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NO. 5

WHY ART THOU SAD BY MARY BELL SHERMAN

Rise ye souls on wings triumphs Let the sombre shadows flee; For in lands of radiant beauty, Waves the banner of the free.

Not bright stars and stripes portraying Pride of country, glory, tame_f But a pure white banner—

Tis the name of Christ, our brother!
This the name we love so well:
Following His footnieps ever,
Heaven in each heart doth dwell.

Courage, then, ye doubting mortals!
Faint not, on earth's battle plain !
Tho' the thunder crash around thee.
And the shot doth fall like rain.

Many another's fought like battle! Many another's met defeat! Many a victim yet lies bleeding Crushed beneath earth's giant feet. And the world moves calmly enward; Bee the lide of fashion flow! Lo! it heedeth not the heartache, Lo! it heedeth not the woe.

Beel a star shines over yonder: Brighter grow its beams each day. Tis the star that rece in splendor, Over Calvary's lonely way.

See the light of Truth's progression! Bee the gleam in Love's clear eye! See the flaming torch of reason; Behold the victory! Aye, 'tis nigh!

Glory to the God of Nature! Justice reigns for all mankind! "Eternal Progress," 'tis the watchword; And not cadless rest we find.

undless sea of Love and Wisdom! loundless hosis of beings blest! ward, ever coward pressing: All things working for the best.

An Experience.

An Experience.

BY "OWER."

I was talking with my student friend on wight. He was a good friend of mine and we were to talk to each other plainly and the charms of space. There was no vibration the air and the votce had no place in the phenomens of the earth plane, but clear and distinct, carrying all the human qualities an individuality that belongs to the normal, thoughtful soul, it entered into my consciousness and to me was real. We had just concluded in oux conversation that the soul of the control of the control of the special points of the centuries ago, who have found a larger life and a wider field of experience, have lost interest in this world and its faffiars. The even voice from out the silence made denial of this and seemed to wish to give assurance of the everlasting continuity of the spirits's interest in this former home.

Thinking that perhaps I was being desired by some newly freed spirit in my case, crowded the intelligence closely, for apprhension of spiritual realities has never, in my case, crowded the intelligence closely, for apprhension of spiritual realities has never, in my case, crowded the intelligence closely, for apprhension of spiritual realities has never, in my case, crowded the intelligence closely, for apprhension of spiritual realities has never, in my case, crowded the intelligence closely, for apprhension of spiritual realities has never, in my case, crowded the intelligence closely, for apprhension of spiritual realities and the store of the control of the

religion.

These people thrived for many, many

years, so long that no tradition remained among them of a time when they were not one people, united and fairly prosperous. But there came a time when the people of Enoyii began to have reverses. Destructive floods in some of the valleys of their country deprived them not only of cattle and sheep, but caused widespread destruction and demoralization. Following this came attacks from their enemies whom they were unable to successfully resist and the nation began to decline. At this time the leader of their armies, a man of unusual literary ability and depth of feeling, composed a weird chant lamenting the departing greatness of his country and singing in appealing cadences of the sorrows of his land. The opening words were:

the sorrows of his land. The opening words were:

"Thou O Enoyli, hast walked with thy God as many years as there are days in the year, but now thou art not, for God taketh away his people."

This song became common throughout the region and as the giory of the people desagn.

his people."

This song became common throughout the nation and as the glory of the people departed they sang it more frequently until it became woven into the very heart and life of the inhabitants of Enoyil. When they were beaten in battle by the people who lived near the site of the ancient city of Babylon before the ancient Babylonians came, the captives carried with them this song into their servitude.

The conquerors hearing the song from their captives, were attracted by the beauty of its music and remembered the opening stanzas as children remember the first letters of the alphabet and they kept alive, without written language, the song they learned to love. Later came the ancient Babylonians who also learned to sing the opening fragments of the song. After them came the Babylonians mentioned in your Scriptures, and to them came the Hebrew people, curried away captive from the land of the Jordan.

Finally came a Hebrew historian, strong in

"Knowledge is proud that she knows as much. Wisdom is humble that she knows no more."

Christian Science Churches as Irre-ligious Corporations,

Christian Science Churches as Irreligious Corporations,

There was practically no other course open to Surrogate Fitzgerial than the one he took when he decided that—the late Miss Helen C. Brush was not insant. She believed in Christian Science and beyagathed 200,000 to the First Church of that religion in Manhattan. The validity of the will was disputed by the woman's relatives who held both that her mind had been affected by the new religious faith sind that she had been unduly influenced by the leaders in the church. The Surrogate does not sustain either point. He says that the evidence did not prove the existence of a compiracy to persuade the woman to leave her property to the church, and that her belief in Christian Science did not justify the conclusion that she was insane. He further declared that the truth or falsity of a religious belief was beyond the geope of a judicial inquiry. It is this declaration which the Surrogate was practically forced to make. All religion rests on the unprovable. Religious faith accepts as true many things which do not commend themselves to the calm and imprejudiced intellect. Indeed, the hypothesis, af God on which all religion rests is philosophically but a hypothesis, and scientifically it takes its place along with the nebular theory of creation and the theory of the origin of the species by gatural selection. If explains many phenomena and we accept it as a working theory. But we do not think that there is any theologian of good repute who will say that he has proved beyond a shadow of an intellectual doubt that the God of religion has an actual existence. The courts cannot step in and say what is true in religion and what is false. Some other evidence of insanity must be offered than an individual's belief in religious teachings which differ from those commonly held.

If this will is set aside by the higher courts.

and say what is true in religion and what is false. Some other evidence of insanity must be offered than an individual's belief in religious teachings which differ from those commonly held.

If this will is set aside by the higher courts, as most people will hope it may be, it will be on other grounds than Miss Brush's belief in Christian Science. There is law which makes all bequests to religious corporations invalid if made within two months of the death of the testator. Miss Brush's will was made within that prohibited period. Surrogate Fitzgerald, however, holds that, as the First Church of Christ was incorporated under another than the religious corporations act, the law does not annly to it. It is possible that the Court of Appeals may sustain him. But in that evest there will be a general demand that the law should be amended. The prohibition against bequests to religious corporations made within a short period of death rests on sound public polley. In some countries it is forbidden that a man shall leave more than one-half of his estate to the church. This rule was fixed because priests, working on the fears of the sick, persuaded them that their future state would be more peaceful if they would atone for their misdeeds by enriching the church. It was to prevent what might brutally, but not incorrectly, be called religious cupidity that the law was passed. The rule in this state was made for a similar reason. In general we permit a man to dispose of his property as he sees fit; provided, however, that he may not tie it up for more than two lives in being. But to protect the legal heirs from the machinations of the agents of religious bodies we have made provisions that bequests to them must be made so long before death that the testator may be supposed to be free from the dread of what may follow later. In other words, we have insisted that the testator must be of a "sound and disposing mind." The Christian Science churches ought not to be permitted to escape the provisions of this beaeficent rule by in

A Divine and Glorious Truth.

Our beloved President is laid low, and

Our beloved President is laid low, and a nation is mourning for its dead!

A shadow has fallen over our land, and our hearts are wrang with anguish!

Unspeakably sad it is, that history repeats itself in that which is so lamentably base and ignoble;—as to render our tellowmen almost unworthy of our recognition, and unfit and unsafe to longer become members of civilized society.

unsafe to longer become members of civilised society.

Pitiable would it seem indeed, if death were the end of all; but we, as Spiritualists, are conscious of this divine and glorious truth; that the dissolution of the body is but the birth of the spirit into a realm of being, where Justice reigns supreme and all that goes toward the making of a boble, manly and honorable life, will be jewels in the

while we deplore the fact that humanity can fall so low in the scale of being, we remember that all are children of the great Eternal Father, and that there is a spark of divinity within the breast of every human being. So do not, ye thoughtless ones, harbor any unjust or revengeful feelings against anyone. Though "our hearts like mufiled drums, are beating funeral marches to the grave" of him we honor and respect, we weep for poor, oppressed, down-trodden humanity.

Let us work with renewed vigor to instill those principles lato the minds of the rising generation, that may bear rich fruitage in generation, that may bear rich fruitage in generations yet to come, and bring blessings innumerable to millions yet unborn.

M: B. S.

Predictions or Guesses-Which?

BY GEORGE A. BACON

Political predictions, especially at quadrennial elections, are as numerous as are the voters. Properly speaking, however, these are not predictions, but are rather of the nature of guesses—the "wish being father to the thought."

Political predictions may be grouped under three heads: (1) Those that are surfacemade, as generally expressed by the common observer. (2) Those made by studious observers, political leaders, and experienced wire-pullers. (3) Those who through their psychic nature sense the foreshadowings from spiritual causes.

The latter alone are of the character of real prediction.

Since the phenomenal unfoldment of man's spiritual faculties during these recent varieties.

real prediction.

Since the phenomenal unfoldment of man's spiritual faculties during these recent years, traceable to the discovery of an open channel of communication between the physical and the spiritual world, there probably has been no event of great moment such as to largely affect the condition of the masses, to change the current of a nation's thought, or a reversal of the political action of the people—but what became outlined, foreshadowed and clearly predicted by a goodly number of illuminated minds.

Our own knowledge of this fact includes

—but what became outlined, foreshadowed and clearly predicted by a goodly number of illuminated minds.

Our own knowledge of this fact includes the foretelling of the Civil War and its results, the death of President Lincolo, the political defeat of Mr. Blaine, the election of Mr. Cleveland, his defeat and the election of Mr. Cleveland, his defeat and the election of Mr. Harrison, the subsequent reinstatement of Mr. Cleveland, the repeated election of President McKinley, the selection of Mr. Roosevelt as Vice-President, the death of President McKinley before his term expired, and the elevation of Mr. Roosevelt to the position of President.

These facts are in our possession, most of these predictions being made to us personally in this city, through various media. The details of the last prophesies respecting President McKinley and Roosevelt may be of interest to the general reader.

A lady of unexceptionable character, thoroughly reliable in her mediumship and well-known in this vicinity, was visited by a prominent politician from the West, on the eve before the National Republican Couvention met at Philadelphia in June, 1900, to learn from this particular Sibyl, whose political predictions in the past this gentleman was conversant with, as to who would be the candidate for Vice-President. When after a while he was informed that it would be Mr. Roosevelt, this seeker after politicial (fore) knowledge, expressed in emphatic language his regret that he had come so far out of his way to be told of so improbable an event, for Mr. Roosevelt had linsistently and persistently refused to allow his name to be used in this connection, and the leaders of his party had accepted the situation, and in thought had set him aside. The lady curcher

tions is Mrs. Wheeler Brown, formerly the wife of the gifted and famous Edw. 2.

Washington, D. C., Sept. 20, 1901.

What is the Soul of Man?

BY VICTOR ILLUMINER

"What is the soul of man? Everywhere we hear the term reverberating, and when you question where is and what is the soul, one receives such ambiguous, incomplete and dissatisfying definitions and answers that it is

receives such amonguous, incompaces and answaristying definitions and answers that it is thoroughly discouraging to an investigation, for the reason he has no more distinct files in the end than when be commenced.

This accumulations of atoms which compose man's physical body are irresponsible factors in themselves; the body being merely an instrement for the spirit of man to act and manifest through.

The brain of man, that seat of reason and logic, as taught by the majority of persons, never generated a thought or desire. These are factors outside of the physical body and because of their strong influence cause it to vibrate and act.

Now, what is thought? That motive power by which the physical body of man is quickened and made to perform its many functions?

Thought is the universal language or ex-

functions? Thought is the universal language or expression of the life-principle of all life, and is the sole creative power of all types and forms of life. Never can there be a motion, action, or in other words, a vibration which means a disturbance, without some underlying thought as motive power, and that motive power you will just is the expression of the innate or underlying life-principle.

Every thought, selfish and unselfish, crode and refined, wise or ignorant, is the expression of this immortal life-principle.

Every thought of love and affection, of dislike and harted, every virtue and every weakness, have their birth in this soal of man and in exact correspondence to the unfoldment or development of this life-principle will these thoughts be pure, or selfish and crode. The life-principle or spirit of man is the attractive magnet to draw to itself, as does every magnet, just those negatives similar to itself in chemical nature, but weaker in vibratory rate.

There can be no kind of chemicals manifered.

rate. There can be no kind of chemicals mani-festing in man's physical body unlike those found in his soul or life-force, for the reason that there is but one Infinite Creator, thus one Infinite Law, underlying all creation, and what can be proven true to be the unchang-ing law upon our plane of life, is found equally true upon any plane of action that you care to examine.

what can be proven true to be the uncompling law upon our plane of life, is found equally true upon any plane of action that you care to examine.

A material magnet which defined means a centre of irresistible attraction, will not draw to itself any and all kinds of negatives which you may place within the radius of its magnetic influence, but only such negatives as are similar in chemical nature to its own, yet weaker in vibratory rate. So the soul of man which is the magnet of attraction to him draws to it only those kinds of chemicals which exist in itself and because the shape and form differ, proves the vital force must itself differ in this respect.

All there is of man which reasons, suffers, enjoys or sins is his soul, and its influence animates and intuses the whole body, having similar shape, even otherwise it could not chemicals in this particular form.

Were the soul of man circular form.

Were the soul of man circular form.

Were it a triangle or square it perforce must attract similarly to its own formation, but byigorating the whole organism, which is permeated by that force commonly called magnetism, that holds this myriad of minimum forms or atoms in fercible subjection, and this compelling influence, when traced back, is found to be the product of the thought waves of the soul or life-force of man.

He will find conditions to yield him in spirit-life either happiness or sornes, according to the acture of him mays prevalent thoughts, for the change onlied boath will not change our thought, or erase one blemish, as it requires all the prevalentisms of each man's thought to comprise his personality, and his personality is his soul, which may be week and negative, or strong and positive. It may be vicious or victuous, or a complex mixture of these, but just as be thinks, so his seed in

event, for Mr. Rooseveit and insistently and persistently refused to allow his name to be used in this connection, and the leaders of his party had a coepted the situation, and in thought had set him aside. The lady further whispered to this gentleman that Mr. Roosevelt would be President before Mr. McKinley's term expired.

This same information was given to us later in the same evening.

Two other lady psychies, each independent of the other, and both famous for their forecasting abilities, told the writer months ago on occasions when they were in the prophetic state, that President McKinley would not live out his second term. These facts were related at the time to a dozen friends, who now verity these statements.

While at Onset (Mass.) camp on the bd and this find month (Sept.), I was seated at a table, socially, with three others, when one of the ladies present said. "I feel that either Mrs. McKinley or Mr. McKinley is going to die very soon." This was only two days before the President to be safely on the President to be safely on the President. To this she replied that bear infinences said. "The Provident will hingen but die, and Roosevelt will be President before Congress opens."

The lady psychle whe uttered these presides.

ANSWER

There is for us a sweeter song.
A bearealy refrain
As sung to us, by loved ones gone,
"We can come back spain."
We know that deep within your breast
You cherish—as of yore
The lore, which was to you so blest,
Is yours forever more.

The hard-

Is years to ever more.

Tis hard to take the burden up,
When they from us pass on,
Tis hard to drink the bitter cup,
When all of hope—is group,
When all of hope—is group,
But joy it is for all to know
Who this great truth will own,
That they to us can draw the vell
That hides their heavenly home

And they to us in love still come,
And they to us in love still come,
They becken us away,
They know that where our treasure is,
Our bearts will fine by stray.
And things they go, they come again
Each lengting soul to cheer
Oh! do not say—"They answer not"—
For loved ones, still are near.

The Modern Inquisition.

BY ALEXANDER WILDER.

Read before the Eclectic Medical Soc New Jersey, May 23, 1901; also before the Eclectic Medical Society of Ver-mont, June 7, 1901.

Eclectic Medical Society of Vermont, June 7, 1991.

At the recent session of the legislative body of a religious denomination, one of the ministers offered the resignation of his credentials. There had been no imputation upon his character personal or official, but he had become a believer in what is denominated "Christian Science," and was acting from his convictions. A resolution was immediately adopted expressing fraternal regard and unabated confidence in his integrity; but in a few moments was rescinded after several had made remarks of a derogatory character. Since this occurrence, a prelate of the Charch claiming precedence over all the others has made an attack in a similar vein describing the new doctrine as inimical to the religious system which he represents. Editorial articles have appeared in various public journals, religious and secular, belaboring the whole scheme of Christian Science, and describing it opprobriously as being neither "Christian" nor "Science." A beneficiary organization following in the same line, has voted to pay no benefit in cases where the member had been attended by a practitioner belonging to the proscribed class and not by some regular licensed physician.

It is not improbable that if the power was actually possessed, and a consensus of opinion approved, dissent in religious belief would be punished by extreme penalties. A priest recently declared that his people, if they were strong enough, would hinder even by death, if necessary, the spread of hereay. Fortunately it is not in the power of a religious body in this country to punish recusants, either by the inflicting of violent penalties or civil disabilities. The stake, the rack, and the thumbscrew, are not in fashion.

and their application is no longer regarded by enlightened mon as within the province of Caristianity. The Federal vonstitution explicitly provides that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. The two millions and more in this country who may be reckoned as believers in Christian Science, are therefore so far secure in their belief, and in their endeavors for its dissemination. Thus far they may go without impediment, but where heatile purposes cannot be accomplished directly, there may be subterfuges devised to effect them indirectly. There can be a hierarchy to all intents, which does not have a priesthood bearing sacerdotal titles, and examination will show that there exists something of this kind among us already. There has come up a parallel sacerdotalism outside of the Church which after a fashion claims and seeks to exercise hierarchal powers.

Dector-craft is the priesteraft of our time. Penal laws of like temper and inspiration with those once demanded and enforced in behalf of privileged schools of medicine. There are many pretexts and subterfuges employed to disguise this fact, but when these are stripped away, everybody can see that the one and sole purpose is to assure to favored practitioners of medicine, power and enounemt. As a member of the Legislature of New York recently declared, the aim is to from the deciment of the federal Union to the other, without the license of some efficions Board.

There exists an organization in the United States which has claimed for its members in so many words, to be "the only Governing Body in Medicine," as prelates are in the

such mehs-their way and hardly a dog may bark from oae end of the Federal Union to the other, without the license of some emcious Board.

There exists an organization in the United States which has claimed for its members in so many words, to be "the only Governing Body in Medicine," as prelates are in the Church. It seeks to effect its purposes and gain power by lotty assumptions of scientific superiority, by creating special alarms in the community, and by other subterfurges. It seldom meets an argument in the open, but stealthily elaborates in secret council a so-called "consensus of Opinion," and seeks to enforce its behests by arbitrary measures, "Ecclesia Romana semper habult primatum." Yet by the confession of its advocates, "regular medicine" itself is only empiric,—a practice of experimenting blindly with the sick. This empiricism, thus universally actnowledged, the various medical statutes in the several states of the American Union have been devised to impose upon the people by exemplary penalties. It subsists upon credulity and the emoluments which are obtained from political patronage and fashionable circles.

The purpose of medical legislation was arrowed at the outset to be to drive from employment all practitioners who were denominated "irregular." In several states this was successful. In others, however, the resistance was do fly physicians, like the Homeopathies, and the declaration was had to artifice. Rival schools of physicians ilke the Homeopathies, and others that profess to cure without drugs. This artifice was successful in several states. The warfare which has been carried on for three-fourths of a century against Reform physicians, like the Homeopathiests, and others that profess to cure without drugs. This artifice was successful in several states. The warfare which has been carried on for three-fourths of a century against Reform physicians, like has been carried on for three-fourths of a century against Reform physicians, like has been carried on for three-fourths of a century aga

The sevent all proposed in the present greaters where the content of the present greaters are the present greaters and the sevent present greaters are the present greaters and the sevent present greaters are the present greaters and the sevent present greaters are the present greaters and the sevent present greaters are the present greaters and the sevent present greaters are the sevent greaters and the sevent present greaters are the sevent greaters and the sevent present greaters are the sevent greaters and the sevent greaters are the seven greaters are the seven greaters are the seven greaters ar

MARK CHESTER.

BY CARLYLE PETERSILEA.

CHAPTER XI .- Continued.

CHAPTER XI.—Continued.

Then I am one of ten thousand who is most unhappy. Ten thousand other girls may marry for love, while I am expected to marry for money. Mama, when I marry, I wish to we'd a man, not money."

"But in this case, Isabel, you wed not only a man but his money. Marcus Chesterfield is without reproach, fine looking, and what more can one have? Now, Isabel, I lay my command upon 'you—that you do not retuse him tonight. I can enforce my command, if necessary. You have been so pliant, heretofore, that you and I have sustained very happy relations toward each other; but, Isabel, I may prove harder than adamant, if you rebel against my authority."

Tears were now rolling down Isabel's fair cheeks. "Obey me, my daughter, and we shall both be rich and exceedingly happy."

"Jane Erie is here, madam, and would like to speak with you," announced Mrs. Morton's maid, putting her head in at the door.

"What does she want?"

"She has brought home the sewing madam gave her to do."

"Well, you can show her in here: I do not care to go down just at present."

Jane Erie entered the room.

"Your work is finished, Mrs. Morton," said Jane, placing the bundle upon a table, not far away, at the same time casting a burning, flashing glance upon that lady's face.

"Well, Jane, you and your mother have been long

Isabel obeyed, but not before the quick eyes of Jane had noted the tear-stained face and drooping figure of that young lady.

Jane Eric gave her a scornful look as she departed, then taking up the bundle, she laid it in the lap of the woman she meant to conquer.

"Why could you not have finished this work sooner" she asked, a hard look overspreading her face.

"Because, madam, we did it as soon as we could."

"Stuff and nonsense!" exclaimed Mra. Morton. You are an idle girl, walking the beach a good part of the day, so I hear, when you should be at home helping your mother. You have kept the work over the time specified, so I shall not pay you full price for it. It has put me to great incoavenience."

The girl raised herself hanghtily to her full height, finshing defiance from her great black eyes, and if the glance could have laid Mrs. Morton dead at her feet, she would have been well pleased.

"Madam," she said, in low, concentrated tones, her eyes resting in full upon those of the lady's, burning into her very soul, "you will pay us the price agreed upon."

Mrs. Morton qualled visibly. Her soul actually

Jane Erie said nothing, as such examination was customery.

"This work is not done to my taste," she said, tarily.

"Here, take it back to your mother, and tell her to see that it is done properly,"

"The work is done as well as human hands can do it," replied Jane. "You are a falsifier! Pay me the price of the work! Pay me instantly, or I will set the demons of the air upon you—you vile intriguer!"

And again those eyes were fixed immovably upon those of the lady's—again that dreadful, dreadful, dixxy, siekening sensation—and Mrs. Morton could have sworn that another being steed by Jane's side, much larger and more powerful than Jane—a woman wearing a crown of gold and sparkling jewels—a woman bedected with jewels and precious stones, who waved her hands toward her attendant imps, and Mrs. Morton thought they were about to spring upon her and read her in pieces.

his moory. Marcus Chesterded is without reproach fine booking, and what more can one have? Now, lack fine booking. And what more can one have? Now, lack fine booking is also included. I can carried the control of the

hurl your soul into an abyss of vipers, where it rightly belongs! Give it to me, I say!"

Mrs. Morton grew faint and dizzy. It seemed, for a moment, as though the room were filled with hidebus, graining demons, ready to slay her at the bidding of those great, flashing orbs of darkness. She found herself without the power of will, or, at least, her will was so completely overshadowed by a more powerful one, that, instinctively, her hand went to her pocket and drew forth her purse. The girl allowed her own will to subside, while a look of expectation crossed her features. That one instant was fatal to her purpose. The lady roused herself somewhat.

"I will not pay for the work until I have examined it," she said, which she at once proceeded to do. Jane Erie said nothing, as such examination was customery.

"This work is not dead on thing of the better of me again, if I can help to one will ever get the better of m

THE BETROTHAL.

n.ver believed in it, sir—never; but ghosts, ghosts, are very different, very different, sir. The shades of the dead are sometimes troubled, and they walk, festless like, sir, and a walking ghost ought to be laid, sir."

"Laid? I should consider it a difficult task to lay out a ghost. One, certainly, would have to catch it first. As Socrates of old once said: 'You may bury me, after I have left my body, if you can catch me.' Ghosts are very illusive, Lewis. But to return to my doppelt ganger. I believe it is now called the astral body. Yes, I certainly saw the astral form of that haughty, black-eyed Jane Eric."

"And what should the astral form want of you, sir? She is a grade lower than those who serve you here, sir; beneath even me, sir."

"Well, I don't suppose the astral form stops to consider caste, Lewis; but why she should care to visit me, that is the question which puzzles me."

"May be, sir, as how she has fallen in love with you, sir."

"That is not at all likely, Lewis, but if, possibly, it might be so, it would be a strange sort of love; she is not one to indulge in sickly seutimentality, I should say. Her great, flashing, weird eyes look strangely at me, and she carries herself as haughtily as a duchess. Those weird eyes are strangely faschading, however. Lewis, do you think that women have the power of hypnotism—mesmerism, you know? Do you think that a woman could mesmerize one?"

"I never heard about women having the power, sir, but they do say there are plenty of men who can hypnotize people. Don't know why women should not be able to do the same—but that has nothing to do with the doppelt ganger."

"I think if has much to do with it, Lewis. The astral form—or doppelt ganger—is the real person, as I understand it; consequently, would have the power to hypnotize one—and I believe I was hypnotized last night, by the astral form of that black eyed beauty, Jane Erie."

Lewis laughed, and, with a significant look, said:

"Then if she hypnotizes you, sir, the blame—if blame comes—must rest with her."

legislation ought to exist. The dog that cannot est hay is hardly a suitable unspire to sit in the manger and dictate to oxen; and the ordinary Medical Examiners are palpably unfit to pass judgment on practitioners who make no use of drugs or the sargleal armamentarium. It will be far wiser to follow the advice of the Hebrew Habbid Gamaliel on an analogous occasion: "It this counsel or this work be of men it will come to nought, but if it be of dod ye cannot overthrow it; therefore refrain from these men and let them alone, lest haply ye be found fighting even against God."

It is time for the people to call a halt. Over half a century ago they compelled the repeal of the former oppressive medical legislation; and yet, under the false pretense of protecting them the statute-books of the several States have been once more loaded with enactments to subject medical education, medical practice, and the personal rights of individuals to the control of the same class of men.

processing the processing the processing the processing the practice, and the personal rights of individuals to the control of the same class of men.

We are ridden over rough shod. Boards of health usurp powers which there is grave doubt of their possessing constitutionally. I denot say that these Boards are not of some public utility, but I would like to know the State or district where the services of a Board of Health has diminished the rate of deaths per year. Under the law, it is said that a surgical operation may not be performed except by the consent of the patient and relatives. Yet under the pretext furnished by "small-pox scare" artfully gotten up for the purpose, our houses, which by English common law are our castles, are entered by doctors attended by policemen to deter from resistance, and the inmates compelled by sheer brute force to submit to vaccination under conditions equivalent to rape. If we seek the protection of the law against these dealers out of disease and traffickers in pest, we find it administered in their behoot. "The laws govern the poor, and the rich govern the law." Besides "The multitude of laws produce new vices."

An English gentleman writing to me recently asked: "Is not the Passale occurrence a violation of the fundamental laws upon which the Constitution of the United States is based, and are not the victims each entitled to damages for such a gross breach of the principles of personal liberty? Leicester would not tolerate such a dastardly act, and unless the American sense of what is reasonable, right, and proper, does not bring about a revulsion of feeling, I shall be very much mistaken."

The enquiry referred to the forcible vaccinating of some two hundred working girls who had been locked into a manufactory at Passale, N. J., and compelled to submit to violence. I was obliged to acknowledge that in these United States the citizen possesses less liberty, and is less respected in his personal rights than in England. What Thomas Jefferson once deprecated senses, to beco

"So many rights away we've thrown, That for ourselves no right remains."

It ought to go without saying that for na-tions as for individuals, those will establish their own rights on the firmest foundation who are the most bonestly respectful of the essential rights of others.

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Ashma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desling to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 847 Fowers' Block, Rochester, N. Y.

Newburyport.

The First Spiritualist Association of this city has held three successful grove meetings during the summer.

Our first meeting, on July 14, was carried on by our own local workers. We hoped we might receive a message from our recently arisen brother, Moses Plummer (a notice of whose transition was in the Banner, written by Dr. Geo. A. Fuller, who came from Onset to conduct the funeral services), and we were not disappointed. A very comforting message was given through our former president, Mrs. Jennie T. Little. Another of our members, Mrs. Sarah J. Noyes, passed suddenly to spirit life soon after the close of our meetlings.

spirit life soon after the close of our meet-lags.

The second grove meeting, on Aug. 4th, was conducted by Mrs. Lizzle D. Butler of Lynn, and was well attended in spite of the threat-ening weather. "Outsiders" were specially remembered in the giving of messages. Aug. 18 we were favored with the presence of Mrs. Dr. Caird of Lynn, as our worker for the afternoon. All seemed pleased with what was given them. Mrs. M. A. Bonney of Boston came for our last meeting on Sept. List, but rain prevented our having the ser-vices.

vices.

At our yearly meeting in June, the following members were elected as our officers for season of 1901-02: President, Russell E. Richardson; vice-president, Mrs. E. T. Torrey; secretary, Mrs. S. A. Lowell; treasurer, Mrs. M. E. Shute.

We are to begin our

M. E. Shute.

We are to begin our season's work on Oct.

6, with Mrs. Clara E. Strong of Boston as medium, followed by Mrs. S. C. Cunningham, Mrs. A. J. Pettengill, Mrs. Eme I. Webster, for the month.

8. A. Lowell, Sec'y.

If You Feel Irritable

Take Horsford's Acid Phosphate.

It makes a refreshing, cooling beverage, and is an lavigorating tonic, soothing to the nerves.

Camp Progress Spiritualists' Ass

Sunday, Sept. 15, three meetings were means a large audience was present. Only two more Sundays and how many will regret that the season has closed. These campmeetings held Sundays in this vicinity have been the means of reaching a large number of people, who have become interested in our faith, Spiritualism; we hope they will still continue and become members of some society in their own vicinity.

have become interested in bur land, Symulalism, we hope they will still continue and become members of some society in their own vicinity.

The conference meetings in the morning still continue interesting; 2 o'clock meeting opened with quartet singing, "Lead, Kindly Light," a favorite plece of our late President William McKinley. Invocation and remarks by the president, L. D. Millikin of Lynn, Mrs. Nellie Noyes of Rozbury gave an able address on "Our Nation's Sorrow"; remarks and communications were given by Mrs. A. Chapman of Brighton, W. A. Estes of Lynn, Mrs. J. Smith of Clittondale, Dr. Brown of Boston, John S. Martin of Marbiehead. Meeting closed with quartet singing, "Lead Mc Gently," Rev. James Smith of Clittondale opened the 4 o'clock meeting with invocation and a poem; Mr. M. A. Graham gave some stirring, remarks on "How to Remedy the Present Conditions," Other speakers that took part interspersed with singing were Mrs. Abble N. Burnham of Malden, Mr. Barker of Boston, Mrs. Lizzle D. Butler of Lynn, Mrs. Merrill of Lynn rendered musical selections on the organ; the meeting closed with singing "There is a Land of Beauty." A fine, orderly audience in attendance.

National Day Sept. 29.

National Day Sept. 29. Mrs. N. H. Gardiner, Sec'y.

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.

Lake Helen Campmeeting, Florida.

The prospect is excellent for a large at-

The prospect is excellent for a large attendance at this winter home, for the coming season.

The management has secured the services of J. Clegg Wright, Carrie E. S. Twing and W. F. Peck as speakers, and Nellie C. Mosier as platform test medium.

Mrs. J. DeBartholomew, trumpet and test medium, as well as other mediums, will be in attendance.

The campground is located about three-fourths of a mile south of Jacksonville, on the Florida East Coast R. R.

The Camp is on high pine land, overlooking a pretty lake. The place is very healthy, and especially curative of lung and throat discass—the pines radiating a healing balm for pulmonary sufferers.

Near the Camp is the home of George P. Colby, one of the best trance speakers in the country. It is hoped that Mr. Colby will complete his Pacific coast engagements in time to return to Lake Helea during the session in February and March.

Geo. W. Webster has built a fine hotel near the grounds, fornishing it with modern improvements—bot water heating, bath rooms, etc.,—where Northern people of delicate health will find many comforts.

Emma J. Huff will open her cosy hotel on the campgrounds early. The catering department will be managed by Mr. and Mrs. Morse of Lily Dale, N. Y.

The Apartment house and Brigham Hall will be ready for occupancy as soon as people arrive.

FIRST EXCURSION.

The first excursion by water will leave New York on the Mallory steamer Colorado, on Oct. 18, at 3 p. m.

Any person intending to go to Lake Helen or to any other place in the South, can join this excursion.

Special low rates and full information will be given to all who write for them to the undersigned (enclosing four cents in stamps for postage on circulars, etc.)

Other excursions will sail Nov. 15, Dec. 13, 27, Jan. 10, 24. Address

H. A. Budington, Manager.

91 Sherman St., Springfield, Mass.

M. S. A. S. Day, Temple Heights Me., Aug. 23.

Meeting called to order at 10 a. m. by B. M. Bradbury, president of Temple Heights Association, who called for a selection by Ladies' Schubert Quartet of Boston, Mass. Mr. Bradbury in a few well chosen words then turned the meeting over to State President A. H. Blackington of Rockland, who was greeted with applause. Mr. Blackington's remarks were excellent; he gave a resume of the work accomplished by the M. S. A. S. in the past four years, but touched more especially on the work of the past year. He showed conclusively that the State Association has taken a hand in State legislation of Maine. We are justly proud of President Blackington's work in thus serving the M. S. A. S. Mr. Blackington then called upon Edgar.

tion has taken a hand in State legislation of Maine. We are justly proud of President M. S. A. S. Mr. Blackington then called upon Edgar W. Emerson of Manchester, N. H., who taked most entertainingly of the work of this Association; he spoke from personal knowledge, having been with us many times since organized. Mr. Emerson closed with these emphatic words of the frills and furbelows called Theosophy, Mental or Christian Science, but only for the Truths of Spiritualism in its highest and grandest conception."

In introducing the next speaker, Mr. Blackington said: "We'll now have the pleasure of listening to one of Maine's daughters, now of Somerrille, Mass., Mrs. Nettie Holt-Harding." Mrs. Harding said: "I am proud to be called a daughter of Maine, as I am deeply interested in the welfare of the old Pine Tree State, and especially interested in the growth of Spiritualism and the work accomplished by the Maine State Association of Spiritualists." She also spoke from personal knowledge, as ahe was present when the Association was organized, and has been many times since. Mrs. Harding urged the holding of Mass Meetings, and if not able to hold these, open the homes and have parlor meetings and thus waken the interest of those outside our ranks!

Mr. Blackington next called on the secretary, Mrs. Rand, who spoke briefly but earnestly. The last speaker was Harrison D. Barrett, president N. S. A., of Needham, Mass. Mr. Barrett spoke on many subjects in brief, first, "Education." He said:

"I favor education which educates the pupil to retain originality and individuality, an education that will open to his mind the marvelous truths of life, but—I would have no cramming."

His next toole was "Prohibition which Prohibits." He then spoke on "Can

reducation that will open to his mind the marvelous truths of life, but—I would have no cramming."

The scalpers were much in evidence, and their aid in furnishing a band of music the last eight days was properly appreciated by all the people. The scalpers were much in evidence, and their aid in furnishing a band of music the last eight days was properly appreciated by all the people. Though their title is enough to make one not only proved Spiritualism to be a religion.

but the religion of the future. Lastly, "Or-ganization, Local, State and National," was briefly but clearly defined, and urged with such force and personaion by the speaker that forty-seven dollars were soon in our hands. Twenty-two new members, four dol-

briefly but clearly defined, and urged with such force and personation by the speaker that forty-seven dollars were soon in our hands. Twenty-two new members, four dollars collection, and the balance dues.

We feel the interest this small but progressive Camp has taken in the M. S. A. S. proves conclusively that Spiritualism is gaining ground in Maine, and that Temple Heights Association realises the interests of the State Association realises the interests of the State Association realises the interests of the State Association swill work shoulder to shoulder for the good of the Cause. Although the day was cloudy, we feel that the sunshine of spirituality was high in the heavens and will ablie on beautiful Temple Heights evermore.

We would extend our heartfelt thanks to the officers, directors and campers who so kindly and generously extended to the M. S. A. S., its officers and directors, this session on this special day to further this grand Cause in Maine. Also to the Ladler' Schubert Quartet of Boston, Mass., for the rendering of music whose divine harmonies spread peace, good will on earth to all.

May this day long be observed at the Heights.

Yours for the Cause,
Mrs. Viola A. B. Rand, Sec'y.

Yours for the Cause, Mrs. Viola A. B. Rand, Sec'y.

Lake Pleasant Campmeeting for 1901.

One of the most spiritual convocations ever held at Lake Pleasant, closed Aug. 27. While there were not as many curiodity seekers as there have been in some former years, there were thousands who came to seek knowledge of the spirit world.

The grove was clean, the pines odorous with healing balm, so soothing to many a tender throat and worn nerve.

"Jacob's Well" was as ever, a bleasing to hundreds of victims of indigestion.

The caterers for the stomachs of the people, found strong demand for their berries, milk, butter, fruit and vegetables.

Landlord Yeaton won compliments from his many guests, for the excellent table he set; his good wife managing the kitchen to general satisfaction.

The singing by Mrs. Merchant and Mrs. McDonald was conductive to spiritual harmony.

The speakers entertained and instructed

set; fills good wife managing the steach segeneral satisfaction.

The singing by Mrs. Merchant and Mrs. McDonald was conductive to spiritual harmony.

The speakers entertained and instructed the people, from their different planes of unfoldment.

President Dalley gave the opening address, which was forceful and practical in an eminent degree.

C. Fanny Allyn was original, odd and facctious by turns; and in the entertainments was specially dramatic and conically successful.

Helea Temple Brigham, gentle and refined in matter and manner, reflected a hiat of the development of angel life.

Carrie Twing, with motherly magnetism and rare common sense, held her audiences closely, as she illustrated her points by pathetic stories or hearty humor.

Frank E. Mason electrified all with his scimeter sentences, clothed in keen language and enforced with a voice surcharged with magnetism and thunder.

Tille Reynolds, one of Lake Pleasant's prodigious workers, soothed everybody with her sweet voice and kindly thought.

Blanche Brainard, the young and promising speaker, pleased her audience with her practical ideas, poetically expressed, and clothed in correct English, with scarcely a flaw in pronunciation.

Moses Hull, the walking encyclopedia of Biblical Spiritualism, in four lectures of remarkable lucidity and power, proved that the spirit return of modern times was duplicated in every phase in Bible times.

Albert P. Blinn, though busy as a bee in looking after the clerical duties of the camp, surprised many in his role of speaker, giving a well prepared address on the last Sunday upon the evolution of the God idea.

May S. Pepper was the special platform test medium of the season (though Tillie Reynolds and Blanche Brainard) performed some good work in this line, following their respective lectures). Mrs. Pepper. delivered the closing address on Sunday, the 25th of August. After her speech she held a remarkably accurate seance. On several-previous occasions she astonished sceptics with the precision of her delineations.

FINANCES.

The Association this season has paid all expenses, paid the interest on the debt and has a snug sum in the treasury.

ANNUAL MEETING

The annual meeting passed off harmoniously. The following officers were chosen for the ensuing year: President, A. H. Dailey; vice-presidents, H. A. Budington, A. S. Waterhouse, F. B. Woodbury; clerk, A. P. Blinn; treasurer, Byron Loomis; directors, A. H. Dailey, D. P. Barber, H. A. Budington, K. D. Childs, B. Loomis, Mr. Huiest, L. F. Crafts, W. W. Lee, H. S. Streeter.

NEXT YEAR'S SESSIONS.

The Association voted to hold the campmeeting for 1902 in August, beginning the first Sunday in that month and continuing five Sundays.

JULY CONVENTIONS.

JULY CONVENTIONS.

An effort will be made to have some unus ual conventions in July next. The Univer-salists, the Unitarians, and the Mental Scien-tists will be invited to hold conventions a Lake Pleasant at different times during tha

Lake Freahant at universe month.

After the regular session had closed this year there were other informal meetings held.

Mrs. Mattle Hull delivered an instructive lecture upon mediumship.

Conference meetings which were so popular all through the sessions, often being held three times a week, were kept up several days after the 7th of August.

days after the NTch of August.

LADIES' IMPROVEMENT SOCIETY.

The members of this society distinguished themselves this year by their carriest work, and their successful fair; Tillie Reynolds as president, and Alice Waterhouse and Jolla Burlingame as hall managers were very active, and were nobly assisted by many members whose names are not now recalled.

CONSUMDATIONAL SINGING.

Congregational singing at the conferences and at some of the cottages, did much to make the camp lively.

At several of the conferences, Kate Wentworth, under spirit inspiration, rendered exquisite plano music, a gift which ought to be more widely known.

THE SCALPERS

CONSIDER THIS

TAKE PLEASURE IN SHORM MR.

PROF. J. A. BUERDUGHES,

OMIGAGO, ILL.

MY DEAR SIR:— I clied upon my doctor the other day and while there showed him your
diagnosis of my case and he said it was perfectly correct; the only thing that he was doubtful
about was how a doctor living in a distant city ownid make such a perfect glammest.

Painted phis Pa.

Philadelphis Pa.

HINSPALE, N. H. DEAR DOCTOR: - Your diagnosis of my case was cor examination by one of Boston's greatest physicians.

If you will send your name, are, sex and one leading symptom Prof. Burn an absolutely correct diagnosis, with valuable printed marier, free.

Address, J. A. BURROUCHS, 2720-2728 Wabash Ave., CHICAGO ILL

nation. These Indians are made out of the white young men and maidens of the camp by the adornment of war paint and feathers. HEALTH BESORT.

Lake Pleasant should be better known as a health resort. The fragrant pines, the mountain air, the wonderful medicinal water of "Jacob's Well," the pure spring lakes too pure and cold to breed mosquitoes, the dry sandy soil, so porous that an hour after a rain storm one can walk the streets dry shod without rubbers—all combine to make Lake Pleasant the healthlest and the most beautiful summer home in New England for invalids. Hundreds come here every season, weak, coughing, without appetites, and in a mosth (and often less) gat like a coal heaver and breathe better than they have for years. NEW LAKE PLEASANT SONG. At the last evening singing in the hotel par-

At the last evening singing in the hotel par or, the enthusiastic party closed with the fol-wing song:

LAKE PLEASANT. (Tune, America)

(Tune, America)
Lake Pleasant, tis of thee,
Pure lake of water free,
Of thee, I sing;
Lake 'mid the forest wide,
Lake of the Indian's pride,
From every cottage side,
Let peans ring.

My summer home, to thee, Home for the people free, Thy shores I love. I love thy nooks and fills, Thy woods and sunny hills, My heart with rapture thrills Like that above.

Let Toby swell the breeze, And ring from all the trees, Lake Pleasant's song. Let Jacob's well partake, Let Lover's lane awake, The Bluff its silence break, The song prolong.

Here angel friends we see,
Blest host of liberty,
From realms above.
Long may our homes be bright
With Heaven's holy light,
Protect us with thy might
Great Soul of Love.
H. A. Budington.
91 Sherman St., Springfield, Mass.

Notice.

To all Spiritualists at large: The Young People's Spiritual League of Evansville, Ind., are working hard for a free library for Spiritualists and investigators in this city. As they are depending entirely on donations, we ask Spiritualists who have books on spiritual advancement to donate all they can. Such girts will be thankfully received. We will, if notified, pay all postage and express—barges. All books and letters—finaled be sent to the Secretary.

Sis John St., Evansville, Ind.

Announcement of the N. S. L. A.

I am informed by the secretary of the N. S. A. that the date fixed for the National Lyceum Spiritualist Association meeting is Wednesday afternoon, Oct. 16. All delegates to the N. S. A. convention should make it a point to attend that session.

Mattie E. Hull, See'y N. S. L. A.

Notice.

The First Spiritualist Ladies' Aid Society will open meetings at Paine Hail, 9 Appleton St., Friday, Oct 4. Business meeting at 4 p. m.; supper at 6 p. m.; meeting and general good time at 7.45 p. m. Come all. Good talent. Carrie L. Hatch, Secy.

THE RELIGION OF THE FUTURE. Two
Distrocarses, delivered by Mrs. GANCEL II. TERRIX, se
Language of the Company o

THE SIXTH PENSE; or, Electricity. A
Story for the Mulest, By Many E. Burni.
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This is a fine and pleasing floory so interestingly told that
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SPIRITS' BOOK :

Containing the Principles of Reputits Decirine on the Im-mortality of the Souli In Nation of Spirite and their Re-lations with Men; the Nortal Law; the Present Life, had been the Law; the Men Law; the Present Life, had Future Life, and the Destiny of the Human Race, accord-ing to the Presidings of Spirite of high degree, transmit-ted through various Reclinina, editected and led in order by Translated Imports to Warn

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s course of six lessons on the recognition and mit of the Highest Self. Simple, practical, pure ful, and wy ten for those who leve to think

PRE-ADAMITE MAN: Demonstrating the Statemes of the Human Base upon the Earth 18,000 Year Age! By Dr. Paccala. Beyvariet Harbor Present Mr. Bandon Mr. Band

JUBILEE MEMORIAL TRIBUTE.

OR THE FIRST TIME in the history of the Spiritus.

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With a Illatory of his Literary, Pullifical and Reciprious Career in America, Praince and England. By MOCKEEE DALLIE CONVAXT. To which is indiced a Bacton of Paines Land Literary and Career in America, Prance and England. By MOCKEEE DALLIE CONVAXT. To which is indiced a Bacton of Paines In the building of this monoumental work. It is evident that Mr. Conway look great pensure. Every page of it to indice the paines of the present proposes. The gives indicated the paines of the present clearly and strongly as in the samily and humanity of Paine, and the absorbity and the samily and humanity of Paine, and the absorbity and comply analyze Philir's assemblered of eachieved the painess of the pai

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Collection of Beautiful Songs.

The latest from the press of these possible tong books by C. P. Langley in the period for the possible tong books by C. P. Langley in the period for the possible to the bosts, in under of theire new songs and mails, adapted to the home, in local content of their period for the period for the period for the songs and a unit and the content of the songs and a unit and the content of the songs and the period for the period for the songs and the period for the pe

RELIGION OF MAN AND ETHICS OF SCIENCE.

RELIGION OF MAN AND ETHICS OF SCIENCE
BY HUNGON TUTTLE.
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PART SECOND—The Ethics of Science.
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aws of Moral Government; The Aspesium; Solida Pro-TART SER OF SER OF THE SER OF THE

The Discovery A LOST TRAIL BY MR. CHARLES B. NEWCOMB

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William McKinley.

William McKinley.

Our President has taken leave of earth and gone on to his reward in higher spheres. Around his bier the representatives of all nations have gathered to pay a tribute of respect to the memory of this man of the people, this friend of humanity. William McKinley. By his own efforts, without the aid of wealth even in a moderate degree, he rose step by step until he reached Fame's lottiest pinnacle, on which he stood calm-browed and unafraid, the helper of his nation, the friend of all the world. He fell at last through the red hand of murder most foul, plotted by enemies of both God and man. Standing at his post of duty, with years of usefulness to mankind stretching out before him, he had a right to feel secure in the affection of all people, from every possible danger. But not even a nation's love and a nation's trust could save him from harm. He fell at a time when the sun of his life was approaching high noon, just as his Fame was pausing for an instant at the Zenith of the heavens. This pance was but for the purpose of gathering strength to meet the blow that was to make him immortal, and to place him forever in the Hall of Fame of the whole wide world.

Party, creed, prejudice and suspicion have all been laid aside, and the man has been

was to make him immortal, and to place him forever in the Hall of Fame of the whole wide world.

Party, creed, prejudice and suspicion have all been laid aside, and the man has been presented as he really is. The blow that felled him was aimed at the heart of every patriot; it was high treason to our beloved dag, and base lagratitude to a free nation. It gave our people a common sorrow, and in thus melting human hearts, it has made the ties of brotherhood stronger, and has intensified the love of all our people for their country. Thus in seeming death has William McKinley again become a leader, a teacher, a helper of his people. Where brotherhood is, treason and nuarder can never thrive, and if his transition, painful and inexpressibly and though it is, will serve to bind human hearts more closely together, the terrible blow will not have been in vain. Beyond the shadows, beyond the purple curtains of night's deep gloom, the main, our martyr, lives. He has but exchanged worlds, and is now acquainting himself with the needs of that larger America where life, love and liberty slidde forever.

From the vantage ground of the spirit he can and will serve his fellowmen. His noble example as a citizen is ours; his splendid services to his country will make him the inspirer of thousands; his sweet domestic life makes him a pattern for the world; his kindinass of heart and genuine sympathy for ha-

manify make him the helper of all mankind. All of these precious legacies will be treasured by his countrymen, and many there are who will be made better by the priceless gifts he has bestowed upon them. Perfection was not his nor can it be any man's while dwelling on earth. But our President's errors were of the head, not the heart, and he ever sought to live and do the right. With his public policies many of his countrymen did not agree, but they all unite in testifying to his sincerity of purpose, and to his signal ability to defend that which he believed to be right. His last public utterances were his best, and indicated a statesmanship that even his warmest friends-hardly felt that he possessed. His upright life and spotless integrity constitute his truest meaument. The American nation was rich in having such a noble son, and is richer still through the priceless gift he has bestowed upon her in the impress of his spirit.

Great in life, our martyr was greater still.

none sen, and is frience stati intouch the priceless gift he has bestowed upon her in the impress of his spirit.

Great in life, our martyr was greater still in seeming death. His fortitude and bravey in his struggle for life stamp him as a being possessed of the lofty courage of the soul that is never afraid to meet even the Angel-Azrael at any time or place. The pathos of his last words sends a thrill through every heart:—"Good-bye, all, it is God's way," spoke the sufferer, reminding his countrymen that he, the greatest of all earthly rulers, could take leave of all his earthly honors in a submissive spirit, in the full recognition of a Yower greater than his own. His apothesis is now complete. He is not America's any more, but is one of the world's illustrious martyrs. Side by side with Lincoln and Garfield, he takes his place in our nation's hismartyrs. Side by side with Lincoln and Gar-field, he takes his place in our nation's his-tory, and with his quiet, peaceful smile looks down upon the land he loved so well, and tried so hard to serve as a soldier and states-man. He has crowned his life with a halo of ineffable glory, and stands transfigured in the light of God's eternal morning, the spir-itual helper of all mankind. Peace to the enfranchised soul of William McKinley!

The Ninth National Convention.

The Annual Convention of the Spiritualists of America is soon to assemble in Washiagton, D. C. It will be a gathering of men and women with a purpose, and a determination to actualize that purpose in the life of this nation. They will discuss ways and means by which the gospel of Spiritualism may be proclaimed to the world, and will demonstrate the value of that gospel in effects upon their own lives. No religion is worth having unless it proves itself a pure moral force in the social life of man. Spiritualism has come to the children of men with a glad message of immortal love and life, but it also demonstrates that the law of consequences is fixed and eternal in its pur-The Annual Convention of the Spiritualces is fixed and eternal in its pur consequences is niced and element in its pur-poses. As men sow, so must they reap, and as they live so will be their reward. There is no escape from the consequences of wrong-doing, hence there is an absolute ne-cessity of living right and doing right while in mortal form.

cessity of living right and coing right while in mortal form.

The propagandism of such religion will be a portion of the work of the coming-Convention. Some perfunctory routine labor will be performed, some repairs made in the constitutional machinery, and some efforts put forth to acquaint the Spiritualists of the nation with the inestimable value of co-operation. The main question for discussion will be the best methods of strengthening local societies, the establishment and maintenance of Children's Lyceums, the use and place of our phenomena, and the advancement of educational work. These are topics in which every true Spiritualist is deeply interested, and no one who loves Spiritualism for its own pure worth can afford to miss that Convention. He should be armed with delegate's redeartials, and be equipped to take part in all debates that may arise. The N. S. A. has ever been the friend of mediums, and the carnest advocate of genuine phenomena. It will change from at this time, but will, we hope, give such direction and impetus to those phenomena as will turn them into the true channel of helpfulness to our Cause.

With proper effort, endowments can be escured that will make the N. S. A. as strong as is the national organization of any denomination. This will be a special feature of the Convention's work, and should receive the thoughtful attention of every delegate present. If men and women of means can be induced to contribute large sums to its treasury, its sphere of usefulness will be greatly ongandism of such religion will be The prop

Convention's work, and should receive the thoughtful attention of every delegate present. If men and women of means can be induced to contribute large sums to its treasury, its sphere of usefulness will be greatly enlarged. The A. U. A. of our Unitarian brethren is a tower of strength to their Cause, front the fact that it has a plethoric treasury. It employs missionaries, builds temples, distributes printed matter, and engages largely in charitable work. This is the work that is ahead of the N. S. A., and the coming Convention will be asked to devise plans by which it can be accomplished. Schools, sanitoriums, libraries, temples, tracts, missionaries, legislative work, are all needed in Spiritualism. They will all materialize when the N. S. A. is sufficiently endowed to enable it to do its work. There are Spiritualists who can do for it what many weatthy Unitarions have done for their organization—endow it with means with which to make Spiritualism take-its proper place in the world.

We shall not attempt to dwell upon the other features of the Convention's work. We are assured, by the experience of past years, that the work will be well done, and hope to see every question settled in a statesmanlike manner. The election of officers will be the last work of the Convention. There is no doobt but that capable officials will be aelected to carry out the Convention. There is no doobt but that capable officials will be aelected to carry out the Convention. The the ciange is made, one-third of the officers will be chosen for three years, one-third for two years, and one-third for one year. As it is now, the entire Board of Trustees can be removed at any Annual Convention. Such

a step would be fatal to the well-being of the Association. People may be the best of workers, yet fail to adjust themselves arightin organic work. The Convention, then, should by all means adopt the triennial system. It should then elect officials in whom the delegates have perfect confidence, and make them feel that they are expected to work for the good of the Cause by making the N. S. A. a power for good in the land. Now that the N. S. A. has something to its credit besides a name, it should be strengthened by the changes above indicated, and given a Board of Trustees not subject to removal at the end of each year. Taken all in all, this Convention is the most important gathering ever called in the name of Spiritualism. Every society should be represented by efficient delegates, under instructions to do the best they can for our Cause.

Mrs. Mary T. Longley—Theodore J.

Mrs. Mary T. Longley-Theodore J. Mayer.

This gifted lady has served the N. S. A. as its Secretary for the past three years. Her work has been well done, and has ever been performed with the expedition that has always characterized her. She has been levowork has been well done, and has ever, been performed with the expedition that has always characterized her. She has been devotion itself to her duties, and has made true Spiritualism her one consideration. When she was most fining that assailed by parties who were not Spiritualists, nor spiritual, she did not falter in her purpose, nor did she hesitate to tell the truth as she saw it. She towers far above the petty jealousies of the times, and stands for the largest and truest fellowship on the part of our work. In her labors, she is neither envious, nor selfish, but, on the contrary, ever sinks her personal preferences in the larger good of the Cause or that of her fellowmen. All attacks upon her have fallen harmless at her feet, because of their innate injustice and malice. She has stood for true Spiritualism, and her record is one of which she may well be proud. She has stood for true Spiritualism, and her record is one of which she may well be proud. She has them in rich, full measure. She deserves wyell at the hands of the Spiritualists of this uation, and they will honor themselves by unanimously re-electing her to her present position.

Another member of the present Board of

tion, and they will honor themselves by unanimously re-electing her to her present position.

Another member of the present Board of Officers, Mr. Theodore J. Mayer, should also be remembered with loving gratitude by the Spiritualists of America. He was the generous donor of the Mayer Home for the N. S. A., and has ever been a liberal contributor to its treasury. He has worked long and earnestly to make the N. S. A. what it is, and has not been remiss in any duty that has fallen to his lot. He should long be retained as the Treasurer of the N. S. A., and we believe he will be. He is a shining example to the Spiritualists of this country, and we hope that many of them may be induced to follow it. The set of giving must be learned by all Spiritualists; Mr. Mayer has not only learned it, but he puts it into practice. His is a practical Spiritualism, and as such is of untold value in its relation to life. The N. S. A. is now up-remanent institution, and a permanent treasurer in the person of Mr. Mayer will not be out of place. Long may he live to serve our beloved Cause and to do good to his fellowmen!

N. B.—The above was written before we

N. B.—The above was written before we learned of the attitude of Mr. Mayer with regard to Mr. Barrett, or that of Mrs. Longley. Whatever their views of our Editor-in-Chief may be, wn are yet of the opinion that these two officers should be unanimously re-elected.—Editor.

Our New Ruler.

Under the most trying circumstance resident Roosevelt has assumed the duti-Under the most trying circumstances, President Roosevelt has assumed the duties of the most exalted office within the gift of the American people. His first public unterances have done much to sustain public confidence and are indicative of a broad states-manship on the part of the new ruler. By retaining the entire cabinet of President McKinley, he has further gained the confidence of his countrymen, all of whom without regard to party ties, unite in wishing him a safe and prosperous administration. He has made an excellent beginning, and we are pleased to be able to pay him this deserved compliment. At this time all partisanship should be laid aside, and only the good of our beloved country held in mind by every patriotic citizen. There is a difference between Roosevelt as a man and Roosevelt the President. In the exalted office of Chief. Magistrate of this Republic, President Roosevelt deserves and should receive the best wishes of every patriot. His office is an object of solicitude, almost of veneration to every loyal heart.

ject of solicitude, almost of veneration to every loyal heart.

In a recent issue, when the public had been led to suppose that President McKinley would recover, but at thise when we felt that such would not be the case, we questioned Mr. Hoosevelt's fitness for the high office that has some to him under such distressing circumstances. We had no reference whatever to his educational ability, nor to his power to mold men and shape events. We only had in mind his spiritual fitness, thinking that his love for sports, for warfare, and for killing wild game were not the elements to make up the truly spiritual man. At that very moment he was on a hunting expedition, while our illustrious marryr was passing from death unto life eternal. In this sense only illustration of the control of the control of the control of the misconstruction that has been placed upon our words. We honor our ruler too much, especially the office he holds, to cast any aspersions upon either one or the other.

In this connection we venture to add that

cast any aspersions upon cast or other.

In this connection we venture to add that the Banner of Light is in no sense a political paper. Its politics, if it has any, is Altruism, through which we seek to do good to all of our fellowmen. It has ever reserved the right to criticlise wrong doing in all parties, and is this respect has aimed to speak only in the interests of morality and true reform. It is the duty of Spiritualism to deal fairly and impartially with all reformatory issues.

Spiritualism comes first to the Banner of Light, and as Spiritualism is all-inclusive, it must of necessity favolve these very issues. But they apply to all political parties—not to any one in particular—and the management of the Banner has and will ever act in harmony with that idea. Partisan politics has no place in our thought in dealing with public questions. The Banner, therefore, will continue to stand for the high ideals of its founders, upholding Spiritualism, pure and undefiled, regardless of party, sect or creed. We renounce none of our rights to criticise men and measures in making the above statements. A true Spiritualist paper must be free from prejudice, unbiased by personal spite, and loyal to truth. This will be the Banner's position. We greet President Roosevelt in the spirit of kindness and good will. We hope he will be the President of all the people, unbiased by creed or dogma. As such he will have our loyal and undivided support and approval. We trust that he may be so guided by the forces of the spirit as to give our nation one of the best administrations it has ever had. We believe in patriotism, founded on the rock of Right, and in that spirit we are patriots first, last and all of the time under the splendid leadership of the gespel of Altruism. of the gospel of Altrui

A New Life of Dr. J. M. Peebles.

Prof. E. Whipple of San Diego, Callf., hes completed a new biography of Dr. J. M. Peebles. It is a work that will interest all Spiritualists, especially those who have known our venerable "Pilgrim" so long and well. It will be reviewed at an early date in our columns in keeping with the merits of the work. It should be in every home, and we trust that orders for the same will be numerous. We shall soon have a goodly number of these works in hand, and can fill all orders promptly. We hope to hear from all Spiritualists, each one ordering a copy of this excellent and instructive work.

Silver Wedding.

Our good friends, Mr. William and Mrs. Cora L. V. Richmond, will celebrate the twenty-fifth anniversary of their marriage on Saturday, Oct. 12, 1901. We regret that we cannot be present in person on this plensant occasion, but we unlite heartily with the thousands of friends of the happy couple in sending greetings and wishing them many happy returns of the day. They have been faithful workers in the spiritual vineyard for many years, and have ably performed their parts in the drama of life as well. When the fittleth anniversary of their wedding shall have come, may it find them both in the form, at the post of duty, faithfully serving the angel world. the angel world.

Wedding Bells.

We are in receipt of cards announcing the marriage of our esteemed triend, Mr. R. F. Livermore of Corry, Pa., with Miss F. Ora Mather of the same city. We hasten to extend our sincere congrutulations to our good friends, and wish them a pleasant vogage across the sea of life. Mr. Livermore is a prominent merchant in Corry, and has been a consistent Spiritualist for many years. a consistent Spiritualist for many years May peace and prosperity be with him and

N. S. A. Day at Camp Progress.

The readers of the Banner should not forget that Sunday, Sept. 29, is N. S. A. Day at Camp Progress. Good speakers, good music, and a general good time for all, are the attractions of the day. Come out and bring your friends. It will give you a chance to learn something with regard to the N. S. A., its aims, objects and accomplishments.

its aims, objects and accomplishments.

***The Boston Spiritual Temple Society, one of the oldest and most efficient in this country, which has met in Berkeley Hall for so many years, will open the first Sunday in October in New Chickering Hall, Huntington Ave. Mr. F. A. Wiggin, who enters the third year of pastorate over this society, is conceded to be one of the foremost scholarly leaders and teachers in expounding the philosophy of Modern Spiritualism and in demonstrating its phenomena as a psychic of remarkable power. The prominent feature of the morning's devotion is a sermon by the pastor. In the evening Mr. Wiggin answers impromptu questions sent up by the audience on subjects relating to the religion of Spiritualism and the spiritual laws of life, following with an hour's scance. The Ladles' Schubert Quartet furnishes music at both sessions. Open doors and cordial welcome to all investigators and friends.

all investigators and friends.

18 The Banner of Light has so long been an earnest defender of Spiritualism and mediumship that it seems absurd to believe that any intelligent person could be induced to think, much less declare, otherwise. The Banner believes in mediumship and honors it as the most sacred of callings. But it does not believe in counterfeiting, nor does it uphold bogus phenomena. Both the Banner and its Editor are firm friends of all genuine phenomena, and are devoted to their presentation to the masses in proper form at proper times and places. Those who are at present engaged in the high and noble calling of condemning the Banner and its Editor, cannot be among the true mediums of the land, hence must be those for whom our words are intended. True mediums and honest phenomena have no warmer friends than the Banner and Editor Barrett.

AT Spiritualism inspires its followers to live above fear, and gives them the power to face seeming death with a calmiy hopeful smile. The exchange of worlds is to them but a for-ward step in life, and they welcome it as an opportunity to find the larger freedom of the spirit that they feel awaits them in the realm of the soul.

LET The secular press reports that the family of the late Prof. F. B. Nichols, the well-known leader of the Northwestern Orchestra of Meadyllle, Penn., that has furnished mysic at Cassadaga Camp for about fifteen years obtained a life-sized portrait of both the Professor and his father, Asa Nichols, from a medium at Lly Dule, this past season, whose name was not given. It is said to be a perfect likeness, and has been recognized by all of Mr. Nichols' friends to whom it has been shown. The picture will be highly prized by all of his family, and is to them an additional evidence of the power of their arisen friends to manifest themselves to their dear ones on earth.

LETTHE Spiritualists of Maine should not forget their coming State Convention in Skowhegan, Oct. 4-5-6. Cheap rates on the railroad, and reduced rates at the Skowhegan House and Hotel Heselton, bring the Convention within the reach of all. Good music, good speakers and mediums, besides a royal good time, are the attractions of the occasion. Don't fall to attend the Skowhegan Convention.

EF"It doth not appear what we shall be," wrote John, the beloved Apostle, prefacing his words with the remark that now we are sons of God. If sons of God now, then forever the same, appearing to be only that which we are angle have made ourselves by our efforts to live and do the right. We shall be what we really are again, when the curtain falls on the last act of life's swift-changing drama, and when we appear to our selves, then the lessons of the soul become ours to study, absorb and profit by.

Les Spirit return is a demonstrated fact to all Spiritualists, and it is their duty to make the blessed truth thereof known to all their fellowmen. If a loved one returns in spirit unto his own, he tries to brighten the lives of those whom he visits. Let these visits be extended to embrace every earthly home, and the brightness of the soul's calm sunshine will fill all the world with glory, banish all sorrow, conquer all grief, remove all doubt, and give in return the unspeakable joy of blessedness that is ever involved in Life.

LT Don't foget to purchase tickets via the Royal Blue Line for the National Spiritualists' Convention in Washington, D. C. It is the official route for the delegates from New England. Be sure to ask for certificate tickets when purchasing, and remember that you are expected to be on hand one day before the Convention opens in order that you may attend the reception given in honor of the delegates on the evening of Oct. 14 in the parlors of the Ebbitt House.

LeThe spirit, chastened by earthly suffer-ing, rises higher in soul power because of its recognition of the inerrancy of divine law. When all men can be led to see this truth and to accept it as their own, there will be less rebellion in human hearts against the ordinances of the Infinite.

LETA writer has said that a few souls have come to earth to receive only the sunshine in their lives during their sojourn in the form, while the great majority of the race must gain their sunshine through the avenues of Sorrow. Souls that are in possession of their own cause their offspring to absorb the harmony, beauty and sunshine of life even as the flower absorbs the invigorating dews. When mortals unite themselves closely to their Soulselves they will never more be forced to tread the avenues of Sorrow.

£# Maine Spiritualists, remember that Mrs. Minnie M. Soule and Mrs. Nettie Holt-Harding will occupy the platform at your State Convention in Skowhegan, Oct. 4-5-6. These well-known workers should be greeted with full houses at their every appearance.

Le God's Angels of Mercy, Peace, Love and Long Suffering are ever seeking to aid the children of men, but they turn away in agony of soul from all men and women who dwell in the arid regions of Distrust and attack their kindred with the cruel weapons of cynicism and suspicion. He who doubts the honor of all mankind is himself open to doubt, while he who suspects the virtue of his fellow mortals is generally guilty of the vices he ascribes to others. True Spiritualism spiritualizes its followers and enables them to live above the swamp line of miasma and untruthfulness.

LSHe who serves his fellow-men best is the man who loves God most. Such a man is the Altruist, who remembers self only when all of his neighbors have been helped. "Save thyself last," is ever the motto of all

LEF Life is ever what man makes of it. If he wishes invalidism, despondency, sorrow, and care, he can and will have them all, simply by making his mind receptive to them. He who is positive in his denials of all these states of thought is the man who is well and strong.

EFSo center thy thought upon righteous ness that thou canst be the purveyor of truth, justice and wisdom to all the world.

LET Through the martyrlom of many of the wisest teachers of earth, have men been led to a knowledge of Truth. The seeming sacrifice of life is richly rewarded in spirit through the recognition of the soul's increase of power. Truth ever is faithful to her trust, and never forsakes her tried and trusty servants. The consciousness of having done one's best, even though that best be the yielding up of earth-life, is reward enough for the truly illumined soul.

LETThe sin of ignorance, which is the only sin to which man is subject, is due to the blind and even fanatical worship of self. When the good of others is first, ignorance is compelled to hide its head.

Letters from the People.

Dear Mr. Editor:

Kindly afford me a place is your valuable paper for the expression of some opinions concerning the good of our Cause, and the work of the N. S. A., for I feel that it is time to make a change in the chief office of the National Association. Mr. Barrett has held his position for eight successive years, and now, let us give some one clese a change. Let us give the N. S. A. an opportunity to see what can be accomplished under a new President. Brother Barrett has done well in the past; take it all in all, he has done better than anyone clese could have done in the position up to date, so far. He was the best timber we could find, or he would not have been re-elected year after year, but I am now most strongly impressed that we need a change. We have in our ranks men who can now do the N. S. A. more good as its President; mea who are stronger and more forceful than our present President; men who are absolutely independent, not having been editors of Spiritual papers. We can see that an editor of a paper should not be the President of the N. S. A.; the fact that Mr. Barrett has been, and is the editor of a spiritual paper has caused a great deal of adverse comment and friction, and often with just cause. As President of the N. S. A., it gave him many advantages which the other editors of our papers did not have, and which may have been used to their disadvantage, since, with his work in the N. S. A., he as an editor of a spiritual paper at the head of the N. S. A.; he nat they opposed to the Hepublican administration of this nation, and has spared no time or pains to ventilate his views in his paper; now, while I have no objection to any man holding his own opinion upon political matters, I do object to his giving vent to the same in a spiritual paper, britaal matter and opinions, I go to the newspapers that will give me what I need; and I contend that a spiritual paper has no richt to show the animus of partisanship in political matters, or when the paper, had we would hav

not wissed to strengthen the good of Danrot Jujht.

To prove my assertion that the editor is
rabid in his views, I need go back no further
than the Banner of 14th Sept. where, in the
editorial column, under the heading of
"Dieleration," page 4, in the last six lines of
the article, he says: "In our judgment, no
man is less fitted for the post than he"—
meaning Theo. Roosevelt—for the post of
President of the U. S. "Nor is there any
man who can fit him for it." Just think of
it; at this time, when the whole nation is
plunged into griet—by—the murder of one of
the best men that ever occupied the Presidential chin—in fact, that ever lived, one beloved by all—and the President of the N. S.
A. editorially using such immoderate language concerning the successor of that great
man. President Roosevelt, in assuming the
executive office of the nation should have
the sympathy and kindly feeling of every
loyal citizen; he comes to the office under the
most trying conditions; great responsibilities
rest upon him; he has shown himself a soldier, a brave man, and a gentleman,
and yet, our N. S. A. President says
of him, that no man is less fitted to
fill the office than he—which sweeping
statement includes that of all the vile
criminals, the lunatics and the demagoguesare no less fitted to fill the office of executive
of this country, than its present incumbent.
In such a statement, he who utters it falsifies
himself. He knows it is not true. It is
worthy only of the vilest of anarchists, and
is in itself enough to foster the sentiments of
onarchy in an inflammable breast. Today,
men of brain should do all they can to uphold
and encourage a political administration that
is most imprudent for the editor of a spiritual
paper to do otherwise.

Yes, we need a change in the Presidency
of the N. S. A. Mr. Dimmilek and Mr.
Woodbury each had their day as Secretary,
to be followed by that noble little wonker, and toheld meeting the service of the property of the country—
or say and do nothing against it, and it is
most i

the attacks from the mortal as well as from the orthodox, or any evilly leclined from the other side, and I feel that he will help to build up the N. S. A. financially and in every other way. I have always been Mr. Barrett's friend, and I am his friend still, but I will tell the truth as I see it.

I shall send copies of this letter to The Spiritual papers: The Progressive Thinker, Banner of Light, Light of Truth, R. P. Journal, Sunflower, and Lichtstrahlen, and if the readers of any of these fall to see my views, it will be no fault of mine.

Fraternally and loyally,

Theodore J. Mayer.

" Danger."

"Danger."

Dear Banner:—I want to commend, with emphasis, your timely editorial in last Banner, under the caption, "Danger." It is fair, broad, rational, just, and paritotic. The crime of Czolgosz is the most amazing on record, and some extreme incentive must have urged him into the jaws of death, to commit the most unprovoked crime in the history of nations. If the real cause can be definitely determined, the remedy may be applied without danger to liberty. But that the entire body of Anarchists is responsible is absurd. If they uniformly teach the about the entire body of Anarchists is responsible is absurd. If they uniformly teach the about the entire body of Anarchists is responsible is responsible for this great crime. Nevertheless, I think but a small fraction of Anarchists, advocate or sanction any violent measures against legitimate Government, much less the resort to assassination. But all who are known to advocate such measures, or to sympathize with such infamous crimes as that of Colgosz, should, in the interest of good government and human liberty, be banished or imprisoned,—not to be cruelly treated and made worse, but to be educated, intellectually and morally.

To advocate violent mob measures against criminals, is to encourage crime, and stimulate evil passions, and a thirst for human blood. There is great danger in legislation against free speech, or leaving the definition of treasonable Anarchy to any human mentor, whose decisions might be dictated by prejudice against a name.

But you have summed up the case in an able manner, and I only wish to call attention to the fact that there is danger in the present situation, and need of careful thought, and thorough disensaion of the situation before any rash action precipitates a national calamity. The prophecy of Joseph Hoag, that this nation is to be, for a time, punished with a despotism, may not be as impossible as it seems. Safety must be sought in the intelligence, general knowledge and virtue of the people. Ferry printed pagis and virtue of

Memorial Services of Spiritualist Society Conducted on the Beach.

Upon Each Incoming Wave were Roses Cast in Memory of the Storm Dead.

Inpressive and inspiring were the simple memorial services observed on the beach Monday, Sept. 9, under the augices of the Spiritualist Society of Galvaton. About 200 people, many of them not members of the society, assembled on the beach and participated in the ceremony of streving gardands on the waters of the Spiritualist Society of the society, assembled on the beach and participated in the ceremony of streving gardands on the waters of the Galf. A florist wagon, adon with fresh flowers and be society to recession of the members of the society to the edge of the lacquing tide. Around the wagon gathered the audience, believers and non-believers in the society's doctrine. The monument was lifted from the wagon and placed on the beach, where the spray from the playful surf kept moist the lovely floral offerings. Mr. John Ring, speaker of the society of a brief address, followed by prayer, after which the audience joined in singing one verse of "Nearer, My God, to Thee," At the conclusion of the singing Mr. Ring invited all those present to come forward and join in paying a tribute to the memory of the departed. He explained that the society from persons away from Galveston, asking that their deal relatives and friends be not forgotten in the ceremony. It was not a Spiritualists' meeting, but a beautiful observance of tribute to the head of the sould the total the sequing to the security of the sould the sequing of the security of

had been received by the society from persons away from Galveston, asking that their dead relatives and friends be not forgotten in the ceremony.

It was not a Spiritualists' meeting, but a beautiful observance of tribute to the honored dead whose graves are marked only by the limitless bounds of the sea. There were no graves to decorate, and the society happily concluded that as the sea had claimed many of the loved ones on that fatoful night, so should the sea be made to receive the offerings of love for the dear ones it called to cternal rest. The hour for services was a sunset, and the scene was one never to be forgotten by those who witnessed it. The murnuring Gulf echoed the requiem as the waves kissed the shore, and quickly receded, bearing the prayerful offerings and floral tributes of the living to the deaf.

On Sunday, Sept. 8, at the society's hall the monument was decorned with appropriate ceremony, and the beach exercises followed Monday evening. Mr. Ring, in touching upon the sad occasion in this address, salliff. The sun is slowly setting, with trembling dashes of purple and gold it says "Farewell" to us that it may bring dawn to another people; the hush of departing day is upon us save for the roaring of the restless tide at whose edge we assemble. One year ago last night the fury of the elements formed a combine for destruction and hurled multiplied thousands of souls into the unseen world. Thousands of the bodies found no grave save in the sea, so we come here with our garlands to cast them upon the waves which are solemnly singing a soulful requiem. As time has roused us from the dased condition produced by the unparalleled calamity of September 8, 1900, we have looked for faces gone; in vain have we sought even a grave. So we have looked in tearful prayer for some token of the soul arisen. Our faith and trust has been in the God of storm and calm. Few there are who have failed to believe unfailteringly that Nature's God gathers the souls of earth into the tenderness of love and light, and th

Though on the sea of trials we're too And unmarked is our grave, God claims the soul, it can't be lost, Of good man or of knave.

We naturally ask where these dear ones find their abode, and in the name of Spiritualism, humanity, we point you to a science, a philosophy, a religion that has satisfied Prof. Crookes of England and the late deceased Queen Victoria. Camille Flammarion, the scientist, and the professors of the American Psychic Research Society that not only is there a life after this, but that the inhabitants of that land (the friends you and I love) are cognizant of our lives—aye, our thoughts.

Turn your anxious gaze from the sunset

We ask you to cast a flower upon the tide, knowing that as you do an unseen form bends over you and mingles with the perfume of the simple blossom the fragrance of love divine.

Many of you would be astonished if your spiritual perception were opened and you saw the host of ministering splitts that overshadows us in our solemnities. But why our surprise? The angel spoke to Mose, to Daniel and many of the prophets and Mary and Joseph of the birth of Jesus, the babe who grew to be the wondrous "Man of Galllee." It was not imagination or the works of the devil then, neither is it today.

Come, cast thy blossoms on the tide, The sun is sinking low, And as they float on ocean wide, A message of our love Sweeps through the fields above, Of realms where we can't go.

We'll trust the God of storm and calm,
And strew our garlands here;
For unseen friends will hreathe a balm
Of peace and love and light,
To pierce our tearful night
And soothe our grief and fear.
—The Galveston Daily News.

Temperance-Florida Notes.

BY GEORGE W. WEBSTER.

I have been reading with interest lately some of the editorials in the Banner, and expecially what was said with regard to temperance. After over fifty years spent in the study of Spiritualism and the laws that govern human culture, I cannot help, sometimes, feeling disgusted with the ignorance and grossness of mankind, or perhaps I had better say a large portion including many so called Spiritualists. I have tried to learn the best methods of physical, intellectual and spiritual culture, and am becoming more and more in favor of a simple vegetarian diet, using no stimulants, such as tobacco, tea, coffee, or spices and condiments.

At the age of sixteen, living in Indiana where I shook with the ague much of the time for five or six years, I commenced living on a vegetable diet. For ten years I never tasted of even chicken or fish, using no ten or coffee. I became one of the strongest young' men in that country. Since then I have never used much meat and for several years I have discarded it entirely, having the feeling that it its gross and tending to produce a coarse animal nature. I have always contended that a person who used tobacco has no right to condemn the one who uses liquor, and also that the woman who uses strong ten or coffee should not condemn the use of strong drink or tobacco.

Chemically, opium, quinine, nicotine, co-caine, strychnine, theire and deficine are all very similar in composition, all having a large proportion of carbon and hydrogen with little or no oxygen, nearly all of them some nitrogen; whereas alcohol, sugar, starch and most food products have no nitrogen.

In my opinion all such compounds, including the nicotine of tobacco, caffeine of coffee and thelne of tea, are more poisonous than alcohol, and parents who use them will transmit to their children the appetite for stimulants that so often leads to intemperance. There are so many Spiritualists who are the willing slaves of such poisons that to say much about it is most sure to make one unpopular with the masses, but I would li

warmed with hot water furnace, radiators, etc.
We still keep up our studies, have fine collections of shells, plants and ferns, with microscopes and an astronomical telescope magnifying 125 diameters, which makes Japiter look as large as the moon. Our spirit friends have helped us a good deaf in acquiring what little property we have and we are trying to use it in the way that we think the wisest and best of them would approve of. In fact, we seldom make any important move without their approbation. Every, member of our family is more or less mediumistic, and we depend upon our own inspiration and guidance of our own spirit friends. Thus far we have found we could trust them and we think it safe to do so as long as we can trust ourselves. We don't expect to bring the Millennium, but would like to help make a small part of the world a little better.

EFAn excellent cabinet photo. of "The Poughkeepsie Seer" (A. J. Davis) for sale at this office. Price 25 cents.

A Prince asked Dante why it was that most people found quite a stupid person far more agreeable than a man of the highes learning and accomplishments. Dante replice that he found nothing extraordinary in the fact, because friendship depended on a resemblance between character.—Petrarch.

Q. Frank Rich,
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Preston Springs, Ont. Magnetland Paper \$1 50 Art 51

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DR. J.W. PEEBLES

DESPAIR NOT, THERE IS STILL HOPE FOR YOU.

No matter what the disease is, or how despondent you may feel because you have been old there is so her you have been still home. Hourises of women suffering from irregularity for the surface and person was recovered as a suffery land been told there was no be for these unless an operation was recovered as the surface as a suffery had been told there was no because and early independent as the surface and early independent as the surface and early independent of the surface is the surface and early independent you had not been sufficient to the surface and early independent probable, surface is reading and how hist or we shill describe described in the surface and the surface a DR. PEEBLES' INSTITUTE OF HEALTH, Battle Creek, Mich.

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

BY WARREN SUMMER BARLOW.
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An Account of Experimental Inve

JOHANN CARL FRIEDRICH ZOLLNER.

Professor of Physical Astronomy at the Univer-Letp-lit Member of the Hoyal Samos Section of Set Foreign Members of the Hoyal Astronomical Soci London; of the Impectal Academy of Natural Philiss and Frankfort on he-Main; of the "Secanditis Soci Physical Studies" Paris; and of the "Richiah Y Association of Spitmanners" at London. Trus of Association of Spitmanners" at London. Trus Association of Spitmanners" at London. Trus London Spitmanners and London Spitmanners (London Spitmanners) of Various experiments described therein, bedshing of the Spitmanners and London Lon

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MORTALITY

EPES SARBE IT.

I'M A BRICK!" A NEW BOOK

CORRILLA BANISTER.

SPIRIT

Message Bepartment.

OVER THE ME

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a social representative of the Banner of Light, and are given in the presence of other members of The Banner staff.

These Circles are not public.

To Gur Headers.

We earnestly request our patrons to various

To our Headers.

We carnestly request our patrons to verify seed upon fact as soon as they know to be based upon fact as soon as they appear in these columns. This is not so much for the benefit of the management of the Banner of Light as it is for the good of the reading public. Truth is truth, and will bear its own weight whenever it is made known to the world.

public. Troth is truth, and will bear its own weight whenever it is made known to the world.

Truth is truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spirithlists, or subscribers of the Banner of Light, hence we ask each of you to become a missionary for your particular locality.

Report of Seance held Aug. 29 1901, S. E. 54.

Invecation.

Invecation.

Oh spirit of infinite love, of life, of power, and of beauty, we lift our hearts and anjuration after the truth. We would forget the past, the darkness, the shadow, the pain and with faces illumined through the desire for truth, would go steadily on and up. May we draw very near to those great soils who are ever reaching and desiring to help us. May we draw very near to those great soils who are ever reaching and desiring to help us. May we draw write the strength from their power, and be united with them in their efforts to redeem, to save, and power from their power, and be united with them in their efforts to redeem, to save, and glorify mankind. May these dear hearts who need the understanding, of the law be strengthened by our co-operation with the great cases. Help those who are seeking admission into the homes where their hearts would lead them. Help them to bring the messages so clearly, so distinctly, that no error can be made. Help them to be so firm, so conscious of their identity that the message may be of use and helpfulness to those to whom it is sent. To the bereaved ones everywhere, the sorrowing ones, we send our message of peace. May they through their tears see the sun that its shining; may their tears see the sun that its shining; may their dark lives be illumined by the knowledge of God's truth which is shining everywhere.

MESSAGES.

Frank Wyatt.

I see the spirit of a man about thirty years old. He is quite tall, thin and very fair. His eyes are blue, his akin and hair are fair. He has a "don't care" air as though he isn't going to be morbid, but wants to take the time to say just what he pleases just the way he wants to. I think that was quite like him in earth life, because he seems to be natural about everything as he comea. He says, "Put me down as Frank Wyatt; I came from Farmington, Maine. I would have no more use for this kind of business than I would have it I were alive, only that I see something I can do that will help those that I am most interested in. They used to say that I would not make any effort to accomplish anything unless it was for myself. That was one way of saying that I was selfish, and I just want the people to know that I have grown out of the selfish way and desire to help some that are near to me. I want this message to go to Cora who has a last name like mine, and who will underdesire to help some that are near to me. I want this message to go to Cora who has a last name like mine, and who will understand why I come to her. I was fond of the water, particularly fond of boats and of fishing and she will know why I speak of this. It means something to her and to me. I have seen Eddy. He isn't in the spirit. He is already contemplating returning, so you need not worry about him any more. I also have seen over here Emma and Bert and they both send love."

Ben Abbott.

Here both send love."

Hen Abbott.

There is a man comes now about forty-five years old. He is strong and looks more like a blacksmith than anything else. He has strong arms and hands and a big braway chest and a big, round neck and head. He says, "Don't bother much about describing me. There isn't much to me but strength. You might as well let it go at that. My name is Ben Abbott and I lived in Portland, Me. I didn't live right in the city. I lived down at the Cape, Cape Elizabeth. For years and years I was a blacksmith there at work, and I wanted to show the people that I could get back as well as any of the rest of them. I didn't have much use for religion of any kind, didn't care about church going, and couldn't see that Sanday meant more than any other day, and when I saw them get baptized, I thought they made fools of themselves, and I thinks so now. I'd like to say that instead of driving people to religion, it would be better to let them grow to it themselves. I am not saying anything that I would not say to their faces either. I said it many a time and it gives me a good deal of pleasure to say it over again. I can't see that this has anything to do with the fact that I can come back and that I want to send a message to Charlotte. She will be glad to get something from me. I don't care whether anybody else is or not. I want to tell her that if I was back again I would do the work as well as I did before I went away."

Sarah Telman to Lucy Jones.

The next spirit is a very nice lady. She is quite tall with blue, almost gray eyes and a round, tall face, and while she is not very stout, she is quite big. She bustles around as though she was going to take care of everybody and everything and she laughs leartily, seems as though it would not be she unless she laughed. The first thing she says is, "My name is Sarah Tolman, and I came from Haverhill. I have watched the work up there, for I am much interested in it and I thought that if I could just bustle in here

and give a word, perhaps it would give a little help to some of my people up there. It has't my relatives that I want to get to so much as it is my friends. My friends know that when I believed anything. I just spoke right out, didn't have any back door talk or closet secrets, everything was parlor conversation with me, and so I come back with just a little more parlor conversation. I would say to each of them, What do you believe and why do you believe it? and if you don't believe anything, it is time you found out something and investigated. I would ask these questions, first of one and then of another, and stir them up and get them talking and thinking about this more than about people, and see what they can do instead of seeing what other people can do. I have a particular message for Lucy Jones. I want her to know that I have found what she talked about before I came over here. There was something we were interested in and I told her if I found out, I would try to let her know, and this is the nearest that I can come to it. I also want her to know that I found Jaquey. She will know Jaquey. I used to live in a house that many people would have said was haunted, for the raps and the noises and the manifestations were constantly going on, but I enjoyed it. I said, Keep right on with your rapping no matter who comes in. If it is the minister rap him out, keep on rapping until he gets his senses and asks. What are those raps? "

and asks, "What are those raps?"

Alexander Bill.

I see the spirit of a man whom I should think was about sixty or sixty-five years old. He is very gentlemanly looking. His hair and beard are white and his eyes are as blue as a baby's, don't seem to have faded a bit with all the years he has been in life. He is dressed with unusual care. Everything about him is as clean and sweet as though he was very particular about himself. He puts his hand out and it is a strong, psychle looking hand, and be says, "My name is Alexander Hill and I lived in Philadelphia. I didn't know about this in particular, but I was much interested in liberal thought and liberal religion, and of course it is but a step from that to accept anything that comes with an evidence of truth. My desire at this time is to send a message to Kate. I want her to realize that I am looking after her interests as much as I can from my side of life. It isn't quite possible for me to direct things as I would like, but I keep in touch and know what is going on. She seems amply able to get along without me, because she made up, her mind that when I came over here that was what she must do, and she doesn't understand in the least my desire to gain an approach into her life. I desire, to gain an approach into her life. I desire, ane made up her mind that when I came over here that was what she must do, and she doesn't understand in the least my desire to gain an approach into her life. I desire, too, to tell her that our boy that we lost when he was a young lad is with me and says, 'Give my love to mother and teil her that I want to be the first to take her into my arms when she comes over here.' She also had a sister, Lucy, who is with me. Lucy says, 'Call it Lou. She will understand better. It will mean more to her.' Aunt Abby comes also with the rest of us. I think this will be enough for this time and I thank you much for giving me this opportunity to speak. I have long thought I would like to, but it seemed I couldn't take the time from someone else until this morning I felt a stronger desire than usual and so I come."

someone else until this morning I felt a stronger desire than usual and so I come."

Julia Gordon to M. E. Wright, Passadena, Cal.

I see a woman about fitty years old. She is about the medium height, has gray hair and sharp, black eyes. She is just as nervous as she can be and moves back and forth here in a little impatient way. She sits in a chair and keeps her hands right on the arms of it just as tight as possible, as though she suffered a great deal before she went and had that fashion of sitting there and holding herself together so that the pain could be borne better. She half gasps out to me a name—Julia Gordon—and she says, "I come from a long way, for I lived in the West and it seems like a great undertaking to come here, for we grow in the habit, even in the spirit, of thinking that it is harder to come a long way than it is a short one, but here I am, and I have my husband with me. His name is George. I am sure that our many friends will feel glad to greet us. They don't know about this. They are not Spiritualists, although we had made some investigations along this line after our little daughter came to the spirit. There was not a long time between our deaths and I am glad that it was so. I came first; it was so hard to be here without him, and when he did come it seemed as though life begun again. I'd like, if you please, to send this message to Passadena, Cal. I want it to go to M. E. Wright. I want a line of communication, if it is possible, established between her and myself. I want her to know that she is very mediumistic and that I shall be able to communicate through her and to help her in some of her work. She must not sit so constantly writing, because she uses, up all of her forces and there is nothing left for us, but if she will let us have a line first, we will help her afterwards. I see the trouble she has been in, but I don't see anything to be done about it yet. By and by the time may come when we can advise, but not now. Thank you." Thank you."

Edith MacDonald.

I see now a girl about eighteen years old. She is just as privity and as weet as a flower. Her face is fair and her hair and eyes are dark brown. She is not very tall nor very stout. She is quit as the search of those in the circle as though it would not be the mules she is ughed. The first thing she wars sa though it would not be the mules she is ughed. The first thing she wars is, "My name is Sarah Tolman, and I same from Haverhill. I have watched the work up there, for I am much interested in it and though that if I could just bastle in here."

Edith MacDonald.

I see now a girl about eighteen years old. She is just as a privity and sweet as a flower. Her face is fair and her hair and eyes are dark brown. She is not very tall nor very stout, the sa weet way and walks round in a gentle fashlou looking first at one and then another of those in the circle as though as trying to find somebody familiar to he is not really any older. Together did have come so much happier and could have been so much before. If I had come over here knowing that it would not be the end, oh, I could have come so much happier and could have been so much better spared. You can't imagine what it is to a spirit to come over the face of our the infinite resemble each other, only differing in that while bere and know absolutely nothing about this

return, and even the people to whom I came had little knowledge of it, and it was only when I began to go about and make inquiries that I found it might be possible for me to return. My name is Edith MacDonald and I lived in Peoria, Ill., and most of my people are still living there. I'd like this word to be sent to my father, whose name is Henry. I have a little fear about sending it even. I fear he may not try to follow it up and get communication from me. I know too well that what I can say today won't be enough to help him. My only desire is that he may be awakened and go somewhere where I can come: ob. I'd be so much happier. I know how they grieve and they do everything that a girl coald ask to have done, except the one thing of giving me an opportunity to zeturn. I appreciate what they have done, where I was put away, and the memorial that they have in the home, but better than all would be an opportunity to just speak my love to them. I often see my father slitting among his books. He isay't reading; he comes there just to be along and it is then that I am nearest, because when he is quite mediumistic. I can see him better than I can see the others in the home and I know better what he is doing. I am better able to follow him and so it is to him particularly that I send my request that I may have a chance to say more. Tell him I am just as fond of the roses as I was when he brought them home to me. He knows how he always brought one to me and that a red one, and when I come to him, I shall bring one like it to him. I can't half express my love, but he will know."

Letter from Abby A. Judson.

UMBER ONE HUNDRED AND NINETY-THRE

TO the Editor of the Banner of Light:

We will now continue the subject of SoulMates, treated of in the preceding Letter,
and first mention the points taken up therein.

They are as follows:—

That the infinite source of life is like a
fountain of living water, out of which eternally spring individualized drops that are
themselves allve, and express themselves on
the present physical plane in vegetable or
animal forms, culminating in man himself;
That as the infinite soul or life is, in its
limitless being, positive and negative, active
and passive, acts both creatively and receptively, and is both infinite wisdom and infinite love, so do the various forms of life that
proceed from it possess the same character

and passive, acts both creatively and receptively, and is both infinite wisdom and infinite love, so do the various forms of life that proceed from it possess the same characteristics;

That the individual souls are produced in dual form, one, the male, being more active and positive, and possessing more wisdom; and the other, the female, being more passive and negative, and possessing more love;
That on the present physical plane of existence, these two seek to unite for purposes of propagation;
That in most plants and in some animals, the two sexes oc-exist, while in most animals and in man they exist separately, and come together by an act of the will;
That by the union of the two, an embryo is formed into which a new individualized life enters from the infinite source, this life taking a united or a separate form, according to the way its parents did, and transmitting the same methods to the descendants thereof.

In accordance with this view, the life or soul that enters these successive forms is not produced by the parents themselves. It is their part, by coming together to prepare a receptacle for the new-springing life that came individually from the boundless bosom of what some call God. The way in which this receptacle is prepared, and the effects of what was done by a long series of progenitors determines the character and the life expression of their offspring, but the life principle is itself the direct child of infinite life. And so, whatever may have been our parents or our ancestors, whatever our race or age, we are all the sons and daughters of God, derive our life from God, and can never be disinherited from our son-ship or our daughter-ship.

The same is true of all the lower forms of life, whether animal or vecetable. All are

be disinherited from our son-ship or our daughter-ship.

The same is true of all the lower forms of life, whether animal or vegetable. All are the children of the infinite, and all are individualized as they come into separate existence. If the soul is that of a vegetable, it finds its home in a plant seed or spore; if it is that of an animal, it finds its dwelling-place in the body of a creature of appropriate form; and if it is a human soul, it enters the ovule in the body of a human mother, at the moment that it is fertilized by the active principle of life from the other human parent.

If a human soul in which either sexual

moment that it is fertilized by the active principle of life from the other human parent.

If a human soul in which either sexual characteristics predominate came alone out of the infinite soul, then it would be alone always and ever, in its progress towards God. Such a soul would be inexpressibly lonely, but such a one-does not exist. The Infinite Soul, bearing in its transcendent bosom all the possibilities of actor and receiver, both in spiritual essence and in the resulting physical expression, pours out these souls, not alone, but hand in hand as it were, they make what we may cal' their descent into matter, and seek to express themselves in physical form by entering the body of a mother at the exact moment when it is possible for them to do so.

The soul in whom the more active principles predominate naturally succeeds first in his endeavor, while his more passive mate, in accordance with the law of her being, waits awhile. For this reason, in the few happy cases where the souls have met in the marriage relation on the earth-plane, the man has been apparently older than the woman. But he is not really any older. Together did they joyously epring out of the bosom of the infinite parent.

"So, a soul is born of God."

the one possesses more of the active or mal qualities, the other, the female, is more nega-tive. This resemblance belongs not only to the original souls, but to the minds by which their thoughts are produced, and to the forms by which they manifest their characteristics to other persons.

by which they manifest their characteristics to other persons.

For instance, a highly intellectual man would not find his true counterpart in a "child-wife," like David Copperfield's Dora. The mate of what we call a highly gifted person will have equal gifts, while the two still maintain the differing meatal qualities of sex. The soul-mates of Milton or Joan of Arc are to the full their equal in the mental power and in the soul heroism that marked these extraordinary personages.

This resemblance between the dual counterparts of course extends to the physical and psychical forms through which they manifest. In the present lower state, where physical passion so painfully predominates, it is commonly said that blondes should wed brunettes, and vice versa, that sanguine persons should

monity said that bionees should wed princites, and vice versa, that sanguine persons should mate with-billous ones; and that in short one should seek a mate of quite opposite charac-teristics. This is all a mistake, and the mis-take arises out of the fostering of violent physical passions.

physical passions.

The happiest and the most enduring sex-relationships to be found upon the present plane are between persons of similar temper-aments and moral and mental tastes. In these fortunate examples, we note that the physical differences, due to inherited tenden-cies, disappear the longer they live together, and that in old age they not only feel and act alike, but they even look alike.

cies, disappear the longer they live together, and that in old age they not only feel and act alike, but they even look alike.

True soul-mates, who syrang together into individual being, but seldom come together in wedlock on the mortal plane. The reasons are apparent. They may find physical embodiment in different countries and distant latitudes. And even when they do meet personally, the conditions of social life are such that one may have been born in what some disdainfully call the dregs of society, and the other with a silver spoon in his mouth. They might meet, and never notice each other.

Shall we then say that owing to the unlikelihood of meeting one's very soul-mate, it were better not to marry at all? We do not say thus, for the reason that the race would cease to propagate itself, and also from the fact that this relation belongs to a very small fraction of our entire existence. Where the relation has been a happy one, resulting in a warm, true triendship, it will undoubtedly continue for a time in the spirit-world. As one's experience enlarges, the old bonds will gradually melt away, giving no pain to either party, owing to the sweet reasonableness of the process. And in the course of development and progress, each one will in due time not only meet, but fully recognize the spiritual counterpart, and realize what has been so beautifully explained and described by Mr. Carlyle Petersilea.

It is very wrong for persons who have married on the earth-plane and have become discontented thereby, to seek to dissolve the tie, and begin to hunt for their "affinity." Families have been broken up, and children left fatherless or motherless by conduct so

is tie, and begin to hunt for their "affinity." Families have been broken up, and children left fatherless or motherless by conduct so selfash. We have sometimes noted the bitter disappointment of enquirers when they learned that those whom they were beginning to trust as spiritual guides had been divorced and re-married several times.

A better way would be to develop one's inAre been born, so that both father and mother bear their share of the burden.

By cultivating their spiritual nature by such "patient continuance in well-doing," they will even here rise to such a height that their delight by and by will be greatly enhanced when they attain what they longed for here.

Of course the propagation of children should not be continued when there is danger that the drink habit, physical disease, or moral degeneracy be transmitted to the off-spring. It is deplorable to know that some persons are not capable of living together and caring together for the children already born, unless they continue the process of propagation, or, what is far worse, of prostituting natural powers, towards self-indulgent pleasure, while at the same time seeking to pretent the propagation of the species. Alast there are many such on the earth today, but they need not call themselves Spiritualists. The very A B C of Spiritualism is to keep the body absolutely under the soul.

Some persons fancy that propagation is continued in the spirit-world. Some claim that spirits have told them so, or that they have themselves seen such things clairvoy-antly. This is all wrong.

The soul makes its descent into matter. While in matter, the coming together of the series continues the species. If they come together into up a part of the species be confined to the earth-plane, the benutiful and natural result, they have perpentated a sin and rear children here. But when we drop the physical form, we shall not conceive the mortal plane. But our paternal and maternal instinct will be fully satisfied by rearing dear lift the propagation of the species

But if these two, so happy in each other, orgot in their own exquisite joy the ocean of conscious love out of which they came, the wings of their joy would begin to droop. Together let them rise God-ward, together tread the eternal pathway, casting smiles of help and love upon all other souls, and to-gether become merged in their infinite source at that supreme moment when "God will be all in all."

Yours for humanity and for spirituality, Abby A. Judson. Arlington, N. J., Sept. 17, 1901.

Invisible Playmates.

(A True Story.) BY MATTIE M CASLIN.

There is a little girl, Annie Williamson by name, living on Oregon St. of this city, who has an odd way of making living companions of her dolls. She personates a scolding mother, a visiting neighbor, an elder sister and other characters, carrying on an animated conversation with each doll in turn, speaking for them as well as for herself. She is scarcely four years old and it is won-derfully interesting to watch the little tot when she thinks she is alone. Being an only child, she has been left much to her own devices for amusement, but is never at a loss for companionabily, her dolls being to her, real individuals. She will spank them when naughty, and then imitate crying and sobbing for them to perfection. Again she will make believe it is a laughing, saucy doil and herself an angry or grieved mama, making the drallest unseaches for heith.

when naughty, and then imitate crying and sobbing for them to perfection. Again she will make believe it is a laughing, saucy doil and herself an angry or grieved mama, making the drollest speeches for both.

She becomes so absorbed in this play, she seems to lose her own identity. Her changes of voice from one character to another, are marvelous, seeming to be ventriloquil in their expression.

When called away she appears to arouso as from sleep, and it seems hard for her to shake off the illusion.

When other children are around, she never indulges in these monologues, playing with them naturally, but the moment she is alone, they are resumed. Sometimes she will talk through an imaginary telephone, making a perfect imitation of the one-sided dialogue, or will address an imaginary person without even the medium of a doll.

The other day we watched her playing school. She had a dozen chairs arranged in forms, an imaginary desk for herself, and opened school with admonitions regarding their lessons and behavior, to each class. She also addressed individual pupils by name, encouraging, reproving, sometimes scolding and even going to a chair, striking it with a stick and shaking it as though in punishment of an occupant.

Perhaps this little girl possesses only a vivid imagination, but the complete absorption and naturalness with which she turns to her imaginary companions whom she claims to see, lead some who have seen her to believe that she is surrounded by wraith children or influences of some kind outside of herself, and her parents are beginning to discourage this we'rd style of self amasement.

Birds of Passage.

BY MARY WEBB-BAKER.

There are quiet places, quiet, out-of-the-way places, where peace folds her white wings and nestles close to the great heart of nature, undisturbed by the warfare and con-flicts of distorted ambition and human greed. There, the soul quickened by the breath of the flowers and song of birds, by the expanse of green fields, and tree crowned hills, may bathe in the glory, and harmony, and peace of nature undefiled; may listen to a thou-sand voices allently blending into one; may feel the presence of a power greater than ever king or potentate; sweet, tender, holy, as the sweetness, tenderness, and holiness of mother love.

as the sweetness, tenderness, and holiness of mother love.

Here man may learn to live, may learn the secret of troe nobility; may learn the greatness of moral obligations, and the littleness of self-aggrandizement.

How truly nature places before us her grand ideals. How blind have we been to see. Mnd, intoxicated with the delusions of success, man ruabes on in the recklessness of his ambition for pomp and power, estentations display and luxury, unmindful of the ever present, humanizing voice of Justice, which, sooner or later, will fall like a thunderbolt on the awakening ear of consciousness turning the wine, so sweet to drain from the cup of luxury, into the bitterness of wormwood and gall.

Life bolds no fairer thing I ween

of wormwood and gall.

Life bolds no fairer thing I ween
Than love's sweet grace;
When, in all simple form is seen
Her gentle face.
Life bolds no greater thing, I ween,
For man to do
Than that his acts may all be seen
Of honest hue.

Life holds no master, great or small,
When all is said;
'Tis love will rule us, one and all,
When greed is dead.
So life, altho' a fickle jade
Will sometime mend;
Of nothing then to be afraid
We'll all be friends.

It would be a poor result of all our anguish and our wrestling if we won nothing but our old selves at the end of it—if we could return to the same bilind loves, the same self-confident blame, the same light thoughts of human suffering, the same frivolous gossip over blighted human lives, the same feeble sense of that Unknown towards which we have sent forth irrepressible cries in our loneliness. Let us rather be thankful that our sorrow lives in us as an indestructible force, only changing its force, as all forces do, and passing from pain into sympath—the one poor word which includes all our best insight and our best love.—George Eliot.

Passed to Spirit Life.

s Maynard from East Lym

des.
se noblest and the truest minds are not
se that history honors with pages of
gy, but those rather who have, unseen
nulaaded, locculated the human mind
their spiritual treasures which alone
unmate the salvation of humanity. What
world needs is not more heroes to honor
adore, but more lore unseen, yet felt in
ulsating goodness. More brotherly love
e demand of the hour; more concern for
re' welfare; less selfishness and less ego-

is was a poet's soul, a mind of purity and aert always expressing goodness toward fellow man. All men were his brothers, ion in life or form and ceremony meant to him. He lived near to nature and to see the sun rise and set most of his over his own lands, where he watched wonder-working of Nature's laws and si in tune with the Infinite. His life that of a great soul-patient and sub-ive—a lesson and an example. For many a subscriber to the Banner of Light all progressive thought, he found solace philosophy of immortality, and passed ad

Like a strong tree
Felled by the axe of Time
Felled by a ruthless waste of energy
To seek in other clime
His immortality.

and like some grand bnight of old has cast aside his armor and gone out alone in his strength and fearlesaness, to become one with the wisdom world, standing in the majesty of full revelation—leaving us in the mystery and alleace.

THE UNIVERSAL SPIRIT.
While there's mourning in the valley
Let us look toward the summits bright,
For we know the law of nature
Works from darkness into light,
And the soul's eternal mission
Changes weakness into might.

Life in tiny germ unfolded
In the mystery of the womb,
Still to other life is modded
In the shadow of the tomb;
And the seed in Earth enrolled (dead?).
Springs to life in fruit and bloom.

Death's no break in our existence, Just a stepping stone above; 'Tis the link that binds the lower With the higher forms of love; It is birth into Eternal Life, evolved from the great Love.

'Tis the law of love uniting
With the spirit at its birth.
"Dust thou art to dust returnest"
Leaves the ashes to the Earth,
But the Spirit life transcendant
Claims, in its immortal worth.

As the sunset to our vision
Is but sunrise further on,
So-called death is but transition;
Is the re-birth from the form
Into the great Universal
Life, from which the soul was born!

Life, from which the soul was born!
The services were conducted by the Rev.
F. Tucker and the Rev. Mr. Reed. The ollowing poems were read:
CROSSING THE DAR.
Sunset and evening star
And one clear call-for me;
Lud may there be no moaning of the bar
When 1 put out to sea.

But such a tide as moving seems asleep, Too full for sound or foam, When that which drew from out the bound-less deep Turns again home.

Twilight and evening bell, And after that the dark; And may there be no sadness of farewell When I embark.

For the, from out our bourne of Time

Place

IN DONDAGE.

All life is but a servitude;
The rulers of the world are slaves;
And labor does but garland graves
While daylight lingers. Lone and nude—
Dissolved in shadows of a night—
The mists of morning find them, bare.
Adorned one moment in the glare
Of broadest day, then lost to sight.

Our only friend is Memory!
Youth ludes us on, his bride today;
Yomorrow Age commands us stay!
That sweet voiced guest of sympathy
Will sit beside us, and will sing
The songs of yesterday, and dwell
On glories of the past, and tell
Us of the time when Mirth was king;

Will look into our dimming eyes,
Recall the friends who joined so freeWho shared life's love and revelry
And passed beyond to other skies.
Oh. Ghost of Youth! Hebe divine!
Old age is not too great a price
For having once been young. Suffice
Our cups hold naught of Lethe's wine.

When Time has taken us so far
That Memory's voice no longer wakes
And time—tomb—builder—too forsakes—
The path we tread in some new star,
And you and I shall wander through
Life after life and plane by plane,
Perchance we'll meet and memory's reign
Watted through years long passed from view

Will rush like rose-scents o'er the wind And we who laughed and sang before Will sing together here once more, And so farewell, farewell, fair Mind! Rose M. de Your-Royer. 21 Mt. Vernon St., Boston, Mass.

Passed to Higher Life

n Chelsea, Sept. 7, Mrs. M. L. Dodge, d 76 years. For twenty years our sister a member of our Ald. She ever brought sunshine of a grand and noble soul into society, working, untiringly, as a Spirit-at for the best good of the Cause, and for Ald.

the suname our society, working, untiringly, ... and for our sold.

When the angels called "Come Home," she had no fears, but welcomed those who were waiting to lead her onward, believing beyond a doubt that the links seemingly broken were only carried onward.

The busy, helpful hands are stilled; the memory of our sister will ever be with us. A pleasant memory.

Old friend, a tribute here we give to thee:
All ripened for the reaper, Death,
You waited patiently the call,
You crossed the tide without fear,
And gained "Eternal Life."

Realmet McCorrison,
Rec. Sec'y., Ladies' Ald.

A Tribute to Our Late Pre

Among the many eloquent and impressive memorial sermons following the passing of our lamented President, none more plainly indicated the loosening of creedal shackels than the closing words of a popular Methodist divine, in the City of Lynn, on Sunday, Sept. Is, affording additional proof of the oft repeated assertion that Spiritualism is finding its way into the church, though unmistakably disguised. His convictions so courageously expressed may be prophetic of broader views of the power of the decarnate spirit, and with us may be led to believe that our arisen President may help to carry us through many conflicting conditions, as the spiritual ambassador of a bereaved nation. The following were his words:

"Who knows but that the real man may now hover about its sacred dust, may stand during the last sad rites, in an attitude of benediction and solicitude, for the American people."

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MEDIUMSHIP AND ITS DEVELOPMENT

Lowell Camp.

Cour summer camp is fast growing to a closs, but we feel proud of the work we have accomplished. Much has been done this season to promote the growth of Spiritualism in our city and surrounding towns; how well we have succeeded remains to be seen, but we feel as if it had amply repaid us for the work we have tried to do. On Sanday, the 18th, Mrs. Nellie F. Barbeek of Plymouth occupied our platform and made many friends among our members. J. Frank Baxter of Chelsea paid us a visit on the 22d, and after renewing old acquaintances save us a highly interesting discourse, followed by demonstrations of spiritual phenomena. It has been quite a while since Mr. Baxter was with us and we hope to bear him again. It has been quite a while since Mr. Baxter was with us and we hope to bear him again and the 27th Mrs. Abby N. Burnham of Malden will occupy our platform, and we of the foa a large attendance. Oct. I was been shall return to our hall in Old Odd Fillows. Block, Merrimack St., and a cordial invitation is extended to all who may spend Sunday in our city.

P. H. Coggeshall, Free.

Oil Cure for Cancer.

Dr. Bye has discovered a combination of oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends affilieted abould cut this out and send it to them. Book sent free giving particulars and prices of oils. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

Missionary Work.

the Editor of the Banner of Light

To the Editor of the Banner of Light:

I feel it is my duty to inform the readers of your valuable paper of the great effort of E. W. and C. A. Sprague, missionaries for the N. S. A., are making to advance the interest for the Cause of Spiritualism. On their way East they stopped at Houting-burge, Ind., by the request of Brother Teiman, an ex-minister: they billed the town for two meetings. I was informed of the fact. We took the train for Huntingburg, where we met Brother Sprague and wife. He lectured two hours at each meeting, with great power, to large, appreciative audiences. Mrs. C. A. Sprague gave tests at these meetings, which were all recognized. They are workers in the lecture field; we need them in southern Indiana. Many towns have never been visited by a medium and know but very little about the philosophy of Spiritualism. We hope that Brother and Sister Sprague will be retained in the lecture field to do missionary work, they are so well qualified.

Chrisney, Ind.

Chrisney, Ind.

Dr. C. E. Watkins.

Dr. C. E. Watkins.

This famous psychic and physician will soon return to the city for the winter. Perhaps no one man has done more to convert the public to the truths in Spiritualism than the dector, and his success as a physician borders on the marvelous, his quick and wonderful psychic gifts enabling him to read disease as readily as one reads the newspaper. For over twenty years Dr. Watkins has been before the public as a psychic and in all that time no Spiritualist paper has ever had to defend his wonderful mediumship. There are a great many so-called psychic physicians, but few, however, have given the public the positive proof of their psychic gifts as has Dr. Watkins. Owing to the strict medical laws, he does not advertise his medical gifts. The doctor believes in living strictly up to the laws governing medical practice while helieving they are wrong. His diagnoses are always perfect, and he believes that this is what a patient wishes, but how he diagnoses his tases is of little importance. That he does diagnose diseased conditions correctly, all who employ him are willing to testify. His advertisement can be found on Pager 7 under Boston advertisements. We would call attention to the fact that if you desire to consult the doctor it certainly is a good plan to write bim at Ayer, Mass., making your engagement ahead as you are very apt if you neglect to do this to have to wait your turn. He will not be in Boston until October the 15th. Dr. Watkins wishes it understood that he gives no seneces to the general public, but he frequently gives a senece to his patients it is well to write to him it me. C. Bath, Gen. Mgr.

Spirit Phenomena.

Just what this word stands for, the definition applied to it, the limitation attached to it, become the determining factors as to its value to each individual. Spirit phenomena, spirit expressions, spiritual manifestations, are not by any manuer of means confined to the excarnate human expression. They are not limited to any one single and exceptional phase of manifestation. To the Spiritualist of Torty and fifty years, 'the word stands for the manifestation, the expression of life, in every single department of our physical world. Life is Spirit! There is, as yet, nothing in this visible world of which our faculties can take cognizance in the expression. We poor fellows who are cramping our feetfaculties—into "Chinese shoes," are very anxious to discover and know more about the Now. The way and manner spirit phenomena obtain their universality, as such, are not generally recognized.

Our leading lights, our teachers, in so far as I have come in touch with the major part of them, learned a little of the alphabet of excarnate spirit expression, and then like school children skipped the miscellaneous examples, the practical problems and soared away into mental abstractions and speculations—"the higher thought," and what was, before man. If we take the wheat and corn, the grains that have been found what pound it? Have those "who claim to have outgrown and got beyond physical phenomena" discovered the spirit in waiting to materialize? Caut the Psychical Responding we take those grains, or a large-majority of our fruit, flower, and regetable majority of our fruit, flower, and regetable major parts.

it? Repposing we take those grains, or a large-majority of our fruit, flower, and vegetable-seed from the stone benting fruits, must, and the familiar acorn. What do we: actually know about the life, or spirit, lying dormant within them, and only waiting "right condi-tions" for a new manifestation? The com-mon people have witnessed fisher possibilities, Now if we will place these seemingly lifeless seed in a glass case, so we can closely watch

them, shut out all moisture, place the case in the constant sunlight of the south window, and await the results, we shall learn the importance of "conditions." There will not be any spiritual manifestation in the light. Watch and wait, I say! Try-li! See for yourself! You will learn that there is spirit that does not materialize in the light! Now make a "dark cabinet" inake "right conditions"; shut out the light, by the use of carth, give moisture and warmth, and they wait and watch! In due time, the earth will crowd up, the soil will part, and out from nature's "dark cabinet" will come a real, senuine spirit materialization! Yes, a blade of corn, a peach tree, that the human eye, or X-ray, could not detect before it was subjected to the "right conditions, and cabinet." which were essential, before a new expression of spirit, or life could obtain.

This is wonderfully demonstrated in human and animal life. There is, there can be, no new spirit human expression without the mother womb as a "dark cabinet." With these facts before us, facts that very largely pertain in the animal and vegetable kingdom, who that thinks can wonder that "spirit phenomena" have a hold on the mind of the student there is still virtue and inspiration in the Hydewille phenomena? While spiritual phenomena are older, by ages, than the Hydewille manifestations, yet the world previous seemingly had not awakened to the meaning of spirit, was not conscious of the universality and persistence of life.

Now, after fifty-three years of observation, what do we really know about spirit and its possibilities? How many missionaries have we in the field that can iliustrate and demonstrate and give a clear, logical explanation concerning its occurrence? Until they can do this left us come down from cloudand air castles to terra firma and take thought concerning the spirit materializes, we may then get onto stills and live in a higher mental allitude.

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The casemvation of Phenomena scienter mental allit them, shut out all moisture, plain the constant smallgob of the dow, and awalt the results, we the importance of "conditions" not be any spiritual manifestation.

THE OBSERVATION OF PHEROMENA SCIEN-TIFICALLY.



Mrs. Emma E. Felch, Treasurer Fond du Lac, Wis., Social Economic Club, Tells How She was Cured of Irregular and Painful Menstruation by Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM: - I have used Lydia E. Pinkham's Vegetable: Compound for irregular and painful menstruation, and was entirely cured after using two bottles. I can truly say it is a boon to suffering women, and I would recommend all suffering from the above troubles to try a few bottles and be cured. Very thankfully yours, EMMA E. FELCH, Division St., Fond du Lac, Wis."

\$5000 FORFEIT IF THE ABOVE LETTER IS NOT GENUINE.

When women are troubled with irregular, suppressed or painful menstruation, weakness, leucorrhoa, displacement or ulceration of the womb, that bearing-down feeling, infiammation of the ovaries, backache, bloating (or fistulence), general debility, indigestion, and nervous prostration, or are beset with such symptoms as dizziness, faintness, lassitude, excitability, irritability, nervousness, sleeplessness, melancholy, "all-gone" and "want-to-be-left-alone" feelings, blues and hopelessness, they should remember there is one tried and true remedy. Lydia E. Pinkham's Vegetable Compound at once removes such troubles. Refuse to buy any other medicine, for you need the best.

No other medicine for female ills in the world has received such widespread and unqualified endorsement.

Mrs. Pinkham invites all sick women to write her for advice. She has guided thousands to health. Address, Lynn, Mass.

mentituation, wealtimes, become the control of the

Splendid audiences are in attendance at the splritual services of the "Church of the Fraternity of Soul Communion, Aurora Grata Cathedral, Bectord Ave. and Madison Sta., Brooklyn.

Sunday cerening, Sept. 22, was of unusual interest. Our medium, Ira Moore Courils, was at his best and gave many splrit messages and tests which were comforting and convincing. A splendid musical program was rendered by "The Verdi Quartet" and Miss Horton whose soprano solo was grand. We feel sure this season is to be the best one our society has known and already the Ladies' Auxiliary is preparing the programs for the monthly functions to be given to roise tunds to support the good work as carried on by our church. A three days' fair and bazzar will be one of the interesting features in November to be held in the church. First cuchre, and dance will be given Oct. 16th, at 80 New York Ave.

The Banner of Light is much appreciated by all and spoken of at all meetings. W. H. Adams, Seey.

Sunday, Sept. 15. the First Church of Spiritual Progression, Newark, N. J., held two meetings in the hall, corner of West Park and Broad Sts, at 2.30 p. m. Mrs. Jennie Molesworth of Brooklyn gave a short talk, tollowed by Mrs. Tillie Evans of Brooklyn, with messages from and descriptions of the spirit friends. The seance was very much enjoyed by all present. At 7.30, Mr. Dorn occupied the rostrum. Sunday evening. Sept. 22, Mrs. Carrie Thomas of Brooklyn served the society, giving many very pleasing messages which were appreciated by a good nudience. We hope to welcome each of these gifted mediums to our rostrum sgain in the near future. Mrs. G. A. Dorn, Pres.

The Ladles' Industrial Society, which has met for a number of years at Dwight Hall, Termont St., will convene this season at Paine Memorial Building, Appleton St. The meetings will commence October 3d. Supper will be served as usual at 6.30. A large attendance is desired upon that occasion, as it is expected that Mr. J. Frank Baxter, Mrs. C. Fannle Allyo, Mrs. Sarah Byrnes and others will be pre

Children's Spiritualism.

Letter to the Speckled Singing Hen from Alice Hulbert Nuttall.

from Alice Hulbert Nuttall.

I read your letter in the Banner. I am truly glad to make your acquaintance. Your life's story is thrilling.
I began, long before I heard of you, to practice your two rules. I tell you they work well. I love a sunny face and a sweet voice. I try to go about with sunshipe in my heart, so I aim pretty sure to have it in my face, and as to little duties, I just can't bear to slight them. I could not be happy if I did slight them. I could not be happy if I did slight them. There is only one thing at Sea. Cove Ledge that I find hard to do, and that is to drive a wild horse. That is one of the "larger duties," and Hen, I do find it dimicalt.

Our horse, Gazelle, is a great pet, but she is so saucy. I can put the harness on her and hitch her to the big old farm cart, and drive her all about the farm, but when I hitch her to the big old farm cart, and drive her all about the farm, but when I hitch her to the big old farm cart, and stand up so straight and high, that she looks twice as big as she is.

We have a nice little horse named Light foot, and I am training him. I have taught him to "turn around," to "go on," to "whoe," to "come here," and to "walk fast." When I speak these words, he knows just, what to do. Like our little Xilla Barrett, he is very fond of play, and I am wall Barrett, he is very fond of play, and I am wall Barrett, he is very fond of play, and I am wall Barrett, he is very fond of play, and I am walled it was the shadsome and well bred. His color is dark chestnut bay. His nose feels like velvet. Some of his relatives are great trotters. His sire is Disputant, and his grandarie is Signet, a famous Virginia trotter. Our Gazelle is his mother and he has her saucy ways. He is her only colt and she loves him dearly. They sleep together in a great big stall on a bed of clean pine needles. He is eighteen months old. I think lots of him. We have petted and loved each other ever since he was born. I feed him and make his bed and I keep it clean.

All horses should have clean b

sweet, fresh water to drink. In the summer they like it cool and in the winter they like the chill taken off. I give Lightfoot some warm milk every morning. He likes it so much. He is a kind little horse.

Would you like to know about our henn't We have a nice flock. They are laying egganow and seem very happy. We have a singer named Pretty. She sings all the time that she is not cating.

Once we had a hen named Doreas, and she was very fond of moonlight. When the moon shone brightly she sang a greater part of the nights. She had a fine voice and sang well and seemed to cojoy it very much. When the moon was dark we used to take her into the kitchen and set her on the back of a chair and she sang by lamplight. She sang with all her might. She entertained a great many persons. She had brains. I could tell you other things that she did, but to do so would make my letter too long.

I want to tell you about Old Kiss. She loved other hen's chickens and never picked them. She had a nest in the coal house, and the door was closed so that she could not get to it. When she saw Aunt Fanny in the yard, she ram to her and took hold of her dress and led her to the door, where she ruffed up her frathers and taked and picked at the door. When the door was opened for her, she ram in and got on her nest. She did this every day until her little chicks came out, and then she was the prendest and kindest hen you ever saw. She had brains, too.

We have a great, fine Buff Plymouth Rock rooster anmed Chevaller, who crows and struts so much that he gets hungry between meals, and follows me down to the barn and coaxes me to give him corn. He has seen me and cold, when he slipped off and fell on the barn bridge. He did it several times, and then went off to the ben-house, ralking all the way. Oh, how I did laugh at him. And he has brains.

How I would love to tell you about my dear "Old Patience," She was the best hen that ever lived, I do believe. Some time I will write a letter about her. I cried when she died, just because I felt as i

I'm a Brick. A NEW BOOK BY MRS. CORRILLA BANISTER OF GONZALES.

In "I'm a Brick; a Congress of Religions," Corrilla Banister, a Texas writer of more than usani talent, has, indeed, put before the book-loving public a work that is calculated to bring both fame and financial gain to the author.

As the title suggests, Mrs. Banister's latest book deals with a discussion of the religious side of life, and throughout its 165 pages the reader is fain not to put the book down until the end be reached. "I'm a Brick" tells a delightful little story of "My-Father Who is in Heaven." The story is one that may certainly lay claim to originality of subject, and will no doubt prove the means of sgain bringing to literary fame another writer of the Lone Star State who was born and reared in Gonzales, nad who spent a considerable portion of her life in Houston.—Austin Statesman.

The Great Poughkeepsie Seer Still Lives!

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PHILOSOPHY OF STREIGH PROVIDENCES. The author's "vision" of the harmonious works of the Creator is given. Cloth, is can postage a can, paper, is can, the cloth of the Creator is given. Cloth, is can postage a can, paper, is can, and a vision of the cloth of the clo