yelled arter him: 'Look yer here, pardner,' Goin' a fishin'?'
"Yew bett' he yelled back.
"Say!' an' he whirled his'self around an' looked at me.

"'Asay!' an' be whirled his self around an' looked at me.

"'I say, pardner: Can yer lend a hand ter day?'

"I jumped up an' yelled back: 'Yew bet I kin.'

"'Cum on thea!' an' thet settled it fur me. I went with him in his boat, an' we jest hauled in them yallertails all day long, an' here I hev been ever slace. Yer see, I got along purty well, concid'rin' as how I hed nary a red. Twus three year ago las' sum'er sence I cum. I shar'd fur awhile with ther feller as owned ther boat, an' at las! I tuck a fancy ter Molly, here. an' made love ter her right away. She was a restin' high an' dry on the sands when I fust seed her. Ther man as owned her wanted ter go to Alasky, hed misused her I rekon, fur she was ruther shaky, weak in the jints, an' not a bit o' paint on her burat cheeks; but I gin him fifty dollars fur her; all ther money I culd spare then, an' Molly blong'd ter me. Wall, yet bet I hed her jerk'd up in short order, jints made stiff, bottum an' sides well corked up, an' then I gin her all ther paint she wanted, an' she's ther bestest fishin' smack' on this 'ere shore. She hes arn'd me a'ready nigh on ter a thousan' dollar an' five hundurd o' thet is sung an' taut. Now, thet's my story, boy, thet is, ther most on it."

"'And so, Mr. Kester, you have never married? Are there no lear search and. "Whar, then?"
"Whar, then?"
"I I work for you until midnight, can you not accommodate me for the remainder of the night? Where to you sleep? Is your home near here?"
"Heme? Wall, now, thet that's good! Why, Molly, the's my home."
"Do you mean to say that you sleep in the boat?"
"Bleep in ther boat? Why, thar aint a better place ter sleep, in all ther world, then that thar boat. Dew per think I would leave my Molly an' my yaller-tails to what's yer name?"

me by the "No."

"I landed here at five o'clock, and the mill, which my my late in the world."

"CHAPTER II.

"OLE KISTER."
"And so, Mr. Kester, you have never married? Are there along the most on it."
"And so, Mr. Kester, you have never married? Are there no nice young ladles around here that you remain single?"

MARK CHESTER.

BY CABLYLE PETERSILEA.

CHAPTER IL - Continued.

CHAPFER IL-Continued.

The young man took the canteen and started toward the high land; filling it from the well he retraced his footsteps. The fire was already blazing briskly and the coffee-kettle, was soon steaming. The fisherman prepared a good sized fish, and soon had it broiling over the coals; then, taking-from-the boat a can of baked beans, a lot of hardtack, a loaf of brown bread and some butter, he spread the whole on a piece of tarpaulin, which he placed on the sands. Taking a couple of large tin cups from the boat, he poured out the steaming coffee and invited the young man to partake. "Ye'll be hungry enough 'fore yer git through," he remarked, "so yer better trace up," and they proceeded to brace up."

Hot coffee was not amiss this cold night; the broiled fish was delicious; the baked beans and brown bread had been hented over the fire and were very nourishing. The fisherman heaped the fire with dry sea-weed, driftwood and sticks, until it blazed high and when they had finished their meal, both were in a glow of warmth and comfort.

and comfort.

The stars were glittering in splendor; some of them looking large and bright like small moons. One, in particular, glinted alternately, blue, red and green. The young man had never observed this before in any other land.

"That star takes on all the colors of the rainbow," he remarked. "It must be owing to the clearness of this southern atmosphere."

"Thet star? Wall, now yer hev mentioned it, I'll tell yer, we fishers call it Joseph, or, ole Jo, fur short."

"Joseph?" said the youth, interogatively. "Why Joseph?"

yer see as how it changes its color so often, it Joseph's coat of many colors, or, jest ole Jo.

we call it Joseph's coat of many colors, or, jest ole Jo, for short."

The young traveler smiled. The idea was rather poetical than otherwise.

"Now, pard," said the fisherman, "take this ere ole oil coat, an' put it on hind side afore, like ole Grimes, an' let's git ter work. See! I'll button it all down behind, instid of afore, ter keep them clo'es o' yourn clean. Turn up yer shirtalesves, jest this 'ere way, an' cover up them wedge toed shoes an' dude trouses, o' yourn, with this 'ere piece of tarpaulia, an' yer all right fur a job of a couple of hours or so. Yer don't think yer'll git locked out, dew yer? Yer didn't say as whar yer was a stoppin'."

"I have not yet secured a place for the night."

A tremor of sadness crept into his voice, although he had made an effort to speak nonchalantly.

"Jerusalem-Jewhiteker! Why didn't yer tell me thet afore? Why, young feller, yer can't git is anywhar now. Everybody's shut up an' gone ter bed long afore this, 'cept, perhaps, the hotel. Dew yer think o' goin' ter the hotel?"

"No."

"Whar, then?"

the before he is qualified as a manded for the exist or mand in the realm of the ideal.

thieves an' ravenin' wolves? No, no. Molly an' me air never sep'rated. She's my wife, Molly is. She's my home, Molly is. She's my sweetheart, Molly is, an' she supports me, Molly does. I tell yer, young man, thet thar beat's a treasure, an' ef I couldn't git another like her, a million wouldn't buy her. She's a Rockefeller ter me, yew bet! Air ye intendin' ter stay round these parts, young feller?"

"I had not thought of so doing. The city of Los Angeles is my destination."

"Wall, a man can't go a fishin' in Los Angeles, else, perhaps, I might go thar. But my fish find ther way thar, yew bet! Some o' these very yaller-tails will be eat thar, by the Los Angeles angels."

"Were you ever in the city?" asked the young man. "Bet yer life!"

"Is it a place where one might hope to prosper?"

"Wall, now yer hey got me. I couldn't prosper thar, sure. If yer've got plenty o' money, perhaps yer might. Don't know 'bout its bein' a very good place fur a poor man. What kind o' bisness yer goin' into?"

"Well, that is uncertain."

"What kind o' bisness hev yer ben inter in ther past? An' whar did yer cum frum?"

"My home was in London until two years ago, when my mother died, leaving me alone in the world. I then went to South Africa, and from there to Hong Kong, then to India, from there I have arrived here."

"Wall, yer hev ben all around robinhood's barn, an' no mistake. What'd yer expect ter find out thar in Afriky among the nigger coons?"

"Oh, I was not among the Negroes. There are towns and cities, in South Africa, settled entirely by white people. I did not feel contented there, however, and so went to China. But there I was restless, then went to India. While there I could think of nothing but America, and here I am."

"No: my mother was in poverty, and when she died, nothing was left me but a solitary mill, which she had put into my stocking when a little lad, as one of a number of Christmas presents; and, for a long time there

"Wall, how did yer git money ter travel around so much?"

"I went to South Africa in the position of gentleman's valet. My services were not required after we arrived there. I then shipped to Hong Kong, as captain's private steward and bodyguard; but not caring to follow the sea, I went to India, paying my own passage, which took about all the money I had; but I did not care for a life among the Hindoos, and took a place, as table-waiter, on board a steamer which would connect with a Pacific liber; then, once more I took the position of waiter. The ship put in for repairs at Honolula, and some months would clapse before she could again be fit for sea service. I took passage on a sailing vessel for San Francisco. She was wrecked, but the crew and one or two who had taken passage, were saved. All our baggage being lost we were sent to San Francisco, but were there advised to go to Los Angeles where the climate was mild and the chances for a poor man better. My passage to this port, was secured to me by the 'Life Saving Company' for those who are wrecked at sea.

"I landed here at five o'clock, and the mill, which my mother gave me, is all the money I have in the world."

they are viondrous and
text playing
al summer's

"Yung leddis? An' of whut use wuld a yung leddy
be ter me-ole Kister? Xes; thar air yung leddis here,
by ther score, but when yer talk 'bout gals, yer hev
me on ther hip; thair all yung leddis, but nary a gal.
When ole Kister marries, he wants a gal, not a yung
leddy; nn' I hev sworn a vow, that I'll never marry
a gal thet's not like what Molly was; thet was ther
name of my dead sweethart, yer know.

"Molly she culd go out in a boat an' fish all day with
ther best man in all Yarm'uth, an' beat him every
time. She culd paddle aroun' on shore all day, barefut,
an' never catch cold, an' when night set in, black an'
stormy, as it mostly do' in Yarm'uth, in winter, she
culd make a little home look bright an' camfarble fur
her ole 'dad, fry the fish an' make ther teakittle sing.
The's ther kind o' gal I want. None o' yer leddis fur
me. Buc I am content, yung feller. Molly might be
jelus ef I shud put another in ther place she hed made
up her mind ter fill."

"I understand by this, Mr. Kester, that you think
your old sweetheart. Molly, knows all about you at the
present time."

"Thar's sum'ut as hangs on thet," replied Mr. Nathaniel Kester. "I didn't so think, but I'm blowed ef
I don't think so now. Listen, yung feller. When I go'
out on thet thar Pacific in ther mornin' an' she's smillian' sweet as a baby an' I git thet arnest at ther catchin' o' them yaller-tail beanties, so as ser forgit all about
ther signs o' ther wether, presently I hear Molly,
speakin' ter me soft like. 'Nathan,' she says, 'look up,
Nathan,' an' I look up, an' ther sky 's got black'ern
thunder. "Hurry, Nathan,' she says agin; an' I hurry,
yew bet; an' jist git in afore ther storm breaks. Young
feller, she hes saved me frum bein' wrecked many a time.

"I always smoke jist another than, she soys he he we in like and in hurit allers seems as ef I culd see
her fingers pressin' down the terbacker, an' no other
time, an' when ther fish is all taken care on, an' I gits
out my ole pipe—an' thet

(To be continued).

try is direct pro-

handle. Smell, sight, besring, deal with aurafor they are always no untraching of centre
late circumference. But far bypood such an
expression is the power inhering to another
human faculty celled "psychounty" by the
discoverer, Juckee Diction calls "The Soul
of Things," and should be made a matter of
Individual study, or of experiment in the
family gathering. When thus satisfactority
demonstrated, it need not remain the hidden
mystery claimed for When thus satisfactority
demonstrated, it need not remain the hidden
mystery claimed for cutt and call it a scientific exploration. It is always aura blending
with aura, and demonstrating that every
form outreaches its visible limitation.

Here is some member of the little onescircle who thus outreaches further than the
individual study, or a serie of series of the
mystery a seror of years ago, is placed in his
(her) hand, held on his forehead, or, if he be
sufficiently sensitive, laced on a table by his
side. A lock of hair, a locket or ring; better
still for some is a photocraph, unseen and
plate of the sensitive is always more outreaching in some one direction than in others, so it may be that, as in
Denton's experiment with a speek of lava,
the earth was far less developed than in our
own times. Many a sensitive perceives physical conditions almost regardless of distance,
as well as of time. And when the scientific
investigator shall have learned how to elimiung factor, he will find a valuable ally in this
faculty, possessed today in workable proportion by five per cent. of our population, and
normal to all the rext.

It is an effect produced by intelligence, acting,
through aura, upon another intelligence, acting
the processes by which "surgestion" becomes an effective reality? Surgestion" becomes
a first hand the service of the service of the service
of th

CHAPTER VI.

Suggestive Vibration

CHAPTER VI.

Suggestive Vibrations.

The discovery that no vital fluid passes from form to form during mesmeric and hyponotic experiments does not in any may lessen the mystery. If the effect be called "suggestive," we may well ask for a definition and an explanation. There can be no effect without a cause, and by calling the cause "suggestion," we merely recognize that something actually passes from operator to patient. But that "something around as when it was called "vital fluid," and sapposed to be communicated by passes, or distributed around as in the dark of the sportles. It is becoming fashionable to call it "absent treatment." and talk much of "sitting in the silence" for the development of the power. We are solembly assured that it will care disease, and doty old age, but no one celluls us what it is that works these wonders. To call it "suggestion" leaves us as much in the dark as ever, for that is but saying that something passes from one mind to another. It has been assured that the cult was exposed and destroyed by asserting that the operator did nothing but suggest, and the patient did the rest. But such an assertion does not even sugarcoant the mystery. If suggestion can produce an effect it is a positive force, as much as electricity, and passes from one terminus to another. So much is obvious to the student at a glance.

Here is a pill of usual size, prescribed by a learned physician, and duly swallowed. The patient becomes very unhappy, and not at all each of the content of the order of the ones the following preamble and resolutions were unanimously adopted:

At a special meeting of the Oniset Wigwam Co-Workers the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased the all wise rade of the universe to remove from our midst our between the case of our beloved sister, and the particular that we long the presence for our beloved sister and co-worker, Mrs. Susan Hodgkins, therefore the l

improved. The pill was nanseating, but scientifie; still the sufferer bemoaned his fate. He was examined and tested for microbes; injected with cultures; startled with batteries; dosed with medicine; yet is as much an invalid as ever. Such is the occasional experience of every physicign in active practice. He can do no more. At this point, and when the case is apparently hopeless, in comes "suggestion," and sometimes the patient recovers. Suggestion is evidently as much of a personality as the learned but unsuccessful physician. It may not feel of the pulse, note the temperature, and write a prescription, but it does something, for the patient gets well. It is proposed to weld "suggestive therapeutics" into a science, or at least into a branch of the present medical culture, so, once again, we ask for some definition, some explanation of this wonderful suggestion, which seems to be offering itself as chief magician to the 20th century.

San Leandro, Cal.

sentury.
San Leandro, Cal.
(To be continued.)

Pan-American Visitors
can secure choice rooms in advance by addressing O. Hagoo, D. S., Morgan Building,
Buffalo, N. Y.

Temple Heights, Me.

The Temple Heights Spiritual Corporation will hold its nineteenth annual session at Temple Heights, Northport, Me., commenc-ing August 17, and closing August 25.

ing August 17, and closing August 25.

PROGRAM.

August 17-Social meeting; address by C. Fannie Allyn. 18-Addresses by Nettie Holt Harding and C. Fannie Allyn; 19-C. Fannie Allyn; 19-C. Fannie Allyn; 19-C. Fannie Allyn; 19-C. Fannie C. Fannie Allyn, Harrison D. Barrett; 21-Social meeting, C. Fannie Allyn, Harrison D. Barrett; 21-State President of O'Old Soldiers," address by Harrison D. Barrett; 22-Edgar W. Emerson, Harrison D. Barrett; 23-State President A. H. Blackhnyton, Harrison D. Barrett, Hacking, Edgar W. Emerson and others; 24-Social meeting, Mrs. Nettie Holt Harding, Edgar W. Emerson and others; 24-Social meeting, Mrs. Nettie Holt Harding, Edgar W. Emerson; 25-Mrs. Nette Holt Harding, Harrison D. Barrett, Tests will be given each day from the platform by either Mrs. Nettie Holt Harding or Edgar W. Emerson.

A Dollar's Worth.

A Dollar's Worth.

The question that most interests the consumer of paints is: How much will a dollar cover and how long will it last? To him gallons of material, square feet of surface and discussions as to processes of manufacture are generally confusing rather than helpful; but when he is told a dollar's worth of this paint will cover one-half more surface than a dollar's worth of that, and this paint will wear twice as long as that, he recognizes it as business proposition.

The proposition of the paint composed of not less than two-thirds right could consider a paint composed of not less than two-thirds right could be a paint will also been demonstrated white a paint composed of not less than two-thirds a paint composed of not less than two-thirds and oil, and that it will wear at least half again as long. In other words, a dollar invested in such paint will give fully twice the return that the same money invested in any other form of paint would give.

This calculation applies only to a strictly pure ready mixed or combination paste paint, and excludes all the cheap emulsion and similar compounds upon the market. The latter spread well and are apparently very economical, but are deficient in wearing qualities.

Paint is, as I have before pointed out, the cheapest item of expense to which the property owner is put, because, though it costs comparatively little, it saves a great deal in preserving more valuable materials from deeper. Everybody that is capable of figuring profit and loss nowadays uses paint, and no one ever lost money by using good paint. In short, it is the provident and successful who are liberal with paint, and the improvident and unsuccessful who save at the spigot of paint and the improvident and unsuccessful who save at the spigot of paint and the improvident and unsuccessful who save at the spigot of paint and the improvident and unsuccessful who save at the spigot of paint and the improvident and unsuccessful who save at the spigot of paint and the bung-hole of lumber.

Verona Park.

The camp meeting at Verona Park opened Sunday, July 23. It was a rainy day, so that none were present save the campers on the ground and the boarders at the hotel. Three successful and interesting meetings were held during the day, the speakers being A. F. Smith of Bangor, F. W. Smith of Rockland, and Ella P. Hewes of Carmel. In addition to extemporaneous speaking Mrs. Hewes gave many fine tests of an unmistakable and satisfactory character. She has greatly improved in her mediumship and is a great favorite with all upon the grounds. Visitors are delighted with the new hotel and its excellent management, as well as with the beautiful scenery, the good speaking and the prevailing harmony. J. S. Scarlett spoke Sunday, Aug. 4. B. F. Austin of Toronto will speak Aug. 11, and H. D. Barrett Aug. 15. Meetings are also held during the week and literary caterianments given. Large audiences are present on pleasant Sundays.

For Over Fifty Years.

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

Oniset Wigwam.

At a special meeting of the Oniset Wigwam Co-Workers, held July 10, 1901, the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased the all wise ruler of the universe to remove from our midst our beloved sister and co-worker. Mrs. Susan Hodgelins, therefore.

Resolved, that only we submit with deep resolution of the sister and the we submit with deep we miss her material presence here, we know that her spirit will often hover round us, a benediction of love and peace.

Resolved, That we teader to those in earth life who were near and dear to her our heartifelt love and sympathy, in this their hour of affliction, and pray that the angel world will ever bless and comfort them.

Resolved, That a copy of these resolutions be spread on the records of this society, and sent to the friends of the arisen one, and to the Banner of Light and Wareham Times for publication.

Signed.

C. D. Fuller,

M. C. Weston, President,
Mrs. S. M. Whitwell, Committee,
Mrs. Fannle Bruce,
Mrs. S. A. Bryant.

associate and brother, Charles 8, Wilder, and
the still greater loss of the material presence
to the dear wife left in the earth plane,
therefore be it.

Resolved, That it is but a just tribute to
the memory of him we reverence and love,
to say that we regret his removal from our
midst; we are indeed saddened by his removal by the just laws of nature, for he was
in all things worthy of our love and esteem.
Resolved, That we sincerely sympathize
with his family and friends, but know they
will have the love and watchfal care of the
angels who are ever ready to comfort in the
hour of need.
Resolved, That our heartfelt sympathy and
a copy of these resolutions be sent to his
wife. Also that a copy be sent to the Banner
of Light and Wareham Times for publication.
Angels be and abide with those he loved,

Angels be and abide with those he loved, as their souls require.

souls request,
cl. D. Fuller,
Cr. D. Fuller,
Mrs. M. C. Weston,
Mrs. S. M. Whitwell, Committee,
Mrs. Fanale Bruce,
Mrs. S. A. Bryant.

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Half a teaspoon in half a glass of water, when exhausted, depressed or weary from overwork, worry or insomnia, nourishes, strengthens and imparts new life and vigor.

A Happy Occasion.

A Happy Occasion.

August 1st marked the seventy-seventh anniversary of the birth into earth-life of that true and tried friend of Spiritualism, Mr. Joseph Carr, for nearly or quite a half century a resident of historic Charlestowa, Mass., and its immediate vieinity. He commemorated the event by receiving his friends between the hours of two and six p. m., at the pleasant home of Mrs. Clem. 25 Prescott street, where his wite passed to spirit-life some eighteen years since, and where he now the construction of the same of the same of the same eighteen the same of "Audd Lang Syne" by the company, led by the host's daughter, Miss Gertrude Carr Mrs. N. Willis, under spirit control, added the description of the spirit friends present to those of the friends in the mertal. She specially and impressively of the great that of Spiritualism, its enduring character that of Spiritualism, its enduring character that of Spiritualism, its enduring character than the spirit triends in the mertal. She proved the provided hearts, as instanced in the career of the host, who has always proven before the forward outspoken in his championshof the Cause, and whose upright, blameless life is an example to all. Miss Lucy Barnicot, also under control, followed with words of the Cause, and whose upright, blameless life is an example to all. Miss Lucy Barnicot, also under control, followed with words of the Cause, and whose upright, blameless life is an example to all. Miss Lucy Barnicot, also under control, followed with words of the Cause, and whose upright, blameless life is an example to all. Also Lucy Barnicot, also under control, followed with words of the Cause, and whose upright, blameless life is an example to all. Also Lucy Barnicot, also under control, followed with words of the Cause, and whose upright, blameless life is an example to all. Also Lucy Barnicot, also under control, followed with words of the cause, and whose upright, blameless life is an example to all the company departed, carrying with the pleasant remembrances

28 An excellent cabinet photo. of "The Poughkeepsie Seer" (A. J. Davis) for sale a this office, Price 35 cents.

Sunday, July 28, a good sized audience was present to listen to the band concert. Mr. Maxham opened the morning meeting with vocal selections. Mrs. Carrie E. S. Twing read a poem and took for the text of her address. "Spiritualism is a hope of the World." She said in part: "Spiritualism is a hope of the world because it is a natural religion and will reach every avenue in life. It brings us in touch with everybody and everything. I do not believe that true Spiritualism it would make us think of the poor working people in the had the real Spiritualism it would make us think of the poor working people in the shops. When we see so many cheap things in the stores, do we ever wander how many lives are woven into the goods—1 inope Spiritualism will help politics. I, believe the time will come when the man seeking office at the front door of the capital and the man seeking clarity at the back door will be on an equal footing. I believe that women should take part in the affairs of the nation. If we could have selfishness crowded out we would have selfishness crowded. Spiritualism gives us something sweet to think of. It keeps us pure so I want it in our homes today for the benefit of our young. I am anxious to have marriage rightly understood, so that when our children are born they will be welcomed. It Spiritualism is understood the opportunities of the would be understood. I want poople to become acqualisted withsylvialism and weary of the pointuilism as pool for us in this life, it is our belp in the time when we most need it. May your passing be like the sun to you, instead of the shadow and valley of death." Mr. Maxhapi closed the meeting with a song. At one o'clock the band gave another concert. At two Rev. B. F. Austin preceded his address by saying:

"There has been much discussion amon

We as Spiritualists know something of the saged faces that are seen as our friends are passing to that great beyond."

The speaker quoted from Longfellow, Tennyson, and Bursa, showing that Spiritualism is taught in their powers. You will find if you scarch through the life of Tennyson that he believed in spirit communion. Tennyson taught as that our earthly losses are our spiritual gains. Dr. Austin closed with a beautiful poem.

Mrs. Minnle M. Soule, Bostou's popular medium, followed Dr. Austin and held a sennee lasting an hour. Her communications were received with great pleasure. "Bumble Bee" is a great favorite at Onset, as is also her medium, Mrs. Soule, and the large andience remained and paid strict attention during the sennee. Her communications are given in a very interesting manner. The empers have a great treat in store for them while Mrs. Soule and "Bumble Bee" remain. In the evening Dr. Austin opened his series of classes in the Arcade and had a large number in attendance. His subject, "The Development of the Soul," was very interesting and instructive.

Lake Pleasant.

Lake Pleasant.

The opening day, Sunday, July 23, was a grand success, although the weather was unfavorable. The evening before as the directors were congregating for a meeting at President Dalley's cotage Guy's Band put in an appearance, followed by over one hundred campers, and a very enjoyable program was readered as a serenade to Judge Dalley, to which he appropriately responded.

The addresses Sunday by Hon. A. H. Dalley and C. Fannie Allyn were well attended. Tuesday afternoon, July 20, Mrs. C. Fannie Allyn spoke upon "The Immortality of the Soul," and Wednesday upon subjects given by the andlence. Mrs. Allyn's work with us has been greatly appreciated and her original poems were excellent.

On Wednesday evening the Ladles' Improvement Society gave an entertainment in the Temple, the largest audience of the season being in attendance. Musical numbers were rendered by Georgie Chipman Merchant and Helen McDonaid. These ladles, who have succeeded the Schubert Quartet as singers for the convocation, came to fill a vacancy left by one of the best quartets in New Empland, and the appreciation of their auditors has demonstrated that they have fully succeeded.

Mrs. Helen Temple Brigham was the speaker for Friday, August 2, and Sunday, August 4, and her clear, well cut lectures were a source of instruction and interest to all.

The electric lights went on July 27, and each cottager vies with his neighbor in benutifying his place. The grounds never looked better, and everything betokens a season of prosperity.

The dances in the pavillion have been better attended than they were last year, and Prof. Milligan has shown himself the man for the place.

Arrangements are being made for excursions from all points on the Boston & Maine

Milligan has shown himself the man to capplace.

Arrangements are being made for excursions from all points on the Boston & Maine R. R. for two Sundays during camp, the dates not having been decided yet.

Much interest is manifested in the special bectures to be given by Rev. Frank E. Mason of New York on Sunday, Aug. 11. and by Moses E. Hull on Sunday, Aug. 13. These speakers are to give a course of lectures which undoubtedly will be second to none in interest, as they are ranked among the ablest reachers of the day.

speakers are to give a course of lectures which undoubtedly will be second to none in interest, as they are ranked among the ablest speakers of the day.

Mrs. May S. Pepper will be here from Aug. 10 to the close of camp and will follow the speakers with tests. Miss Blanche Brain-ard will be the test medium for the week of Avennet 4.

the speakers with tests, Miss Blanche Brainard will be the test medium for the week of
Aust Carrie M. Sawyer, Mrs. Mary Eddy
Huntoon and Mrs. Stoddard Gray will be
upon the grounds during the convocation and
will hold seances for the demonstration of
materialization. Ira Moore Courlis, May S.
Pepper, Blanche Brainard, Dr. C. L. Willis,
Mme. Mullana, Mrs. J. Floyd, Mrs. Shirley
and Margaret Oweas will prove the truth of
clairvoyance and clairaudiance
Among the more recent arrivals are Frank
Crozier and family, M. H. Fletcher, F. L.
Fletcher and daughter, D. P. Barber and
niece, Mr, and Mrs. J. W. Wheeler, Justice
Fisher and wife, Mrs. Carrie Twing, H. A.
Tinker, Geo, W. Seaman and family, Mrs. T.
U. Reynolds, Mrs. Nellie F. Dean, Samuel
Graham and wife, Mrs. A. W. Caswell and
daughter, Miss Nellie F. Dean, Samuel
Graham and wife, Mrs. A. W. Caswell and
daughter, Miss Nellie F. Baschaw, Miss Bessde
Blood, Mrs. F. A. Logan and family, Arthur
G. Wallis, Messrs. Guy Bros and families
and L. F. Crafts and wife.
The appreciation of the entire camp is extended to the proprietor of the Lake Pleasant
Hotel, and it is a byword that "Mr. Yeaton
has the best hotel since the time of Baraard."
Excursion tickets are now on sale from all
points and friends coming from Boston shouldsale free deaper ticket, as there are two

Albert P. Blinn, Clerk.

A Forthcoming Book by W. J. Col-

wille,

With the kind permission of the Banner of Light, I desire to inform m., numerous friends in America that during my residence in Australia I have been at work upon a novel founded upon actual fact, now nearly ready for publication, entitled "The Garden of Eden," so anned because I have founded the root of Chiese," from whose splendid standed educational treatise "Etiopathy, or the Way of Life." I have freely quoted. Dr. Dutton very kindly furnished me with advance sheets of his work, several of which I used in reviewing the book subsequent to its appearance; others to the subsequent to its appearance; others a number of anthen-tic telepathic and kindred incidents and also introduced some remarkashe spirit-communications. The sceae is laid in Australia and New Zealand, and also introduced some remarkashe spirit-communications. The sceae is laid in Australia and New Zealand, and also introduced some remarkashe spirit-communications. The sceae is laid in Australia and New Zealand, and also introduced some remarkashe spirit-communications. The sceae is laid in Australia and New Zealand, and also introduced some remarkashe spirit-communications. The sceae is laid in Australia and New Zealand, and also introduced some remarkashe spirit-communications. The sceae is laid in Australia and New Zealand, and also introduced so often as possible exact quotations from scholars of ripe experience who have been for many years investigating the mysteries of the unseen universe.

investigating the mysteries of the unsecuriverse.

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W. J. Colville.

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Fill a bottle or common gase wire and let it stand towaity-foor le sediment or setting indicates an ani condition of the kidneys; if it status the it is eridence of kidney trooble too the desire to pass it, or pain in the beek a courseing proof that the kidneys and bi are out of order.

WEAT TO DO.

There is counfort in the knowledge so aften expressed that Dr. Klimer's Swamp-Root, the great kidney and bladder remedy, fulfils swary wish in enring rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects landlifty to hold water and scalling pain in passage it, or bad effects following the use of liquer, wine or beer, and overcomes that umpleasant necessity of being compelled to go often during the day, and to get up many times dering the day, and to get up many times dering the day, and to get up many times day in the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by droggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Sagmp-Root and a book that tells more about it both sent absolutely free by mall. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the Banner of Light.

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Banner of Wight.

BOSTON, SATURDAY, AUGUST 10, 1901.

POR THE WEEK ENDING AT DATE.

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Mediumship.

Mediumship.

So much has been written upon this subject that further discussion seems to be superfluous. This would be true, were it not for the fact that the vast majority of the people of earth, not excepting the Spiritualists themselves, fail to appreciate what mediumship really is, and know nothing of its true mission. It is not a gift peculiar to a few specially favored individuals, but is rather the property of every mortal dwelling in the form of clay. Like unused muscles that have become weak and flabby by lack of proper exercise, this principle of mediumship has become so dormant in man's nature, that the rank and file of the race now deny its existence. Its development has resulted-in revealing to man his psychic self, and has shown that there is no death for that self. If mediumship were to be cultivated as man enlivates his mental faculties, or his muscles, it would place him in possession of his fown soul, and enable him to see that the soul-man is the real man.

Life, in acting upon so-called matter, uses mediumship in all things. It has the material

cles, it would place him in possession of his own soul, and enable him to see that the soul-man is the real man.

Life, in acting upon so-called matter, uses mediumship in all things. It has the material form of the flower as one of its mediums to express beauty—the rainbow to express the glories of color,—the tree to denote its power to form solids,—the grasses, shrubs, grains, and all other material phenomena are but mediumship, required by Life to manifest itself. In the world of mental action where man dwells, mediumship is also required for the purpose of manifesting the powers of the mind. It is the voice of the soul, speaking to kindred souls, that it may convey instruction of a spiritual nature to those who are in need. He who is consciously in possession of this natural faculty is or can be a benefactor to his race. His power is in nowies supernatural, but is only such as may be possessed by all men, when they seek to develop it aright. It uses physical organisms to express, itself, it is true, but those organisms are simply following and obeying a natural law in thus acting. If mortals but knew themselves, harmonious, well-balanced offspring would be evolved in whom the psychic sense would predominate.

Mediumship would then be a synaogym for mortal action, as well as the repetition of the characteristics of the excarnate influences. The psychic forces could then approach the earth through those who were morally halanced in thought, and well poised in physical power. Sensuality of all kinds, libidinous tendencies, coarcences of a speech, and other forms of wisespiied energy would disappear, and mediumship would appear as it really is —the voice of the soul calling the children of men to higher and truer thinking, as well as

to nobler and better living. These ideals are less to sight in the present day whill of events, and the commercial spirit has availabled up the purer aspirations of many of these who ought to be the angels Truest helpers. The Spiritualism of the soul, rightly applied, will put all men into possession of this now latest power, and make all of the children of earth mediums for the expression of soul wisdom and psychic truth. Then the "black crows" whose raven voices now turn so many away from the paths that lead to the centres of spiritual truth, will become the heavenly nightingales, whose sweet music will drown all discordant sounds, and give to all the melodies of confort that they so sadly need. By protecting this faculty from the storms of material things, it will gain in strength until it rules the entire being of man. Honor be to that mediumship, that, born of the truth, leads its possessors Godward by the soft, sweet voice of the soul, and places man in possession of his real self. All human beings can be mediums of this kind, if they will but develop their own psychic powers. to nobler and better living. The

The Great Conflict

The Great Conflict
between Capital and Labor is now on in
earnest, and is said to be assuming alarming
proportions. Here is a case where the great
statesmain lip of the Labor leaders has been
demonstrated, and their absolute fairness has
placed the Capitalists in a most pitiful light
before all fair-minded men. President
Shaeffer of the Labor Union desired to arbitrate the points at issue, but the Trust magnates declare there is nothing to arbitrate,
and stendfastly refuse to do the workingmen
justice. Capital is firmly entrenched behind
the ramparts of its great wealth, while Labor has only its hands, and the mites contributed by its toilers with which to carry
on its struggle for the right. It is highly
probable that Morgan, Rockefeller, and their
associates will win the fight in the end, for
they have the means whereby they can prolong the contest. Rockefeller is now reported to be a billionaire, hence has greater
power even than the ruler of any State in
the Union. His wealth alone could not be
exhausted in a contest against Labor of the
character of the present Steel Strike. It is
to be hoped that this contest will be settled
without bloodshed. The laboring mea have
thus far shown a conciliatory spirit and have
conducted themselves so well in respect to
their opponents that they have won the
hearty respect of all fair-minded people. The
course followed by their adversaries has been
far different in spirit. Selfshness is behind
them, and they can only see their own interests in the case. We would not do the Capitalists any injustice, for we feel that the interests of the two contestants are identical,
but we do desire to see justice done to both.

Spiritualistic Work.

should be able to explain the phand induce the people to use the

They should be able to explain the phenomena, and induce the people to use them as spiritual helps, rather than as the playthings of the hour. Phenomena should be consecrated to spiritual trath—not made the sport of the terrious and unthinking.

In order to make them what they should be treasened. The bone circle should be reestablished, and spiritual laboratories provided in which the truths of psychism could be properly demonstrated. Our work needs cultured and spiritually illumined teachers, and a demand for them on the part of the Spiritualist, will surely lead to the coming of the proper supply. Unless this call is made our propagardism will be carried on in classes under the tuition of competent teachers, and our public work will disappear. Which shall it be, Spiritualist, the class room for the few, or the broad arena for all? We prefer the latter, and are therefore desirous of seeing the work of Spiritualism extended into fields that sadly need cultivation. We have neglected the practical side of the spiritual work, and have wasted too much energy in destroying imaginary gods, and orthodox superstitions. Let us make our work educationally constructive, and show the world by our instructions, built into our own lives, that Spiritualism has within that which will heal all of diseases, and give us spiritual peace.

"Proof Palpable of Immortality."

"Proof Palpable of Immortality."

A new edition of this splendid work by that gitted scholar, Epes Sargent, has just been issued by the Banner of Light Publishing Company. In view of the great interest taken by the eminent scholars and scientists of the world in the subject of psychism, this work of Mr. Sargent's is reissued at a most opportune time. It contains the facts for which they are searching, and will be invaluable to all who are seeking for indisputable evidence of life beyond the grave. Single copies of this splendid work have been placed at the very low price of twenty-five cents each. It is thus within the reach of all, and no progressive Spiritualist can afford to be without one. Let us hear from all, with quarters enclosed, ordering copies of this splendid work.

"Transcendental Physics."

"Transcendental Physics."

Prof. Zollner's great work bearing the above title astounded the savants of his day, and was most eagerly read by the scientists of all nations. For some time this book has been out of print, and, therefore, inaccessible to the reading public. In response to the renewed demand for the work the Banner of Light Pub. Co. has issued a new edition, and has placed it on the market at the exceedingly low price of seventy-five cents per copy. Ilis ideas with regard to a fourth dimension of space are of interest to all truth seekers, and should be studied with care by those who wish to be grounded in the basic truths of Spiritualism. Scientists, philosophers, and rationalists will all find this book of the utimost value to them, and copies should find their way to their respective ilbraries. The Banner of Light can and will fall all orders at short notice. This is a rare opportunity to form the acquaintance of one of Germany's greatest men, as well as one of Spiritualism's truest representatives.

Spiritualistic Work.

The work of Spiritualism comprises farmore than an acknowledgment of a belief a spirit communiton, and an occasional visit or well as 'unseitsh deveation to the good of others. He who aids another for the sale of a possible return is dollars and ceats is far from being a philanthropist—he is an embryo millionaire of the Russell Sage type. He who willingly renders another a service without regard to mone, is a benderator to his kind, dozen investigators to came out to the meeting. Some who, while in the Church, got more than the habit of buying their way to heaven by means of their contributions, have sought to escape all responsibility in Spiritualism, and refute to give anything whatever to all their new relicion. Others, even when about and refute to give anything whatever to all their new relicion. Others, even when about and refute to give anything whatever to all their new relicion. Others, even when about and refute to give anything whatever to all their new relicion. Others, even when about and refute to give anything whatever to all their new relicion. Others, even when about any the case.

The man who gives nothing at all, and the one who gives liberally, yet does no work, are equally reprehensible. They are the true Spiritualists who put heart, soul and monery and the draw of the people employed, and are the same in Spiritualism. Who men take a mosetary interest only, they become caraless as to the choice of leaders, and indifferent to the talent selected for the platform. The real workers want to know the educational standing of the people employed, and are more of strength to the society. Nothing is even to the people of the strength of the control of the people employed, and are more of strength to the society. Nothing is even to the people of the strength of the control of the people employed, and are more of strength to the society. Nothing is even to the people of the strength of the society of the people employed, and are more of strength to the society. Nothing is even to

public, we ask our readers to look up all references made to parties in their respective communities, and send us verifications for publication. We are convinced that these messages are what they are claimed to be, and feel assured that, barring some slight error in name, or place of residence, or perhaps in language, they are the words of excarnate intelligences. Mrs. Minnie M. Soule is one of the few reliable psychics now before the public, and enjoys the full confidence of the most careful investigators in the field of psychiam. She is above deception, and is solely devoted to the truth for its own sake. It will give us great pleasure to present a cut of this gifted, generous-hearted woman, in our children's issue of the Banner of Light. All Spiritualists who read the Banner will want some extra copies to send to their friends for the purpose of making them acquainted with this splendid psychic.

Do You Want

Do You Want

A "Brick"? If you do, send one dollar to the
Banner of Light Pub. Co., and purchase one
of the most unique "Bricks" you ever saw,
heard of, or read. It was written by Corrilla
Banister of Texas, and coatains much that is
of interest to all Spiritualists. In fact, it is a
book that will appeal to progressive thinkers
in all demoninations, for it has a message
for the world without regard to party, sect or
creed. Sead in your orders and read this
work for yourselves. It is truly a "brick"
worth having, and one that you can throw at
your friends without any danger whatever.
Try it and see.

AFThe soul of man will never fall to guide him aright, provided he permits his soul to approach him near enough to advise him. Man has too long depended upon the advice of mortals and spirits, hence has suffered keenly for the mistakes he has made. When he heeds his own soul's voice, mistakes will be impossible, for he will see and know the truth in all its purity by the reflected light of the soul.

LET That man who depends upon his neighbors and friends for information with regard to the weather, the state of the country, or the conditions in the life beyond, is in need of instruction in the school of Self Dependence. He will find that school in his own

Camp are proving very interesting and instructive. The free classes are largely attended and are sources of much pleasure to the hundreds who attend them. Profs. Wright and Lockwood are equally popular, and draw about them the earnest thinkers who throng Cassadaga's grounds.

LETThree negroes were lynched last week in Mississippi for the crime of murder. Some white men killed a negro, then some negroes killed the white men, and then the mob lynched three negroes. As usual the whites were the first aggressors, and set the example in murder that was followed so quickly by the negroes. It is a forceast of what may come when the negroes units in what they deem an organization for self-defense.

LTDo animals exist in the spirit-world? LETDo animals exist in the spirit-world? This question was recently asked by an eminent speaker in one of his popular lectures, and when he declared his belief in the immortality of every existing thing, he was given a round of applause by his hearers. If animals do continue to exist, what is their condition after death? Do they evolve into self-conscious beings, or do they remain dumb, unthinking things, subject to the wills of masters throughout all time? Where is the savant who will give the correct reply to these queries?

25"Have you ordered an extra copy of the Children's Banner of August 177 If you have not done so, you should do so at once. We are going to make it a splendid issue, and shall issue extras enough to meet a limited demand. Our edition will be guaged by the orders we receive, so if you wish to see some good looking babies, you should order some Banners of Aug. 17.

LET Dr. H. V. Sweringen, a devoted friend to Spiritualism and advocate of all legitimate reforms, of Ft. Wayne, Indiana, pays his respects to Christian Science in the July number of the Cincinnati Lancet-Clinic, in no uncertain terms. The erudite Doctor believes in telling the truth in hard words when occasion requires, and he has always had the courage to express himself freely. His article cannot fail to do good, and we are positive that it will be widely read.

EFWe present some views of Lake Pleasant's charming scenery in this issue. Lake Pleasant is next to the oldest regularly organized camp in the world, and deserves, an honored place in the history of Spiritualism. It has been called "The Mother of Spiritualist Campmeetings," for it was beneath its green trees that many of our leading workers received their inspiration to establish camps in other sections of our nation.

Dr. E. A. Pratt, formerly of this city, has removed to South Attleboro, Mass., where he will be permanently located.

cFBe sure to order a goodly number of the Children's Banner to distribute among your friends. Parents, remember that you are soon to see some of the new comers into our ranks. Send for the Banner of Aug. 17 and see what they look like. Extras will cost you only five cents each.

Sink isms and crown with brotherly love. Evolve the germ of heaven within. All heal-ing, getting well and growing better, is Di-vine. The inside is the real; the outside is the superficial.

Lily Dale, N. Y.

Labor Day, July 31, Hon. J. J. Leutz, of Columbus, Ohio, delivered an impassioned address at Lily Dale on "European Imitation Not American Expansion."

Preceding the Congressman's speech. Cora L. V. Rilchmond called upon him to furnish a subject for an impromptu poem. "Progress" was the theme. Mr. Ramsdell sang with fine effect, "The Star Spangled Banner."

Mr. Leutz said: "Among the pleasures of being a Congressman, one at least has the privilege of forming the acquaintance of gentlemen who are in the habit of thinking for themselves. In this way I became acquainted with Hon. A. B. Gaston, through whom I have the honor of being present today. I said, "What shall I talk to Spiritualists about, Electricity?" Mr. Gaston said, 'Mr. Leutz, you can talk about what you please, and they will believe what they please, reject what they please.'" The lecturer then proceeded with his discourse, of which the following is a synopsis:

There are times when radicalism is necessary. No progress has been made unless some one has said, "Forward, forward!" Stagnation is imitation. Millions without thought drop a ballot into the box. We must face facts—our people are demonstrating their utter incapacity for self-government. Men

stagnation is miniation. Sillions withought drop a ballot into the box. We must face facts—our people are demonstrating their utter incapacity for self-government. Men are studying every other question than self-government. They are dominated by four or five political bosses, in either the Democratic or Republican party, who commit more crimes than any equal number in the penitentiary. The Vanderbilts and Rockefellers and Morgans are greater feudal lords than ever lived in the Dark Ages. George III., nor any queen, nor any king had the power of Pierpont Morgan in New York. The great German emperor cannot do with the Reichstag what the sugar king can do with the American people today; a few men in Washington dictate the legislation for seventy-six millions. The president has more power, with an old plutocratic machine behind him, than any king ever had. Nine-tenths of the voting people sustain this state of things. One-tenth of the Democratic party and one-tenth millions. The president has more power, with an old plutocratic machine behind him, than any king ever had. Nine-tenths of the voting people sustain this state of things. One-tenth of the Democratic party and one-tenth of the Republican party control the other nine-tenths. Your first duty is not to either party. Your first duty is to be an American. You who swear your party allegiance better drop that. I heard a good old Quaker lady say, "If thy religion does not make thee a better man thee had better change thy religion!" If your political party does not make you an American you had better abandon your party. European imitation is not American expansion. I would rather follow the suggestion of the monarch on his throne than any of the political bosses in the United States. There is not as much danger from a monarch who has inherited his power as a political boss who has bought his power as a political boss who has bought his power. We became a world power when Thomas Jefferson wrote the Declaration of Independence. What is right? is the question, and you are not a servant of God, nor a servant of man unless you do your own thinking. You cannot trust the banker to think for you. You cannot trust the preaching. You cannot trust the practices. You cannot trust the practices. You cannot trust the physician to think for you. There is only one man that you can trust, and that is yourself. Columbus did not hesitate to stake his life on the line of independent thinking. Thomas Paine said, in 1733, "The times that tried men's souls are over," but there were more trying times from 1753 to 1783; from 1861 to 1865, and in 1891.

1783, "The times that tried men's souls are over," but there were more trying times from 1733 to 1785; from 1816 to 1895, and in 1899 when American soldiers on the fourth of February fired the first shot on innocent lovers of liberty. Were we rebels and revolutionists because each individual man was accountable to his God direct and not to a king on his throne? The world had had republics, but they had been failures. You and I are taught by holy writ that we have no right to kill one man. Does it make it right for ten men to go out and murder one man? Ah, my spiritualistic friends, if the English church has no higher Christianity than that then away with Christianity!—there is no God.

my spiritualistic friends, if the English church has no higher Christianity than that then away with Christianity!—there is no God.

Our Philippine policy was dictated by England. If we have a right to take the islands of the sea, as we are doing things on a large scale, we might move on to Canada at once and appropriate it as a political and military necessity as England secures the Transvaal. Like the farmer, we want more land to grow more corn, to raise more hogs. A few hogs want to live in grander style than the feudal lords of the Middle Ages. The mission of this country is not to build castles and palaces, but to build heads and hearts in men and women. The civilization that mores up must move up with the masses and not with the classes. This everlasting greed to own everything in sight is the worm at the centre of the apple. Unless you destroy the worm you will destroy the Republic—a better manhood than was ever seen. You have sacrificed millions of dollars and thousands of your young manhood. You have murdered sixty thousand human beings that the Oil Trust and Sugar Trust might live. That policy never came from the home, the factory, the church. It is not a question of what will you do with these islands, but what will you do with these islands, but what will you do with these islands, but what will you do with Yourseles? Why not love your neighbor as yourself?

Mr. Lepts proceeded to show the injurious effects of the war spirit, standing armles,

yourself?

Mr. Lents proceeded to show the injurious effects of the war spirit, standing armies, government by force instead of by consent; that training a class of professional murder-res would instead of making this the most powerful nation on earth, make it the weak-est. He pointed out how municipal ownership would make this one of the mightlest republics in history.

If you would weaken a faculty make dormant, if you would strengthen it make active. Abeliah evil by thinking only of goo This is the only known way of killing evil.

We build as we climb; and we climb as we te in unison with the Divine.

and Lockwood are making these class fectures more instructive at each session. Letall Spiritualists subscribe generously to financially sid this grand morement.

Harrison D. Barrett addressed a fine andience at the auditorism Friday, Aug. 2, in the
interest of the National Spiritualist Associalon and spiritualistic work in general, pleadline. Mr. Barrett received hearty applause,
and was warmly greeted by hosts of friends
at the close of his discourse.

Miss Margaret Gaule, engaged here as platform test medium for the season, meets with
marked appreciation in her work. Miss
Gaule is also a prominent member in the
society of Willing Workers, rendering generous assistance in all the society's undertaklags. We wish her success in the continued
demonstration of her mediumistic powers.

Mrs. Cora L. V. Richmond's admirable
discourses have given new inspiration to the
large audiences convened at Lily Dale auditorium throughout the week. Col. and Mrs.
Richmond left here for Onset, Saturday
morning.

Hos. John J. Lentz, of Columbus, O., won

large audiences convened at Lily Dale auditorium throughout the week. Col. and Mrs. Bilchmond left here for Onset, Saturday morning.

Heaf. John J. Lentz, of Columbus, O., won fer himself many warm admirers during his stay at Lily Dale. A large and enthusiastic audience greeted him at the delivery of his stirring Labor Day address, Wednesday, July 31, a synopais of which we give above.

The "Willing Workers" announce a bazzar at the auditorium Aug. 15. Miss Gaule has kindly donated to this society a handsome afghan, the work of Mrs. Henry J. Newton, president of the First Society, of New York City, which is now on sale.

W. F. Jamieson, of Cincinnati, has been conducting a class, six days, in a new system, "Science of Spelling," devised by himself. His pupils, both ladies and gentlemen, are enthusiastic. A public exhibition of this new art took place Sunday evening in the auditorium, co-operative with the ladies' auxiliary.

We regret to report a painful accident to Mrs. A. Gaston, whereby her sight was for a time seriously impaired. Hecovery is now, however, fully assured.

There are no dull hours at our camp ground—musical, literary and dramatic entertainments every evening at the auditorium, first-class in every respect. The Northwestern band is here for the remainder of the season, adding much to these performances.

Woman's day, Aug. 21, is an attractive feature yet in store for us.

Miss Lizzie Harlow, of Heydenville, Mass., made her first appearance upon the Lily Dale platform. Saturday, Aug. 2, giving eminent satiaction to a good audience. Miss Harlow is a nipriational speaker of high order. She occupied the rostrum again Sunday morning.

Dr. Dumont C. Dake, of New York City, ave a public exhibition of vital magnetic.

satisfaction to a satisfaction to a satisfaction to a satisfaction to a satisfaction is an inspirational spease. She occupied the rostrum again Sunday monitor.

Dr. Dumont C. Dake, of New York City, gave a public exhibition of vital magnetic treatment, Aug. 9, at the auditorium, J. Clegg Wright prefacing the demonstration with remarks.

Indebted to Mr. J. Ramsdell for fine Youis, Mo.,

onries.

In the indebted to Mr. J. Ramsdell for fine to signing recently.

Mr. Thomas Grimshaw, of St. Louis, Mo., poke Sauday, July 28, at 10,20 a. m., being loo our lecturer for Thursday, Aug. 1. Sunlay, Aug. 4, J. Clegg Wright occupied the certrain.

Lake Pleasant Notes.

The Camp is beginning to show signs of activity. New people and old friends coming on every train.

Aug. 2 Mrs. Nellie Temple Brigham of Colrane, Mass., lectured at the Temple, taking the subject for lecture and poem from the audience.

Aug. 3 was devoted to a conference meeting. The conferences that have been held so far have been decidedly lively and interesting.

ng.
There is plenty of room and good accomnedations for all comers and the prices for
nulertainment are reasonable.
The many friends of Mr. James G. Allbe
vill be pleased to learn of his marked imrovement in health; the air here agrees with

Crozier, the photographer, has erected his car, and is right on deck as usual.

Mrs. Clara Field Conant of Florida is beng greeted at her cottage by her many riends.

Mr. and Mrs. Geo. Burlingame of Somerstille, Conn., are looking after the interests of her Townie.

Mr. and Mrs. Geo. Burningame of senaraillie, Conn., are looking after the interests of
he Temple.
Mrs. Carrie E. S. Twing of Westfield, N.
L. is at Budington's on Lyman St. Mrs.
An Duson is at her cottage, The Golden
Landel cottage. Mrs. Alice S. Waterhouse is at
Lundel cottage. Mrs. Georgie Chapman,
he celebrated baritone, and Helen M. MeJonald, soprano, are delighting the sudiences
at the Temple.
Tillie U. Reynolds of Troy, N. Y., the
resident of the Ladles' Improvement Sociey, is at her cottage, Winona, on the Bluff.
Mr. and Mrs. Timpson of Plainfield, Conn.,
have opened their cottage for the reception
of guests, as usual.
Wanted—A tonsorial artist at Lake Pleasint.

Ver Mest and Dr. Sarrent as gatherers of

Wanted—A tonsorm artist as Lake research.

Mr. Hart and Dr. Sargent as gatherers of evergreens are a success.

In absence of the Chairman of the Fair Committee, Mrs. Fales is doing double duty. What's the matter with the old steps?

Mrs. John Wheeler of Orange has donated a sewing machine to the Ladies' Improvement Society.

sewing machine to the Ladies' Improve-tent Society. Yeaton, of the Hotel, is proving himself a lodern Boniface, and is giving perfect sat-

action.

donation of a headlight for use at the uple has been received from Dr. F. A. rall of Windsor, Coun.

he Scalpers, across the way are a great p to the Camp in many ways. Go on, boys girls, in your good work; your reward come later.

'you want the news of the Camp, read Banner.

Le Grand.

Briefs.

Briefs.

The permanent address of G. W. Kates and wife is again at 1744 Natrona street, Philadelphia, Pa. For their services, address them early in order to secure engagement.

G. W. Kates and wife concluded their missionary work for the Minnesota State Association, with the month of July. They will return to Minneapolis for the state convention, September 6, 7 and 8. Then they go east for the fall months. They hold meetings in Clear Lake, Iowa, July 23, 24 and 25. The Methodists have an assembly ground here and attract a large attendance; but the Spiritualists have a local society and are attracting considerable attention. Mr. and Mrs. Kates gave excellent service and are capable exponents of Spiritualism. They went to Burr Oak, Iowa, and there held grove meetings July 27, 28 and 29. They are favorites and always have large audiences.

Frank T. Ripley, platform test medium, can be engaged for fall and winter; terms liberal. Address 46 Loomis street, Chicago, Ill.

Mrs. A, E. Cunningham will be at Lake Pleasant until Sept. 23. She desires to make

engagements for fall and winter. Address Lake Pleasant, Mass.

446 Tremont 8t., Boston, July 23. Spiritual meetings well attended. Those assisting through the day and evening: Mr. and Mrs. Hall, Mr. Morse, Mr. Smith, Mr. Pye, Mr. Harker, Mr. Gilman, Mr. Clark, Mr. Cohen, Mr. Herey, Mrs. Cunningham, Mr. Ranth, Mrs. Gutlerrez. Meetings all summer. Mr. and Mrs. Hall will conduct the meetings in the absence of the president, Mrs. Gutlerrez. Advance Spiritual Conference, 1101 Bedford Ave., Brooklya, N. Y., July 23. Mediumanight. Meeting opened with singing "Sweet Spirits Can Beturn." Addresses by Mr. Macdonald and Mr. Delerce; communications by Dr. William Franks of New York and by Mrs. M. Gibbeny of Brooklyn. Meetings are well attended and will be continued all summer. All are welcome.—Mrs. Dr. Franks, cor. sec.

Spiritual meetings at Waveley, Ang. 4. However greater attractions may be found at other places, and gatherings of Spiritualists at Sunday meetings, the fact must be borne in mind that those held under the auspices of the 'S. V. U. at the Home in Waverley, are held for an object entirely different from any other sockety in New England. The fulliment of the objects and desires of the S. V. U. see the Home in Waverley, are held for an object entirely different from any other sockety in New England. The fulliment of the objects and desires of the S. V. U. see the Masser of the S. V. U., who gave us some cheerful words relative to our worth, I regret that I am unable to recall the name of a lady who recited an original poem entitled, "The Indian influences prevailed Sunday. They spoke of Indian influences prevailed Sunday. They spoke of Indian influences to all our fellows," We are pleased to meation the following mediums who holy assisted us: Mrs. Nutter, Mrs. Weod, Mrs. Pye, Mr. Griffin and Mrs. Fisher.—J. H. L.

Sunnapee Lake, N. H.

Sunapee Lake, N. H.

The Sunapee Lake campmeeting at Blodgett's Landing, N. H., opened Aug. 4 very favorably indeed. The morning was cloudy but the day was fine and while the threatening clouds of the moning prevented many from coming on the trains, yet the audience proved fair algolder the first day and those who at fair algolder the first day and those who at the compact of the first day and those who fair algolder the first day and those who fair algolder the first day and the fair algolder than the conceiled the fair that the conceiled the fair that the fair

An Acknowledgment.

All Acknowledgment.

I herewith acknowledge the receipt of twenty-one dollars (21) in response to my appeal in behalf of Mrs. M. C. Morrell, New York, City, made through these valuable columns, and from the following parties; G. A. R., Lancaster, Pa., 31; E. S. Bowle, Md, 15; N. S. M., Amesbury, Mass., 31; A. F. B., Peckskill, N. Y., 32; M. H., Mt. Vernon, N. Y., 35; M. T., New York City, 35; A. H., Kelley's Island, Lake Erie, 31; J. R., Sellersville, Pa., 31.

Mrs. Morrell wishes her thanks earnestly expressed to all who have contributed as above, and I would add the hope that others who may see this list will do likewise, thus practically illustrating the Altruism so warmly advocated by theoretical press and platform. Spiritualists more than any other seet ought to realize the value to their own spirits of practical altruism, and to aid another less fortunate than ourselves is a holy duty. Mrs. Morrell is improving, but very, very slowly.

Marie J. Fitz-Maurice.

1199 Boston Road, New York City.

Verona Park.

Verona Park.

Ou Sunday, Aug. 4, J. 8, Scarlett, of Cambridgeport, gave two stirring and convincing addresses cellipsing former efforts at this place. Brother Scarlett is giving most excellent satisfaction.

All the campers are anxiously looking forward for the arrival of Rev. B. F. Austin, on his first visit to Maine. He will have a royal reception. His fame as a speaker, writer and reasoner has preceded him, and large audiences will congregate to listen to his eloquence and the clucidation of the great principles of spiritual truth. On Wednesday of each week we have a fine literary and musical entertainment. On Thursday evening, Aug. 8, Mr. Austin was given a grand reception, with speeches, refreshments, fireworks, etc.

ctc.

The cottages are filling up and the prospect for a successful season is good. Verons is noted for its harmony and the high tone of thought that is voiced from its rostrum together with its cool, pure air, and beautiful scenery.

F. W. Smith. F. W. Smith.

Spiritualist Camp Meetings for 1901.

Spiritualist Camp Meetings for 1901.

Cassadaga Lake, Lily Dale, N. Y., July 14 to Sept. 1.
Onset, Mass., July 14 to Sept. 1.
Lake Pleasant, Mass., July 23 to Sept. 1.
Cliaton, Iowa, July 28 to Aug 25.
Camp Progress, Mass., June 2 to Oct. 6.
Etna, Maine, Aug. 20 to Sept. 8.
Vicksburg, Mich., Aug. 2 to 25.
Ashley, O., July 14 to Aug. 14.
Chesterfield, Ind., July 18 to Aug 26.
Queen City Park, Vt., Aug. 10 to Sept. 8.
Niantic, Conn., June 24 to Sept. 8.
Niantic, Conn., June 24 to Sept. 8.
Lake Heller, Forda, July 18 to Sept. 2.
Hainett Park, Mich., July 18 to Sept. 1.
Sunapee Lake, N. H., Aug. 4 to 18.
Lake Helen, Florida, Sept. 1 to Oct. 6.
Los Angeles, Cal., Aug. 11 to Sept. 1.
Temple Heights, Me., Aug. 17 to 23.
Unity Camp, Saugus Centre, Mass., June 2 to Oct. 6.
Verona Park, Me., July 27 to Aug. 18.
Presville, N. Y., July 27 to Aug. 18.
Presville, N. Y., July 27 to Aug. 18.
Presville, N. Y., July 27 to Aug. 18.
Port Jefferson, R. L. Aug. 4 to Sept. 3.
Madison, Me., Sept. 5 to 15.
[Others will be added to the list as soon as we learn the dates.]

Cheerfulness will prevent many a one fro-sinking in the troubled waters of despair.

The Chautaugus Assembly and School of Methods that have occupied the grounds for the past four weeks, close their exercises Tuesday evaning. They have had some fine talent among them and some of the lecturers have been men of rare ability, notably Professor Dolbear and Dr. Thomas of Chicago; the latter and his wife are deeply interested in Spiritualism and related many remarkable experiences they had during their investigations last winter in their city.

The campuneeting proper opes on Sanday, Aug. 11. Mrs. Russegue, one of our favorite speakers, will give the afternoon address. Dr. Smith's first excursion will leave Lake Pleasant, Saturday, August 10, at about 12 noon, coming by way of Hoosic Junction, North Bennington and Butland; five dollars for the round trip, good for two weeks. Circulars can be had on application to Dr. Smith, Queen City Park, Burilington, Vt.

To Banner of Light:
Will you kindly, in behalf of the Ladles' Improvement Seciety of Lake Pleasant, Mass., permit me to request those who may read (and all should), the Banner, and have promised gifts for the fair to be held Aug. 12, 13 and 14, at Lake Pleasant, under the auspices of the L. L. S., to send or bring same contributions to Mrs. Tillie U. Reynolds, president of L. I. S., on the Blaff, on or before the 12th.

The Quickest Route to the Pau-American Exposition.

If you are going to the Pan-American Exposition in Buffalo, bear in mind that the Boston & Albany and N. Y. C. & H. R. R. is the quickest and most direct route. They have just announced very low excursion rates and if you are interested, address A. S., Hanson, G. P. A., Boston, for rate circular and Pan-American folder.

Read "Two Thousand Years in Celestial Life." Price \$1.25. Astro Publishing Co., Detroit, Mich.

"There is another fact that is worth remembering, that not all people who are supposed to be free are happy; you find misery at every turn, and once in a while you will find a little bit of God's acre, in the most unlooked for places."—Elbert Hubbard.

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of Winner, Ord., mars. 'For year' I here about my interest me in the face. I new family therewell is a well man, and I now this great victory over disease to Dr. Fereber and its comp of assertance. 'Mrs. Bothe Bond. of Dr. Miller, N. Y. , who was cured of asthms. dropey, reart trouble asserted weakness in a very few months, write that their recomments Dr. Fereber's treatment to all her sick friends and relatives,—to fact in

DESPAIR NOT, THERE IS STILL HOPE FO . YOU.

No matter what the disease is, or how despondent you may feet be fold there is no bein for you, there is still hope. Hundrous of women mit peculate to lear rest have been cared by Dr. Petiles' methods, aft r they had been for these unless an operation was resorted in. The same ma be said of men who caused not carely to discretion. Ladiguetion, stomach and bowel trumbles

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Persons treated by Dr. Fellows have only words of praise for him. Banner of Light.

SUMMER HOMES FOR SPIRITUALISTS,

At Bay View Park,

PORT JEFFERSON, L. I., The Bay View Park Spiritual Camp Meeting Asso-ciation, (Incorporated), with hold anomal sessions on these grounds, beginning Aug. I, 1801. We have up-wards of 200 loss for sale for collasses on easy terms would of 200 loss for sale for collasses on easy terms would be sale to the control of the collasses of accel-lant beach, natural grover. Nearly and the sale par-lant beach, natural grover. Nearly and the sale par-lant beach day. No Malaria. No Monoulloss. For prospectia, maps and all particulars

16 Court St. Brooklyn, N. Y.

Miss Judson's Books.

TRANSCENDENTAL PHYSICS.

An Account of Experimental Investigation the Scientific Treation of

JOHANN CARL FRIEDRICH ZOLLNER. Professor of Physical Astronomy at the University lip it; Member of the Boyal Salam Society of Science and the Boyal Salam Society of Science and Society of the Imperial Academy of Natural Philosophics of the Imperial Academy of Natural Philosophics and Society, Honorary Member of the Physical Associ Piankfort-su-he-Main; of the "Scientific Society Piankfort-su-he-Main; of the "Scientific Society".

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IMMORTALITY

EPES SARGENT.

dapters to M ob of Immorta d Energy

JUST ISSUED. I'M A BRICK!"

CORRILLA BANISTER.

Children's Spiritualism.

I have found a nest full of pretty eggs, Right here is the meadow lying; And I may look at them all I wish, Till the mother bird home comes fiyin

Five pretty eggs, that hy and-by
Five dear little birds will be;
With beaks, and feathers, and wings to fly,
And little brown eyes to see.

And by-and-by I will come some day, When the summer has older grows, And will find them here, all hidden away, Where I left the eggs alone,

I have heard it said that once on a time (It must have been long ago),
A little boy found a nest of eggs,
Just as I found these, you know

And that poor little boy, so little he knew, And so naughty he was, they say. That the preity eggs never to birdies grew, For he carried them all away.

I am sure if he only had known, like me, (Fer mams has told me so).
That if he only would let them be,
They would all into birdies grow

He would never have taken the pretty nest, And carried the eggs away. And perhaps that five little birdies more Would have sung in the fields to-day.

But away off there in the blue, I see Where a fair white cloud is lying, A little brown speck, that looks to me Like a birdle homeward flying.

And lest she should think I mean to keep The treasure I took unbidden, es deep, Where I found it safely hidden

, little brown birdie, do not fear; Your nest is in tender keeping; Your nest is in tender keeping; And safe in their speckled houses h re, Your five little birds are sleeping. H. J. Wescott in Our Dumb Animals.

My Turtles.

BY ALBERT DAVIDSON.

I have eight turties. One is a painted slider, two are box turtles, five are mud turtles. Three of them have spots and two

haven't any.

They live in ponds, brooks and lakes. My papa got them for me. They like to swim in the water though they do not spend all their time in the water.

time in the water.

Turtles like to bury themselves in the mud
in winter and sit upon logs and sun themselves in the summer. Turtles' tails are
quite short. They have no teeth, but they
have very sharp beaks. Turtles have very sharp eyes

Turtles like to eat worms flies and other small insects. They have four feet and on every foot they have two sharp claws. They have quite long necks. Their shells are very hard. The upper shell is bigger than the

I feed my turtles with worms and flies. of my turtles bit me on the nose and on and.

My biggest turtle got out of the box his home was in. He ran as fast as he could. His box was on a high balcony. He did not atop to look, but fell off. It broke a little piece of his lower shell, but did not break any of the upper shell.

One of my playmates found him for me. He was not suffering very much, so I took him and gave him some flies.

My big turtle and my two box turtles fight ogether. Most always the big turtle is the vinner. Once is a while the box turtles win. My five mud turtles do not fight or try to

say are mud turies do not infinite to the tight of that reason. My mud turtles have very sharp claws, so they can dig in the mud. Mud turtles live in the mud. There are two hinges on the front and back of the lower shell-sometimes when it is cold they shut up their shell and reasons. shell and go to sleep.

Turtles' ponds have quite a few logs and bushes. Turtles like to get upon logs and

14 Lapham St., Medford, Mass.

Susie's Second Letter.

'Deed, I'm a proud little girl now! Got Deed, I'm a proud little girl now! Got a real sure enough letter from the beautiful white fells. Never spected that. The blg man gays it come 'cause I went to school and tried to learn. Do you want to know about our school? Every one that comes to it, has n't any hard bedy, and there's lots of real uice white boys and girls, quality ones, and some brack ones, and some red ones. Miss Pernot, she took off her hard body last fall, and she come to visit us and ones. Mass Pernot, she took off her hard body last fall, and she come to visit us and she said our school was more like training schools where hard lodied folks went. She said your other schools used books. Maybe she didn't know, but if she did, and folks with hard bodies have to learn out of all those books that's on the lady's table, sure, aint I glad I aint got a hard body. It's heap caster to learn nice things in a nice way, and have teachers show you all about things by the things themselves. You see, when it's garden things, we all go to the graden and teacher begins at the root and poet up to the fruit and seeds, and all what it's good for and how to make it good, and put it in shape to use. We've got all kinds of garden things and there's heap to learn. They call garden things, vegetable growth, no, Kingdoms. And then teacher takes some fax grass and makes it go all through jots of things, too many to tell about, till it gets last fall, and she come to visit us and flax grass and makes it go all through lots of things, too many to tell about till it gets to be cloth. And then other teacher cuts the cleth and abows as how to stitch, and I do wish you could see the lovely apron I've got on. It's all bine with white specks in it, and I sowed it myself, and I helped grow it out of little bits of seeds. Can your little girls do it out of books? With love to the beautiful white folks.

Spectfully,

"Brack Susie." Dietated through the medic

A True Story.

Dear Banner Children.

With Mrs. Barrett's parmission I will tell you a true story about a dog who lives on our street. His name is Don. He loves to visit certain of the neighbors, and believes in coming often, too. He comes into the back yard, sits on the lawn and watches the kitchen; then he attracts their attention by vigorous barking, and sits up on his hind legs begging to be let in or else treated to a bone or but of meat. ne or bit of meat.

Not long ago, one of his lady friends, when Not long ago, one of his lady friends, where he visits, was married, and she thought so much of Don that she sent him a written in-vitation to come to the wedding reception, the same as to the other guests. At the appointed time Den presented himself, wearing a new-collar attached to which was a bow of bright blue ribbon, also a tiny white box which contained his present. Inside the cover was written his name. The bottom of the box was covered with rice, then a bit of cotton covered over it, then a very nice collar button for his friend, the bride.

He behaved beautifully at the reception, walked up to the newly married pair, sat up

walked up to the newly married pair, sat up and gave his paw to shake and kissed the and gave He was presented with a box of wedbride

When the hack containing his friends drove away, he barked loudly and long, which was his way of saying, "Good luck to ye." Now wasn't Don a cute dog?

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND EIGHTY-SIX

To the Editor of the Banner of Light:

Some time ago, a large-brained and large Some time ago, a large-brained and large-hearted Spiritualist in New England sent me a considerable sum of money with the request that I send eighteen copies of "Why She Be-came a Spiritualist," and fifty copies of "From Night to Mora," naming a few per-sons and free libraries to whom he wished the larger work to be sent, and leaving it with me to select persons to whom the remaining portion should be sent. It seemed best to look through the Baptist mainisters' directory, because this gives the

It seemed best to look through the Baptist ministers' directory, because this gives the date and place of birth, important facts in the life, and the present address of each Baptist clergyman. Looking the thick book from end to end, I selected those who are or have been engaged in missionary work in Burma, all ministers who were named for your setterout father, prominent men in the nare been engaged in missionary work in Burma, all ministers who were named for my reverend father, prominent men in the denomination, and also those with whom I am personally acquainted. The work is done, and the books and pamphlets have been mailed.

From one who was named for my father, and is now located in the South, I received a closely written letter of eight pages. He also enclosed a card, naming the places of trust and influence that he at present occurrent and influence that he at present occurrent and influence that he at present occurrent and influence that he at present occurrent.

trust and influence that he at present occu He is evidently a typical local leader of the Baptist denomination in the large city of which he is a resident. His views are those held in the main by Baptist ministers and teachers, so far as my observation extends.

a personal nature, he proceeds to state his objections to the little work entitled "From Night to Mora; or, An Appeal to the Baptist Church."

He states that after much thought, prayer, and research, his mind had settled long agon these points:—the inspiration of the Scriptures, the divinity of Jesus Christ, and the immortality of the soul; and that he has never wavered in the alightest on these

Turning to a consideration of my pamphlet, he objects to my calling it "An Appeal to the Baptist Church," on the ground that there is Baptist Church, because the genius of no Baptist Church, because the genius of that people forbids their coalition into one huge organization, as is the case with the Presbyterians and the Roman Catholics. I accept his criticism in this respect; and were it not for invalidating my copyright, I would in subsequent editions change the title to An Appeal to Baptists, or the Baptist denomi-nation.

But when the gentleman proceeds to that my choice of a title shows such a lack of accurate information that I am thereby

of accurate information that I am thereby prevented from being a safe interpreter on anything that is vitally important, I must eater an objection. I object, on this ground. Whether persons who hold certain ylews coalesce into one huge organization, or whether societies maintain their independence from each other, is not a vitally important fact. It is not vitally important fact to do with a question of expediency in regard to carrying on svork while on this mundane sphere. The vitally important thing is whether the persons in these socieregard to carrying on work while on this mundane sphere. The vitally important thing is whether the persons in these socie-ties realize the two things, God and the human soul, and their own personal and de-pendent relation as individuals, to the infinite soul from which they sprang into conscious being. This relation between God and the human soul far transcends in importance any questions as to modes of church working, or any consideration whether this book or that book was inspired into a beaman soul by Albook was inspired into a human soul by Almighty God. Compared with this relation between God and the individual soul, the question whether Jesus of Nazareth was delty incarnate, or whether impression is the

delty incarnate, or whether immersion is the only acceptable mode of performing a certain rite, becomes of small importance.

Whether some other human being was divice, does not concern me. What does concern me is whether I am myself divine, amacting in a divine manner, and am striving to live as near my father, and to be as much one with him, as did Jesns of Nazareth.

My correspondent goes on to say that in rejecting the delty of Jesus, I set my own judgment sgainst his. Jesus did not claim deity. He said his father was greater than he was. He said that he was one with his

father, and we should all be one with God in the same sonse, which is that our will should be one with God's will. When we attain that, we are absolutely happy.

This learned gentleman retaineds me that my father believed in the divine inspiration of the Bible, and translated it into the Burmese tongue on that 'account. This is quite true, but one should remember that one so radical and progressive, who has been in spirit life for fifty-one years, has had ample time to alter his views by enlarging them. One of his late utterances is as follows:—

"The unsaved world was a burden which

"The unsaved world was a burden which y soul could not bear and feel that my duty my soul could not bear and feel that my duty had been discharged until I sacrificed life for it. If true, every Christian should feel this load. Thank God, it is not true. Love is all-sufficient. Hatred has no place in the bosom of God. We are saved by doing, not by believing."

The last sentence directly contradicts Paul.

The last sentence directly contradicts Paul, whose plenary inspiration my ministerial friend reproaches me for doubting. On another occasion, my father said as fol-

lows:—
"I was led, carrying out a part of the great plan of civilizing by Christianizing, and then by liberating from that, by leading to greater heights. What seems like error at one time was, when it was given, all of truth that nankind was at that time and age able to receive. And so the great law of continual infoldment is going on."

He closes the above by saying:-

"Ever will we praise the Infinite Father that we have part in so great a plan of re-decening the race by the knowledge of the truth."

Utterances like the foregoing show how my revered father's views are expanding, and how he rejoices to find nothing in the constitution of the universe to disprove John's sublime declaration that "God is Love."

The rest of the clergyman's letter deals more particularly with my belief in Spiritualism, and shows less mental ability than the preceding part. This is not to be wondered at. Before, he was on ground with which he was familiar and to which he had given much thought, while now he betrays his ignorance of the subject on which he touches. For instance, he says:—
"I can produce every phenomenon produced

"I can produce every phenomenon produced by Spiritualists by and through purely psyhological means.

chological means."

We congratulate the writer on possessing so vast an array of psychic gifts, which are greater than those Paul alludes to in 1 Cor. 12:8-11. According to his statement, he can produce the manifestations given through Mr. Keeler, Fred Evans, Mrs. Piper, who has convinced Prof. Hysslop, and the redoubtable Dr. Hodgson, Florence Cook, who proved the materialization of discarnate spirits to Prof. Crookes, and Nettic Maynard, through whom spirits dictated to Abraham Lincoln the Emancipation Proclamation, as well as the "Harmonial Philosophy" inspired into A. J. Davis.

We know the writer of this claim is abso-utely sincere. But that does not prevent him rom being absolutely mistaken. While it is true that much that passes for

ediumship is undoubtedly the work of mormeniumsnip is undoubtedly the work of mor-tals through psychological means, yet there is a yast array of well-sifted, carefully col-lated, and absolutely attested facts, which can be accounted for only on the hypothesis that discarnate spirits, formerly human beings in the flesh, are in distinct and intellimunication with perso ortal plane

e writer then asks me two questions, the being:-

What would you supply in the place

"What would you supply in the place of the Bible, to be a lamp to our feet and a light to our path?"
In reply, I would put no communications nor books in the place of the Bible, but I would treat the Bible and them allike. What-ever is spiritual and whatever tends to the purest morality in any of them I would ac-cept. I would always remember that the very best of them do not come directly from Al-mighty God, but that they all come from finite spirits, either incarnate or discarnate, of varying degrees of mentality or spiritualof varying degrees of mentality or spiritual-

True, I might mistake in judging this or True, I might nistake in judging this or that. I might now accept such a statement as "God is angry with the wicked every day," which my subsequent spiritual advancement would show me could not possibly be true, on the ground that he who six above watches the slow progress of development from human child to seraph with patience and with

Again. I might refuse some statement which really came from a wise and very pro-gressed spirit, but which I was not yet able to comprehend. Or, I might in my ignorance misconstrue it, and divert it from its original signification.

signification. For instance, when the pure and devoted Jesus said, "I and my father are one," I might in my ignorance suppose that he was claiming to be Almighty God; while further light and comprehension might show me that oneness with the source of our being is the duty as well as the prerogative of all, on the ground that "We are also his offspring." The second question is: "In whom or in what would you put your trust, if not in Jesus Christ?"

I trust in God, whose child I am, from whom I came, and to whom I shall eventually return. I live and move and have my being in God. Without God, I were not. With God, I may become all." I put myself

With God, I may become all. I put myself into oneness with God. Then I have true freedom: then I have absolute peace.

lime and mighty quest.

Yours for humanity and for spirituality,

Abby A. Juds Arlington, N. J., July 23, 1901.

An Instructive Letter.

The symposium of articles published in the "Progressive Thinker" of July 6, seems to have been inspired by your address in New York before the Mass Meeting of Spiritualists last May, indirectly if not directly, and ists last May, indirectly if not directly, and I take the liberty of presenting my views upon the subject under discussion. I make no pretensions as a philosopher or teacher, but sometimes a person of very limited information can advance a good idea.

The consensus of opinion in the articles referred to seems to be that Spiritualism is not declining, but all or nearly all agree that our organizations are declining.

Now if the principles of Spiritualism are gaining ground and organization is losing prestige, it certainly goes to show that there

gaining ground and organization is losing prestige, it certainly goes to show that there is something out of joint, and the proper thing to do is to go to work to find where the trouble lies. I am sorry to say that so far as I can see the "Progressive Thinkers" articles make but little if any progress towards pointing out a solution of the prob-

In the first place Spiritualism is not pro-In the first place Spiritualism is not progressing in any real, orderly, or intelligent manner, but if progressing at all it is in a sort of go-an-you-please style. As I understand the effice of organization, it is to bring order out of chaos and place the movement before the public on a solid basis, along disciplining lines. Just here is where I think the difficulty lies or at least a part of it.

All the attempts at organization have falled to grasp the meaning of what organized effort stands for, and beace have all failed

failed to grasp the meaning of what organise-effort stands for, and hence have all failed except the present organization, the N. S. A. and its subordinates.

If what is said (which seems to be well substantiated) is true, our locals are in a very sickly condition. This being true, it goes to prove to me that we are not moving along the proper lines. In fact, this has been my own feeling all along through the history of the N. S. A., and what little assistance I have condered it has been without the proper spirthe N. S. A., and what little assistance I have rendered it has been without the proper spiritual inspiration, and had it not been for its President. I probably would not have done anything for it. But I am not going to particularize any complaints, as finding fault will not build up any cause. I have always will not build up any cause. I have always been anxious for the success of the Cause, and have given considerable study to the subjects that pertain to organization. My cogitations have evolved some ideas in a rough and uncouth way that are probably not original, but will be colored a little by being filtered through my mind.

I have been fully convinced for some time that commercial Spiritualism—I mean in its phenomenal phase—has been the main clog in the wheel of progress. All public medium-

in the wheel of progress. All public mediumship, save that of trance or inspirational speaking, has had a continual tendency towards leading us down into the Slough of Despond, and the great question is to get rid of it. When I say public mediumship, I not only mean platform test mediums, but all and every kind of mediums that set themselves up for business, expecting to make money out of it. I look upon it as utterly impossible to separate the genuine from the mpossible to separate the genuine from the raudulent. Therefore there is no way of fraudulent. cetting rid of this terrible fungus that has getting rid of this terrible fungus that has grown around and all over Spiritualism except to cut off the whole thing. This course may seem severe to some, but where the chaff is more than the wheat, it all has to go to-gether, and, after all, this process in nature is what we are confronted with at every turn, and we have to depend upon wit, deter-mination, and energy to everyome obstacles.

mination and energy to overcome obstacles.

The obstructions to the spiritual movement The obstructions to the spiritual movement have grown around it by slow degrees, and it will take time to remove them. In fact, we will literally have to grow away from them, and to do this there will have to be inaugurated a system of education, dual in its nature, the first iconoclastic and destructive, the second to build upon its ruins.

Before going further I will explain a little; I regard phenomena as the very foundation of Spiritualism and absolutely necessary to the life of the new dispensation, but those phenomena must be placed where they cannot be blasphemed at every turn and corner. They must be confined to the home circle and taken out from under the "God of this world"

out from under the "God of this world" (the dollar), the care of the mediums mus (the dollar), the care of the mediums must not be the object of the public in general, but they should be taken care of and man-aged exclusively by the home circle. Now, the home circle need not necessarily be con-fined to a single family, but it should never-consider when the new reliables and were

Jesus was a manifestation of God. What God was in love, in purity, in goodness, ablaes forth in Jesus. As such he is worthy of our imitation, but not of our adoration, for that would be idolatry. "Worship God."

God is in me. He is in my heart. No mediator is needed between the father and his child. God is enough. In him I trust.

Of course I cannot comprehend him. No two persons in all the world form the same conception of the Absolute Soul of the universe. But in our efforts to do so, let us not belittle him, nor attribute to him passions and evil acts that would not be worthy of a comprise more than a few neighbors and con-genial friends, and should always be regarded as the most sacred place on earth.

In order to bring about this state of af-fairs or start towards its consummation, it will be necessary to commence a gentle and quiet pressure against all commercial mediums, both genuine and frandulent—in other words, educate the public as far as results re-

good man on earth. "Shall not the judge of all the earth do right?"

God is Light. God is Power. God is Wisdom. But his "noble crown-name." according to Mrs. Browning, is Love. God is love. I am rully aware that the course that I have outlined will be hard to follow, and it will take time to bring this reform about. If it not nough for me to trust infailte light, and power, and wisdom, and love? Do I need more than that?

Our earnest friend goes on to say that the Mohammedan he met in Jerusalem was sure he was right, and was happy in his belief, while a Christian has the same assurance and happiness, and that both cannot be right. Neither is right, that is, absolutely right. The views of both are inadequate. They are half-glimpses. They cast side lights on a mighty object. The finite gets only glimpses of absolute beauty, truth and goodness.

"Canst thou, by searching, find out God?"
No: but thou canst spead eternity in the sublime and mighty quest.

Yours for humanity and for springinglity. Yours for humanity and for springinglity of the start with, and if we have a truth to start with, and if we

It makes this letter too long for me to give an outline of the effect and inspiration that I think this change would bring about in organization. I have suggested the course that I am aiming to follow myself as nearly as circumstance will permit me. We know that we have a truth to start with, and if we could get on the right road that leads to the public mind, the enthusiasm will be great. When conditions are right at my home circles (and we are constantly learning what is necessary) our souls are filled to overflowing. It is next to unbearable to see our beloved Cause dragged in the mud and the mire as it is today. Cause used is today.
Yours for Spiritualism,
William Speer.

Missouri, July 9, 1901.

What is Matter?

BY VICTOR ILLUMINER

What is Matter? It can be defined in no better terms than crude, undereloped, or slowly vibrant life, in other words—is nega-tive life. What is Life? Life can be defined as motion, action, or restless activity, but the explanation does not furnish a lucid idea of its real qualities and attributes. Motion and action are the results, and back of, or prior to every result is the impellent or motive

to every result is the impenent or metric cause.

Man calls matter whatever combination of particles that are visible to the sense of sight, and failing to acknowledge the full fallibility of his sense's present development, he feels competent and capable to assert that those objects which he sees must necessarily be superior to those forces which he cannot see. Whatever man sees he says is "matter," but every potent force animating this matter, invisible to his very fallible sense of sight, he distinguishes from the seen by the term "spirit"; yet every student of chemical action must admit that the invisible forces are more potent than the seen for they disintegrate

potent than the seen for they disintegrate and control the visible particles or objects, and only a superior force compels obedience. Negatives never compel obedience from posi-Negatives never compet obscurace from posi-tives when the number of particles is equal upon both sides.

The unchanging chemical law has long

The unchanging chemical law has long since been demonstrated—like to like—there-fore whatever force controls and influences visible, tangible objects, must be composed of visible, tangible objects, must be composed or similar nature, only the invisible is more powerful. If it is more powerful is it less real and substantial? Certainly not. It must be more so in every respect and the defective development of the physical senses of man is alone responsible for this apparent unreal-ness, tangibility and substantiality.

ness, tangibility and substantiality.

Let those persons who say they believe
"matter" is a dead, inanimate substance,
manifesting motion only as acted upon by
some outside force or influence consider well
the fact that were this assertion ferily true,
the operative force would determine the characteristics of the manifested result. But any
chemical known differently. No legenity of the
proporties of the manifested result. chemist knows differently. No ingenuity of man can do more than to modify, intensify or

man can do more than to modify, intensify or decrease the normal and prevalent qualities existent in even the minutest particles.

Certain chemicals and combination of chemicals produce certain results, and no power of man can compel them to show forth different qualities. For illustration, suppose you wish to produce the color blue, any person who has made a study or preference. son who has made a study or profession of the productions of colors will at once inform the productions of colors will at once inform you that only certain classes of chemicals can be made to represent that special color and the variation of the shades of that color are produced in exact accordance with the vibratory rate generated, even though you use precisely the same chemicals. Produce a slow vibration and you procure a dark shade—but ever as you increase the vibratory rate. vibration and you procure a dark shade-but ever as you increase the vibratory rate the color will grow lighter. The fact that only certain chemicals can be made to repre-sent certain colors, is conclusive proof that there is resident discriminating sense or thought upon the part of the larisible life force. It possesses certain qualifications and these qualifications show discriminating in-telligence or thought on the part of the ani-mating life-principle. It knows its own kind and responds readily to congenial influences, but it as readily repols uncongenial, and how and responds readily to congenial influences, but it as readily repels uncongenial, and how can any student believe there is no innate resident thought (even though it be in the simplest structure) that separates one sphere of action from another. Spirit and matter are really one and the same thing or force only that which is sufficiently crude to be visible to man's senses is called matter, while the same chemicals made to vibrate to their highest possible speed—thus rendered invisible to man's sight is called spirit—just the same as the chemicals capable to manifest the color is the chemicals capable to manifest the color blue will vary in shade according to the vi-bratory rate those chemicals are subjected to.

"Test yourself."

"Measure vourself."

"Get out of ruts-grow!"

"If you do not produce, you should not

What would you be if all outside restraint as removed?-Ex. All time, life, truth and power are pacred.

The universe is great and yet, in man is the germ of the whole.—Ex.

Teach to inquire of self more and of others less. Develop the good germ within!-Ex.

Children's Literature.

saul request, "Please, clum, tell me a story," which I endeavored to do, as best I could.

He became interested, and proposed telling me a story too, to which proposed I assented. He proceeded, but memory falled him, and he resorted to the book, reading the story, and, little wonder he tired, even before it was finished, and requested another story from me, a nice, true story.

Now to the point. In much of the children's literature of today we find a wretched consolemeration of nothings and lacouslatencies without lesson or moral. It nature the sa generous fund, in early and, for thought not only interesting the mind of childhood was a generous fund, in early and, for thought not only interesting the mind of childhood some iden of the wonders contained in nature's yast storehouse.

When attention is called to the subject they behold all around them proofs of the truth of that which is told. In the vegetable and the noral kingdoms, and especially in animal life, are ample recourses from which to draw instruction, vastly more interesting than the noral kingdoms, and especially in animal life, are ample recourses from which to draw instruction, vastly more interesting than the noral kingdoms and especially in animal life, are ample recourses from which to draw instruction, vastly more interesting than the numeaning, often hideous creations of imagination, of which many of the children's stories of the day are composed, and which, may it not be possible, implant in their thoughts a love for the marvelous not far removed from falsehood.

In childhood it would seem the favorable time to impress a love for the truth, which may never be forgotten in later years, but prove a strong factor in shaping the course of lives of usefulness. I have a story written, founded on facts, which shows the intelligence of a little pet dog, named Peggie. Often this little friend comes with the request.

"Chum, please read to me the Peggie story, I think that is an elegant story, and it is true,"

quest.

"Chum, please read to me the Peggie story.

"Chum, beta is an elegant story, and it is true, too. isn't it?"

The delight of the average child is a story, and a real, true story is especially pleasing. This subject is one worthy the consideration of thinking people, everywhere, a subject in which there is great need of reform.

Edwina Francis.

Dr. C. B. Walker.

In recognition of the passing out of Dr. C. B. Walker of So. Londonderry, Vt., where he had lived for £2 years, this tribute of love and esteem is tenderly given.

He had been a great sufferer for the past three years, but not until this spring and summer confined to the house. He and his good wife have journeyed together for fifty years, until they had reached the sunset of life. They have been stanch Spiritualists for nearly fifty years, notwithstanding that in the early days of it they suffered the bitter persecutions and trials incident to the time and locality.

life. They have been stanch Spiritualists for nearly fifty years, notwithstanding that in the early days of it they suffered the bitter persecutions and trials incident to the time and locality.

Many times when holding circles and seances at their home neighbors and townspeople would stone the house, so that for some time the house would carry the scars of the venom and spite of prejudice and ignorance thus manifest toward people who were not confined to creed or dogma.

Naturally quiet and retiring by nature, he possessed just the requisites for fine medial powers and was a medium from childhood, although not until later in life did he take up public work. He was a fine clairvoyant and magnetic healer; indeed for the past fifteen years, he has devoted his whole time to diagnosing and healing, not only in his own state, but in New Hampshire and Massachusetts as well. He was devoted to his work and to the Cause of Spiritualism, and for the past tweeter years he has spent the camp season at Lake Pleasant, Mass.

None who are familiar with the camp and with its mediums, but that will miss the genial face and hearty handelasp of Dr. Walker. He had hosts of friends. He was a humanitarian in its largest sense and his home was always open to those in need. The fact that they were suffering was enough, even though it might take all he possessed by so relleving them. Many a sick, weary mortal has found shelter and care during a last liness in their home, who otherwise would have gone out neglected and unmounded. These who have known him Leghbor, should be proved the sum of the world is sunly better that such a man as Dr. Walker passed this way. The spirit world must be richer for his journey thither.

Minnie A. Tarbell.

Passed to Spirit Life.

Passed to Spirit Life.

From S. Framingham, July 17, Libertine Juliard, aged 84 years.

Mr. Bullard had for many years been a seident of Marlboro', living with his only son, Leonard Bullard, who suddenly passed tway in March, after which, the widow with her aged father-in-law became inmates of the home of Mr. and Mrs. F. L. Wright of S. Framingham, the latter the daughter of Mrs. Bullard, and beloved granddaughter of the deceased. Two other granddaughter of survive, Mrs. E. S. Lee of Woonsocket and Mrs. F. W. Angier of Marlboro'. This lovely and lovable veteran was much beloved in these families, every member of which, to the smallest child, delighted in his presence.

Mr. Bullard was a fearless, outspoken and consistent Spiritualist, and in the parting from his companion and only child had been beautifully sustained. The last weeks of suffering were induced from over-fatigue, resulting from a visit to his granddaughter in Woonsocket. He suffered much and patiently until the "silver cord was loosed."

In accordance with his request, the funeral took place in Mariboro' from the home of F. W. Angier. The service was conducted by the writer, and the internent was in Worcester. Noticeable, among the floral tributes, was a wreath of lavender sweet-peas and maiden-hair fern, bouquet of eighty-four carnations and wreath from the Mariboro Spiritualist Association. May the devoted daughter-in-law, her children and children's children be as gently "led beside the still water" as was the departed sire and grandsire.

From Shutesbury, Mass., July 18, George

From Shutesbury, Mass., July 18. George V. Keet, aged 58 years and 11 months. Mr. Keet had long been in delicate health, out the sufferings of the last weeks were incease, but were borne with heroic patience. His unfaltering trust in the ministry of angles was strengthenel by the tender care of its mediumistic wife, aided by Mr. and Mrs. Solon Witters, the latter of whom is also inely gifted.

Leverett with him in the 2d Mass. Cavalry, and at the close of service returned with him. At 2.30 a service was held at a hall in E. Leverett, a vast crowd being present, beyond the capacity of the town to receive. Post E. M. Stanton No. 147 from Amherst, Mass., was largely represented. The writer conducted the service. Two beautiful selections were touchingly rendered.

beautiful selections were touchingly ren-dered. The interment was in E. Leverett. The service at the grave was in charge of the post. Another selection, chosen by the de-ceased, added to the impressiveness of the occasion. May the same consolation that us-tains the dear wife be revealed to the heart-broken aged mother, and the brother am-sister. Juliette Yeaw.

From his home in So, Londonderry, Vt., Dr. C. B. Walker, after a long and painful liness, passed quietly into spirit life, Sunday, July 21, aged seventy-one years. Funeral from the residence, July 23, Mrs. A. L. Hagyard, inspirational speaker, of Wordsboro, Vt., officiating. He leaves a wife.

M. A. T.

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os Aeld July 11, 1901, S. E 54.

To thee, eh spirit of infinite love, we turn; to thee we lift our eyes and our hearts and ask that the blessing of the understanding of thee may be ours. Give us strength for the duties that await us. Give us hope and trust to pass through the shadows as we find them and make us strong and sturdy in every effort of life. We gather with those who desire more than all else to give their expression of love, their thought, their sympathy, to the loved enes left in earthly bedies and we would help them. We would assist them. We would give of our knowledge and our strength to them. May the union be so complete, may the message be so well understood, that each heart will receive inspiration and be made strong through it. Help us in every walk of life, help us not only to understand and to be able to give to others this understanding of the great truth, but may we make it of practical use in our lives, in our homes, and among our friends.

MESSAGES.

Frank Stackpole.

Frank Stackpole.

The first spirit who comes to me this morning is tall and slim. He has brown hair, blue eyes and very narrow chest and shoulders. He doesn't look strong and yen he doesn't seem to have been side very heart before he went, always keeping up with the rest of the boys. The treatment of the boys and the having ery nauch can be supposed to the boys and the having ery nauch can be supposed to take I could any something that would prove to my people who I am but the minute I begin to talk I go all to pieces. I get nervous and I hardly know where I am or what I am. My name is Frank Stackpole and I lived in Dover, N. H. I hand't always lived there, but I went there and died there and my body was carried away. I am not unhappy that I have left the body. I think oa the whole it is just as well, aithough I had friends who felt sorry to see me go. It wasn't like a man who had somebody dear and dependent upon him and I have often thought If I had stayed longer, I would have formed associations that would have made it very much harder for me to go. I have a sort of a desire to get back to see if there isn't something I can do. A good many of my friends have more or less trouble and I thought I might be able to help them from time to time and so that is my excuse for coming. My father is over here and he has not very much to say, only that he would like to reach David. He says, 'If Dave could know that I am about I think he'd feel a good deal better than he does now.' That is all. Thank you."

Edith Johnson.

Fanny Harris

Fanny Harris

I see a tall, queenly spirit. She is quite large, with big, beautiful black eyes; her hair is dark and there is such quantities of it. She holds her head straight and sweeps in here with an air of authority and yet with so much grace and strength. She says; "I thought it best to come with all the strength I could, because I had a little fear that I might not be able to express myself perfectly." This woman was in public life. I know by the way she stands. She is dressed in a beautiful gown. It is long, with a long train behind, and she puts out her hands as if she could sing, oh, so beautifully. She continues: "I want to say that any gift cultivated while in the body, if anyone has the love for it, becomes stronger in the spirit, and I did sing while I was in the body, I still sing in the spirit life, and understand what I sing so much better than ever before. I am happy to go on in my art and with my profession. I have often thought of how it would be good for someone to tell how the life extended on and on and the things dear in the way of expression become stronger and dearer in this life. My name was Fanny Harris and I came from Columbus, Ohio. I was well known there and have exceeding joy to report myself to my friends. I have much to say that I couldn't say for publication. There is a natural shrinking from one's giving one's expressions of love in print, yet I well understand what a sweet privilege it is to come here and be able to give evidence of one's identity. My idea is that through this message, I will attract some of my friends to the subject, and being attracted they will make it easy for me to follow this with my heart message, which must always be one of love and interest. I desire this to go to William."

Curoline Wells.

Caroline Wells.

We I see the spirit of a lady about fortyyears old. She is about the medium
tht, with blue eyes, brown hair, with at
e gray mixed in it, and she is as sweet
eunning as can be. She trots around
that little air of interest in everybody
anything, and she says: That is because
as a mother. Mothers always take an
rest in everything outside of themselves,
y grow, too, through the children and it
ceanse I am a mother and because I have
se dear to me still in the body, that I retoday. My name is Caroline Wells and
vot a long way from here in Sait Lake
to, Utah, and I have a daughter by the
is of Emma, who needs this word from
I would like, too, to have her know that
m conscious of what she has been doing
the rest. I give her my word of comdistion that she has been able to keep
thing together as she has. Tell her

Joseph is with me and he sends

William Bennett.

william Hennett.

William Hennett.

The pest spirit that comes is an old gentleman. I should think he was alout sixty-five years old. He is short and thick-set, with square shoulders, gray beard and gray eyes that look right out sharp. His hair is gray, what there is of it, but there is a big bald spot on the top and he chuckles to himself while he listens to me as I describe him. He says: "Gorry, but that is like me. I should know you were talking about me it I heard you and did not know. My name is William Bennett and I came from Utica, N. X. I come in a sort of business way, about the same as I would go to send a relegram to some friend. I want this message to go to Jennie. I want her to be as careful as she can over this new condition that has come to her. Tell her I never was more alive in my life than I am this minute. I don't know that I have ever been dead. I can't see that I have lost any time anywhere. I expected that I would be so dead that there would be no power to waken me. It was quite a surprise when I found myself over here, still knowing what was going on. It was just 10 o'clock when I died. I saw the clock and I heard what they said. I wish I could make it as plain to those left as I have to those here that I am conscious of what is belag done. I am talking just about the same as I used to all the time. They always said I nover could keep still and I guess that is right. Seemed to me that there was so much to say and I wasn't sure of any other chance of my tidoits till I got over here. I found have a conscious Eternity, I might have saved some of my tidoits till I got over here. I found have a conscious that have saved some of my tidoits till I got over here. I found have a conscious that my constitution when we came at the middle and the change make the have the have that the work of my tidoits when we came at the more than the other along religious lines that the wind we we do to this order to anything. But we came man that you knew. I thank you for this poportunity."

Silas Hielaboru.

The

It could say something that would prove of my people who I am, but the minute I begin to talk I go all to pleece. I get nervous and I hardly know where I am or what I begin to talk I go all to pleece. I get nervous and I hardly know where I am or what I want there and died there and my body was carried away. I am not unhappy that I have left the body. I think on the whole it is just as well, aithough I had friends who felt sorry to see me go. It want't like a man who had somebody dear and dependent upon him and I have often thought if I had stayed longer, I would have formed associations that would have made it very much harder for me to go. I have a sort of a desire to get back to see if there isn't something I can'do. A good many of my friends have more or less trouble and I thought I might be able to help them from time to time and so that is my excuse for coming. My father is over here and he has not very much to say, only that he would like to reach David. He says, 'If Dave could know that I might be able to help them from the contract price of the says, and had the says, and the says, and the says in the would like to reach David. He says, 'If Dave could know that I might be able to help them from time to time and so that is my excuse for coming. My father is over here and he has about fortreen years old and very fair with brown hair. fair pale skin and blue eyes. She is delicate and sickly looking and almost tumbles over as she reaches to take hold of my hand to give her strength. She says, 'My name is Edith Johnson and I lived in Brunswick, Me. Oh, I am so anxious to get back it seems as if I could not bear it. When I come where I can talk about it, seems as if my tears would never stop and I cannot when the proper is the proper and the proper is the

Onset.

Monday, July 29, the conference was one of the most enjoyable of the season. Mr. A. J. Maxham presided in the absence of Dr. H. Faller, Mr. J. M. Young had written a poern to the tune of the "Sweet Bye and Bye." called the "Here and the Now," which Mr. Maxham and Mr. Young sang. Mr. Young made brief remarks in regard to conference work. Mr. Leighton gave some of his experiences that bappened twenty-five years ago. Mrs. Carrie E. R. Twing told of some of her many experiences, which were listened to with great attention. Mr. Freeman Nickterson related many remarkable experiences. Dr. Huot told how he was taken from the ministry into the spiritual work. Mrs. A. Ritchie told of her presentiment of the illiness of a brother, and what the spirit world did for her. Mrs. Delia Smith spoke briefly, and closed her remarks with a beautiful poem. Mrs. Rilag related instances of thought transference. Dr. Austin said Spiritualism had been a Divine revelation to him. Dr. N. I. U. Lyon hoped others would come prepared to speak at the next conference.

Tuesday, July 20, the meeting opened with singing by Mr. Maxham. Mrs. Minnie M. Soule, pastor of Gospel of Spirit Return Society, read a poem, "The Flower Sermon," and then offered an invocation, after which she said in part:

"Heturning to earth, reaching out with lowe and tenderstanding of yourselves. We all know what Spiritualism done for you, so we need not repeat the same story all the time. We all know what the future will be, and of the beautiful country we are to inhabit, the will low to what the present is doing. What is Spiritualism dodes for you, to be the cause that is turning so many from what is true as an inspiration of the sould of the cause that is turning so many from what is treated and noble, and are you trying to see the cause that is turning so many from what is treated and noble, and are you trying to see the fause that is turning so many from what is treated and noble, and are you trying to see the fause thands with you and say, 'Well done.' The more I see

very and sealing superiors. The superiors with the meeting with singing. Dr. B. F. Austing the meeting with singing with the world were in a variety of forms; it was first presented in the world work in a variety of forms; it was first presented with the world with the world with the same, and it is also supported by the singing with the same, and it is also supported by the singing with the same, and it is also supported by the same of his advancement; but this is fast passing away, and man is commit to a land with a same and the same and t

should we not seek to communicate from
within? It is beautiful to have these good
true mediums to communicate between the
lovel ones there to the dear ones here, but
does this external manifestation always satil sty? The conditions are often so limited
that discrepancies arise, and we are startled
at what seems to be wrong, but how blessed
to go to the threshold of the spirit ourselves,
open wide the door of our inner nature, raise
our own vibration to such a high degree that
our souls will be at-one-ment with those
our own vibration to such a high degree that
our souls will be at-one-ment with those
from the spirit reall. So many of our Spiritualists depend too much upon the spirits,
instead of the spirit within. The spirit-world,
like the Lord, helps those that help themselves. We must co-operate with angels in
every good work. Your earnest efforts for
good will attract the angel world; put your
shoulder to the wheel, and make something
grand of yourselves, and strive in every way
to find all the latent powers of your soul.
You will then live at the heart of the cyclone, where you will find a perfect calm.
Watch for it every day; let not a day pass
that you do not sit in the silence, no matter
how short a time, and strive to find the possibilities of your soul. Oh, that pence at the
heart of nature! Why seek it afar away?"
Mrs. Minnie M. Soule followed with a very
fine-test scance.

Friday, Aug. 2. Mr. Maxham opened and
closed the meeting with your selections.
Rev. B. F. Austin gave a most interesting
and scholarly address, taking for his text,
"What Does Spiritualism Stand For?"

Ocean Grove, Harwichport, Mass.

July 23, the platform was occupied by Mrs. Pepper: subject. "We See Things Better Now." "Some tell us there is nothing in Spiritualism except communication between the two worlds. Religions of the past have been based much upon ignorance, and they have not taught in a way to make better the human race. Feed and clothe people first, and then they can have faith in a supreme power. The Spiritualist's God smiles in flowers, in the faces of children and in the eyes of good mothers. Old doctrines leave doubt as to a future state, but Spiritualism removes the doubt by giving us knowledge; it sweetens affection and makes better fathers and mothers. It teaches us also how to sympathize with others, and imparts to each a spirit of helpfulness."

July 28, iccturer, Miss Lizzle Harlow, of Haydenville, Mass.; subject, "The Use and Abuse of Religions." Wherever a religion is founded there we see men searching for truth. Somebody realizes that there is something that is not understood, so men seek for the causes of emotions, and for the basis or ground work of appetites and passions. At the time of the birth of Christ the world had drifted into 1 state of unbeller. There clustered around Jesus as a personality, uses and abuses, and some of the abuses of the abuses of charies the other way for the following generation, and there comes a day when the people gathered around Jesus. Some of the abuses of Christs driven from the temple. The wword usus, sometimes, be used before we reach good things. These word was used to trim and to open the way for better things. There comes a stage when some workers cannot demonstrate the worth of their labors. They prepare the way for the following generation, and there comes a day when their work is recognized and accepted. There surely comes a day and state of acceptance. There is a difference between believing and knowing. When people believed and were not willing to test, then was the church founded. When priests presented creecis and began to say thou shall and thou shall not, then cannot

To Spiritualists.

Will those Spiritualists.

Will those Spiritualists, including mediums, taking an interest in the cause of promulgating spiritual knowledge among the people and opening their eyes to the light, please send me their addresses that I may correspond with them with the object of forming an organization for that special purpose.

J. I Hollingsworth.

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