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THE WORLD OF THE SOUL.

Once in light of summer's beauty when my heart was glad with duty,
Out I wandered in the fields, their rich enchant

Once in light of summer's beauty when my heart was glad with duty, Out I wandered in the fields, their rich enchard ments to explore; While I pondered on the splendor falling in the sun light tender, Beemed I is a region that I long had known before And I heard a voice repeating as if of me entreating "All the beauty, all the bliss, these are thine for evermore. All are thine forevermore!"

Like a bird of song above me seemed a voice

Like a bird of song more me relored me.
And the charm of it had magic more and more;
It seemed a new believing until I was receiving
Truth as deep as all the world's profoundest lore;
It sung its strain of feeling the joy of joys revealing—
That made its own sweet song my own foreverme re,
Mine forevermore.

Like the sourd of water falling was the voice my spirit calling. And the dream of evil in a moment seemed passed

o'er.

I had found the secret learning, wisdom ages had been earning. earning, hearts had closely kept as sacred priest!

lore.

I had entered with the sages into science of the age:
That unfolds the universe as ours forevermore,
All as ours forevermore.

Blest for me was plain and mountain, lovely forest and the fountain; Brook and bird and everything did call me to adore; Love was mine in pleasure and my life revealed its treasure.

treasure, And existence was far sweeter than it was before spirit in the morning was my soul in joy adorning And the glory of it was possession pure forever Splendid this forevermore,

How it came I know not duly, but 'twas there all mine most truly, 8wift intuition of the mysteries that spirits would

explore.
All is of the One Eternal, all at core must be supernal.
This the glowing summer as a message to me bore;
All is of the life within us that to love and truth
would win us,
And would hold us sale and blest and glad forevermore.

children of the Good forevermore.

Now, methought, beyond all seeming, fearing, hop-ing or of dreaming.

Life is life and in true blessedness doth its pleasur

pour,
Flowing from the first great Giver, like a full and
rolling river—
Beeking some wide ocean that lies alluring it be-

present perfect blessing, now with love my bes me the great Creator reverent to adore, Child of Love am I forevermore.

What are all the things about us? What were earth and sky without us, But as paper that the writer all in pieces tore? We indeed are heart of beauty, we with spirit power and duty.

ingly adore; with our complete affection win and keep this pure protection, And since it is right now, it will be ours forever

Since our God is evermore!

no was misery that I long had learned to deplore ess I would then remember as a vanished dream December, was left like stranded ship on sin's forgotte

shore; was old time woe so weary, lost the thought of fortune dreary. w, I said, 'tis gone and gone afar forevermore, I deny it evermore!

Love is in my soul abiding, love in all my life is hiding.

And there is no grief to beat upon life's shore;

All is of the one good Father, all is of his goodness.

rather no of evil, as so many dreamed in days of yore; o very heart of being truth is for our open seeing at Eternal Goodness rules creation evermore, Holds and keeps it evermore!

And the soul this truth possessing has the key to every bleasing.

For this doth our divine inheritance to us restore; And then we have endurance in the calm and blest assurance

ssurance
In this is esoteric true and raintly lore—
r clouds away of sadness, giving sunshine o lith's gladness,
It does for human hearts now and ever, ever

This from more to more.

eet nature with her smiling is my heart to lov

beguiling—
That I may myself the realm of mystery explore,
"Come," she says, to star or flower, "come to sky or
come to bower?"
There we see the certainty that reaches to adore;
Something is behind it and the soul is sure to find it.
For it is seeking soul with satisfaction more and
more,

Additional or accounts.

And it claims us evermore.

great and wondrous story of this universa glory, That in mist and shadow laid so long and clos

before; Now the light is swift increasing, now it dawns in joy unceasing. Beating like an ocean in its beauty on the shore, Turning all our tears of sadness into smiles and song

of gladness, So that paradise should bloom around us forever

In pure joy forevermore.

Thus the soul from fear's dark prison has in liberty

To the ampletude of life that makes it well adore, Like a light faith burning is the space of spirit turn-

To a Junetide from a desert bleak and hoar, and it is in its station like a new and grand er Since it has its spirit power all its own fo Made its own forevermore.

And I turn to inner being for this truth now I'm Finer far than what the scholar found in menta

lers,

It's the secret beauty senred in thought of duty,

Leading from the earth to heaven's starry floor,

Tis a caim and clear constraining souls in truth are

now attaining,

And we grow in this as roses in the light forever

more,

Like the roses evermore!

er's shining splendor I did e

surrender,
And I clung to Love because of beauty that it bore
it became my inner spirit, mine to keep and e'er

That its kingdom might extend to all the angel lore; And I live in love forever in this carnest sweet

endeavor
This to hold and realize both now and evermore,"
As my life forevermore!

Thus I am in joy attended by these visions true and

And as the present is so shall be all that lies before Now I've nought of sorrow, now from faith alone

And no lack or loss have I in weeping to deplore, ove is mine my life possessing giving me content in joy and power and peace rich forever

In hope's summer evermore!
WILLIAM BRUNTON.

The Religion of Science.

CHABLES DAWBARN.

A Lecture Delivered in San Francisco, January 26, 1902.

The 19th century has been specially distinguished by man's success in climbing above the tinder box level of his ancestors. Even the tinder box was a great advance upon the yet older method of getting a light by rubbing two sticks. The history of human thought is thus a history of man's limitations at year, step. But now that the 18th conthought is thus a history of man's limitations at every step. But now that the 19th century has given us the brilliant lamp, the Welsbach mantel and the electric light, the time has come to discard some of our remaining superstitions. At the beginning of the century this little world was still counted as a sort of divine restaurant, with the sun, moon and stars to wait upon the tables. Of course this conception was born of man's self conceit. But to the great mass, even of thinkers, the entire scheme of creation still stands as a graduated scale that may be roughly noted as fish, tadpole, frog, monkey, man, God. Just a hop, skip and a jump from microbe to man, who then shakes hands with Delty, as a prince of the royal family. That there are just as many gradations of intelligent life above man as there are below him has not been a possible conception in any of the various theologies with which ignorant man has been blessed or cursed as he has wended his way upward. The 19th century has been alive with intelligence, culminating today in what calls itself the New Thought. But even the New Thought is still hitched to the old tinder box, as I propose to show in this lecture.

Let us commence with a brief definition of religion and science, which are words we are using every day to express certain thoughts. By religion I mean man's conception of a supreme being as an object for worship, and to whom he looks up as his creator. Science comprises the collection and orderly arrangement of facts, of which it is the province of the scientific philosopher to learn the lesson. Now what can we really know, or even conceive of this Supreme Being, or Great First Cause as he is termed by some? Since it has been discovered that all space is full of the raw material out of which everything is made—substance, energy, intelligence, which in umanufactured form we call "ether"—the old idea of a Creator making everything out of his own will power has become impossible. We discover substance, energy, intelligence in the tiniest atom, a

forces or energy as the little dynamo. Even the scientist acknowledges that dynamos do not make themselves. But tast is not saying that the mechanic of the big dynamo is a god. It merely means that he knows more, and wields more power than the mechanic who makes the little dynamo. Thus the intelligent thinker of today stands with all the self conceit of the tinder box era knocked out of him, and is compelled to acknowledge a being with superior intelligence as between himself and his old conception of God.

Next comes a very important question. What are our relations to this world builder, and what are his relations to us? In other words, what is the extent and limit of his power? Here we call upon science to give us some solid facts before we reply, and we find them in an every-day illustration. Here is an ocean steamer, which embodies, perhaps, the uttermost of mortal man's creative ability. Down in its depths are furnaces fed by slaves of the fire. They are literally in hell, but must stay there or that steamer will be uscless. Upon deck, and in the luxurious cabins we may well, by contrast, call it heaven. So in its present conditions heaven rests upon hell, and cannot get on without it. Take out eyen one stoker from hell, and you must replace him or there will be trouble in heaven. It is no use that stoker calling upon the maker of that steamer for help in his trouble. As it is today somebody must stoke in hell or the vessel stops. We see at once that the remedy for the ills from which that stoker is suffering is beyond the power of the maker of any dynamo, whether big or little. Intelligence must go to work to learn how to do the stoker's work without any stoker, before heaven can get on without its furnace slaves.

This simple illustration tells us that the maker of the big dynamo, like the maker of the big dynamo, like the maker of the big dynamo, like the maker of the big dynamo, it has a big beyond the power of the big have beyond the power of the big have been successed by the dynamo of course that i

some 400 millions of millions of vibrations in the Cosmic ether he is blind und deaf and dumb, and finds nothing he can touch or taste. For him it is an awful gap. But that does not mean that it is empty. The scientist makes a retort. He then pumps out the air and calls it a vacuum. Nature laugas at him. It is just as full of the raw material of everything as ever. Nature is there with her ether, and her attraction which he calls gravitation, pays no attention to his puny attempt to push it out of his way. So there can be no such thing as a vacuum, and wherever there is the raw material there intelligence is in activity according to the conditions of the string. So we see that those conditions in that "awful gap" ure altogether outside our sense limits. That means, as a fair scientific inference, that mighty civilizations are around and about us of which we know mothing, may combably, can no more contact with us than we can contact with the ant. And such civilizations, of which we know nothing, may contain the real reasons for the first manufacture of this world dynamo of ours. It is possible the civilens of that interior civilization may be able to contact with the maker, though we cannot. They may thus offer ample motive for their creation out of Cosmic world stuff by a su-

perior intelligence. This is certainly a sug-

perior intelligence. This is certainly a suggestion justified by scientific discovery up to date.

But man is far above the level of the lower forms of life. He has attained some knowickle to prove that even if he does not stand next to God, he yet has an immortality of his own, and an Aural Selfaed, which endows him with high privileges. Let us see what this means.

Those who laugh at prayer to an outside intelligence, and deny its use, are thinking only of the tinder box conception of Deity. Watch the poor stoker at the furnace and hear him cry to God for help to escape from his heil. We have seen that his whole conception of God is a tinder box idea, but his prayer goes out all the same. So stoker Tom prays, and it happens that spirit Jim, himself once h stoker, hears that prayer, and says, "That means me." Off goes his spirit jacket, and with might and main he pulls stoker Tom to a higher level. But remember that just as long as present conditions exist some other poor fellow must take stoker Tom's place or the ship will stop. So both prayer and spirit return are today demonstrated facts as eternal truths. Shut off the old tinder box mortal self-concelt and prayer is discovered to be one of the practical forces of life. But it is intelligence alone which will learn how to some day run our world dynamo without stoker or furnace. The Socialist's pet idea is to make the man at the top help to stoke. That man naturally objects. The real remedy is to do away with stokers altogether. When intelligence can draw its food direct from the atmosphere the goal will be in sight, and not till then.

Now a word or two on this much vaunted assertion of God's love. New Thought men and women shout "God is love," which is a tinder box assertion. Stoker Tom says. "If God made me and put me here, all talk of his love is just a bold-faced lie," And Tom is right, from his standpoint.

Man's progress in the 19th century has been the result of his learning how to use the natural forces around him. Electricity, like every other expr

keep in line with a natural force. Don't go criss-cross or you get hurt. There is all the power you want if you hitch on from the fide. Keep away from the front or down yoù go.

But electricity is only one of Nature's forces. There is a far mightier force known to us today as mental therengy. It is the power through which man has learned to control electricity. It is the power which invents and improves until man grows more manly with each passing year. But man was not in line with this force in the tinder box era. And it is chiefly in the last cantury he has been leaving the tinder box behind. And even today the force feels some of the old shackles holding back these New Thought men and women. They cannot get rid of the old idea that God is love. They still believe it is fish, tadpole, frog, monkey, man, God.

I would affectionately suggest to these good brothers and sisters, now in the very front rank of human progress, that mental power is Nature's mightiest force, far mightler than electricity. But, also like electricity, get in its road, and you are injured instead of helped. Man has always, through his tinder box ignorance, been getting in its road. And the world maker has undoubtedly got in its road, too. All life lives upon life. As a consequence we have the hells of life in every clime, and in every age, founded upon selfishness. That is mental power misapplied. We have battles in the field with rapid-fire guns and smokeless powder. We have battles in the slums, fought with starvation as the weapon. We have disease, cruel suffering and unnecessary death, all because man has been getting in the road of this mightiest form of energy. And, for the most part, the scientist who could line with starvation as the weapon. We have disease, cruel suffering and unnecessary death, all because man has been getting in the road of this mightiest form of energy. And, for the most part, the scientist who could line with electricity, has failed to line with mental power. There were too many dollars in his road. The New

is nowhere, and everywhere, but always un-approachable. The actual maker of earth approachable. The actual maker of earth cannot reach you, and you cannot reach him. But you have precisely the same forces to work with that he wields. You can certainly wield this mental power so harmoniously that you can almost do away with hells of poverity, suffering, disease; and indefinitely delay the disintegration of your forms which men call death. Mental Scientists are already traveling that road, but still hoppled by the old thought that man is next to the head of creation. And in addition working with only one hand, since they refuse aff help from the brother and sister of the invisible.

When man gets into full line with mental power I verily believe he will learn how to run his furnaces and slums so as to annihilate the present horror-dens of mortal life. But that is not yet in sight, for the man of today may have a friction match in one hand, but he holds fast to his tinder box with the other. Nevertheless it is in the aspiration for full harmony with mental power—the force that becomes love—that the scientist finds the religion which uplifts his soul, and develops his manhood. anot reach you, and you

The Armor of Love.

True religion is always loving and joyous. The spirit within finds expression in the thoughts we think, the motives we experience, the sentiments we cherish, and the attitude we assume toward ourselves and others. Spirituality is the "hall-mark" which distinguishes the sentiments. titude we assume toward ourselves and others. Spirituality is the "hall-mark" which distinguishes the genuine believer from the mere professor; for he who truly believes in himself, and has confidence in the supremacy of good, will necessarily be serene and self-possessed. He will maintain the attitude of trust in truth and goodness, and manifest that spirit in his disposition towards others. Being full to overdowing with generous loving-kindness, he will be proof against thoughts of ill from others, for they will fall harmless and he will be uncoascious of their existence. Ella Wheeler Wilcox says:—

existence. Ella Wheeler Wheex says:—

"In olden times curses were supposed to blight the lives of those they leil upon; but in the light of modern Truth, we find they fig bome.be.roost, and eventually wither the lips which utter them.

"I would have no least fear of being cursed; but I would walk under a shadow of terror if in a moment of blind anger I allowed myself to wish evil to befall my worst foe, or refused to lend him a helping hand if the asked for it and I knew I could aid him wisely.

terror if in a monitore to the control of the contr

bitterly he represents your heart to frame a "But if you allow your heart to frame a wish that poverty and misfortune befull any man-beware! That is a thing to fear. You may feel that his wealth is ill-potten and that he is cruef and unsympathetic and that he needs penury and sorrow to chastea him, but leave that with God. Go your way, making your own life a rebuke to his-that is better employment than framing curves.

your own life a rebuke to him-that is better employment than framing ourses.

In the court of your own consciousness do not admit the thought that you are at camity with any other individual. Even if you have been wronged or slighted, never allow yourself to acknowledge the fact by any feeling of reseatment or restliation. The sentiment of hatred will embliter your life and take the sweetness and joy out of your spirit. Let wise old Marcus Anrelias teach you how to rise above pain. He said: "Do not suppose you are hurt and your compaint ceases; cease your complaint and you are not hurt." Some one has said, "Vanquish your harreda. That is good as far as it goes, but surely it is better not to feel harred; not to acknowledge even to yourself that you have fallen so low as to permit yourself to tolerate such unharpty sentiments! Enry, harred, malico, uncharitableness, or even what it somptimes called "righteous resemment," are smoothing which hurt those who are swayed by thou, and, boomerung fashion, do them more hard, reactively, than they can possibly do those against whom they can possibly do those against whom they are directed. Therefore, should you realise that such feelings have entered your heart and are hampiring your thoughts, strive connectify to energy out the advice which Elia Wheeler Willow gives

Twenty-Five Years of Psychical Experiences.

W. J. COLVILLE

delicered March 6th, 1902, before I valist Alliance in St. James's Hall, E. Da opers, Esq., President of the Piccadilly Alliance, in the chair.

(Continued from Aug. 2) THOMSON JAY HUDSON'S THEORY.

(Continued from Aug. 2)

THOMSON JAY HUDSON'S THEORY.

I have been repeatedly asked to describe the difference between telepathic and spiritual messages, and I frankly confess that I have rarely been able to clearly distinguish between them. And this statement suffices to introduce a consideration which is in my opinion a matter of great importance. Take, for example, Thomson Jay Hudson's much-discussed theory of two minds and two memories. Hudson avers that the subjective mind is the look east of the telepathic faculty, and in his three celebrated books, The Law of Psychic Phenomena.' 'A Scientific Demonstration of the Future Life,' and 'The Divine Pedigree of Man,' he industriously undertakes to prove that, though the objective mind with its memory may perish with the decense of the physical organism, the subjective mind with its memory may perish with the decense of the physical organism, the subjective mind with its memory continues to live on in the life of immortality. If this premise is sound, then Hudson's conclusion, as put forth in his recent article (February, 1962) in the 'Bra,' a well-known American monthly, is quite innwarranted, and it is the helght of absunity on his part to declare that Spiritualists are 'fighting in the last dirch,' because recent experiments in the ample field of psychical discovery have abundantly proved the reliability of just such telepathy as Hudson and many others intelligently vonch for. My own experiences in number-less instances have completely satisfied me that in nine out of any average ten instances when psychic communion between friends can be clearly demonstrated, it is almost impossible to discriminate exactly between a message received from a communicant on earth and from one who has passed to the other side of existence. What, indeed, is that 'other side' but the side to which telepathy is indigenous? And can we afford to be sure that when we are functioning telepathically we are not behaving just as we should continue to behave were we suddenly divested of ou

A WARNING VOICE.

A WARNING VOICE.

Once in California, when I had arranged to lecture in a theatre in Los Angeles while I was yet in San Francisco, I purchased a ticket and secured a berth on a steamer, eaving on a Thursday, and due at San Pedro, the port of Los Angeles, by noon next Saturday. It was summer weather and the coast steamers were almost invariably punctual to schedule time. Feeling perfectly sure that I should reach Los Angeles at least twenty-four hours before I needed to appear in the theatre, I felt no apprehension, after securing my tickets, as to fulfilling my engagement, and therefore I was greatly surprised when, while walking up Market street. I heard a voice saying distinctly beside me, 'Change your ticket; go by train: beat will not arrive till Monday.' At first I paid no attention to this strauge admonition, and was simply perplexed to account for its origin; but after it had been twice repeated Lessived to run no risk of disregarding a necessary counsel, and I therefore returned to the office where I had secured my passage and changed my dickets from boat to rail, despite the positive declaration of the booking agent that the boats were always on time, and that I could rely on meeting my eugagement if I adhered to my first intention. Having procured a railway ticket in compliance with the urgent request of the unseen monitor, I mentally asked, 'What will cause the delay?' to which I received an answer, clairandlently, with great distinctness, 'Accident to propeller; no danger, but vessel will have to return for repairs; it will arrive safely on Monday.' On arrival in Los Angeles on the Saturday morning, friends remonstrated with me for having forfelied a pleasant water journey at a season when boats were far preferable to trains in that vicinity; but I insisted that as I was announced to deliver two lectures on the following day it was imperatively necessary for me to arrive before the steamer, which I was certain would be belated. Saturday and Sanday both passed and no steamer arrived. I addressed tory

the boat finally got in on the Monday morning, telling a tale of broken propeller and return to port of departure for repairs.

Another incident of quite a different character, but none the less phenomenal, even though less practically useful, concerned an acquaintance I formed in London in 1825, during a course of private midnight seances I was privileged to attend at which conditions were exceptionally fine. To accommodate the several professionals who were members of the circle, we assembled twice a week at midnight and continued our sittings till from 2 a. m. our chief centre of attraction was a huge-crystal placed in the centre of a large library table. The crystal was as large as an ordinary globe for containing goldfish, and into this brilliant object we all quietly but intently gazed, with a view to increasing concentratedness of thought and vision. After we had become susceptible to psychic vision we let our eyes close if they seemed so disposed, and we described whatever came before us. Among a multiplicity of telling incidents connected with that circle, I remember describing accurately seemes then being enacted in a house in Brighton occupled by the parents and other relatives of a young army officer whose regiment was soon afterwards ordered to India. Some mouths later, when this gentleman was in Calcutta and I in New York, I saw him as plainly as though he were physically beside me, and on the occasion of his birthday, when some friends presented him with a handsome pair of ivory-backed military hair brushes on which his monogram was richly chased in blue and gold, I saw those articles as plainly as though he and I had been actually in a room together, inspecting the birthday presents. A letter which came to me from him a few weeks later described those brushes precisely and contained the words. I' am sure you are receiving a telepathic despatch from me at this instant.'

SPIRITUALISM BASED ON TRUTH.

gh I have narratives to relate which would fill a volume, all illustrative of the great question of intercourse between friends yet on earth and sho have 'passed over,' as well as manifold de-

seriptions of most convincing telepathy where both partiess have been still incarnate. I must reserve for future opportunities the narration of other striking incidents. But now that I have just rounded out a full treenty-five years of public service, I feel it a solesin duty as well as a high privilege to bear unequivocal testimony to the always beneficial effect which mediumship such as I have developed has had on me from all standpoints. Mentally and physically I owe immensely much to those very readowments and experiences which mistakem people imagine are weakening to mind and body. That there are dangers and drawbacks I do not dear, but through all my varied and protracted experiences on and off the platform, for more than a quarter of a century, I have invariably found that the directions given me from unseen helpers have been sound, elevating, and truthful to the letter in all particulars; while the telepathic incidents, at which I have scarcely more than hinted, have been always interesting, never mischlevous, and invariably calculated to throw bright light on many a mystle problem. During the nearly two years which I recently spent below the Equator, I have pursued my way undagelady and untiringly in all varieties of climate and in a great variety of surpoundings. I owe a deep debt of gratitude to friends, seen and unseen, for the many tokens of their care and kindness which have brightened all my journeyings and rendered possible of accompilishment the which yestended mission which took me to the Southern Hemisphere. Adelaide, Melbourne, Sydney, Brisbane, Newcastle, and many smaller places in great Australia, I shall ever feel united with as centres of work which I know has already been good fruit in numerous ways. Auckland, Wellington, and Christchurch in picturesque New Zealand will always remain equally sacred in my memory. During all my Autipodean wanderings I found my psychie faculities fully as clear and as much in cridence as in other lands where the Southern Cross is an unseen constellation. I

THE QUESTION OF SPIRIT IDENTITY.

Continued Record of Parchical Experiences

Lecture delicered by W. J. Colcille before London Spiritualist Alliance, in St. James's Hall. Piccadilly, May 15th, 1902.

Spiritualist Alliance, in St. Jamac's Hall. Piccadilly, May 15th, 1902.

The vexed question of spirit identity is one which is always liable to occasion considerable discussion, chiefly by reason of the fact that what appears thoroughly conclusive to some types of mind seems inconclusive to others. It is, therefore, necessary to approach this immense and vital subject not only entirely free from prejudice, but also fortified with clear understanding of the actual worth of the various theories now submitted for, popular acceptance as substitutes for what is often termed the spiritualistic hypothesis.

A very friendly correspondent in 'Light' has recently asked whether it is possible for us to explain clearly how we discriminate between telepathic and spiritistic messages—to use the exact words of the courteous truth-seeker who raises the inquiry. Frankly, we admit that it is often quite beyond our present ability to discriminate completely between them, but this lack of ability always to discriminate, far from weakening the testimony favorable to simple Spiritualism, only necessitates a reconsideration of the entire problem of our human constitution before we attempt to formulate an inclusive theory to explain the entire bulk of our diversified psychic experiences. A very large number of thoughtful readers have been much impressed by Thomson Jay Hudson's three celebrated books: 'The Law of Psychic Phenomena,' 'A Scientific Demonstration of the Future Life,' and 'The Divine Pedigree of Man,' in which the hypothesis known as the dual theory of the human mind is very fully and forcibly expounded. Professor Hudson, in common with many other able writers, labors to some extent under a burden of preconception wdverse to Spiritualism, which often mars the beauty and consistency of his otherwise excellent diterary work. The evidence for telepathy which this author parts forward is very strong and in some instances unimpeachable, but the alleged evidence against Spiritualism is rationally inadmissible, because it is of a

compiled with get/folews of unrestricted telepathy will drive Spiritualists, ere long, even out of that 'fast direb' in which they are now desperately fighting (according to Hudson) to save a lost cause and rescue a forform hope. Reasonable identification of telepathy with direct spirit-communion, instead of introducing a new perplexity and further complication and are complicated situation, introduces us for the first time to an orderly, harmonious, and easily comprehended interpretation of many analogous facts and parallel experiences which have long perplexed the average student of psychic phenomena, though there have always been singularly imainous exponents of mental and spiritual science and philosophy, who have gone a long distance on the road which must lead eventually to universal understanding of man as a spiritual being.

We have frequently been asked to deduc clearly wherein consists the difference between a message received from a friend yet on earth, and a similar communication from one who has 'passed over.' Spiritualistic literature has largely been encumbered with two oft-repeated phrases, spirit return, and 'spirits coming back to earth.' These phrases are to a large extent misleading, for, though there are instances where such language may accurately and adequately describe the nature of certain manifestations, such expressions do not by any menas correctly serve to describe the actual experiences of the great majority of seers and secresses of ancient or modern times. Intromission to the spiritual state is a phrase full of deep significance, and, were it used more frequently, it would serve to clucidate many a problem of clairvoyanes, chairaudience, chairsuntience, and phychometry. Professors Denton and Buchanan, in their learned discertations concerning psychometry, itilizated by numerous recitals of personal experience, have insisted that a true psychometre perceives the arm of an object, and can at times distinctly see into the spiritual theory of the subject of the cast of the subject of

off as another would be objectless folly in which very few people would care to indulge did they not think they saw in such deception a means for self-enrichment or agrandizement.

It may with some fairness be assumed that when communicating intelligences who display only very meagre intelligence prefess to be very celebrated and illustrious personages, they may be hankering for the incense of adulation, but when no great names are given and no pretentious claims are made, it is difficult to see what reason could be fairly given for simply stupid masquerading or deliberate misrepresentation of any sort. We know from experience that auto-suggestion on the part of the alleged recipient of a spiritual communication may account for some instances of falsification, especially when such self-deception tends largely to self-glorification or the gratifying of personal vanity. A great drawback to untainted spirit-communion is the prejudice and vanity of many sensitives, but this very foolishness on their part sometimes serves to reveal an aspect of truth which is frequently neglected, viz., that there may be perfect sincerity and frankness on the side of the unseen communicator, while the person to whom the communication is made may be the sole suggester of the deceptive element.

A lady in one of the Southern States of America declared that she was in direct communion with George Washington, the first I'resident of the United States; but her friends as a rule laughed at her claim, because by means of automatic writing through the lips, 'George Washington' expressed himself most ungrammatically and in negro dialect. On a notable occasion when 'George Washington' expressed himself most ungrammatically and in negro dialect. On a notable occasion when 'George Washington' expressed himself most ungrammatically and in negro dialect. On a notable occasion when 'George Washington' expressed himself most ungrammatically in the perfect distinguished to a seence, and at the conclusion of the address this secress described what sh

sa instance in the light of direct spirit commonton than by straining an auto-suggestive or telepathic hypothesis to the broading point to showed a containing the control of the control

Notes from J. Frank Baxter's Address.

"Has Spiritualism anything to do with the affairs of man and the nation?"

"Spiritualism is a truth. Our Cause must reach every department and effect every reform. Spiritualism has a great deal to do, not only with man, but the nations. Spiritualism has tough men here enough to step beyond the church when needful. Spiritualism did not come altogether to please; it came to produce practical work.

"Spiritualism pleads always for the truth regardless of what it is. That which contains most of it is the one that is to be most respected. Has Spiritualism any place in the affairs of the nation? Yes."

The speaker mentioned many noted men that had embraced Spiritualism or were influenced by it. Such men as Benj. F. Wade, Chas, Sumner, Wm. Lloyd Garrison, Abrahan Lincoln, Henry Wilson, Wendell Philips, Chas. Beecher, M. J. Savage and many more. He also spoke of those that could hot remain in the pulpit, Wm. Denton, J. M. Peebles, Allen Putman, Sidney Dean, Ernest Allen, B. F. Mills.

"I do not say they were Spiritualists, but they were moved by spirit to do good work. Why is it that if Spiritualism is back of this they are not allowed to stand in their pulpit to do the work? The light of a nation is more important than a crewed of a church. I stand here before you and claim it is possible that had not Spiritualism is back of this they are not allowed to stand in their pulpit of do the work? The light of a nation is more important than a crewed of a church. I stand here before you and claim it is possible that had not Spiritualism is near Felicion, has nothing more to do with the nation than the church and that is very little. Spiritualism as a feet demonstrated by its phenomena, no nation can ignore because facts cannot be ignored. Spiritualism is not man made. Every one of your theologies are man made. Nations, like man, arise and fall.

"We have been told through the inspired lips of A. J. Davis, Cora L. V. Richmond and W. J.

strated by its phenomena, as increased by its phenomena, as increased facts cannot be ignored. Spiritualism is not man made. Every one of your theologies are man made. Nations, like man, arise and fall.

"We have been told through the inspired lips of A. J. Davis, Cora I. V. Richmond and W. J. J. Colville that there are legal bodies in spirit life as in this life. They have told us that grand principles have been projected and executed. The voice of the people is the voice of the spirit world. When the fear of hell went men and women began to act with reason. Spirits aid to keep the wheels of pure thought in motion. I recognize that free man with free women will make the country free."

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.

Waverley Home.

July 27:—Dear "Joe" Howard, he that writes such interesting letters every week in the Boston Sunday Globe; a dear good fellow is Howard. But in the Sunday Globe of July 20 he writes that he is really concerned and interested in what is to become of him after the breath leaves his body. He says himself that he has run the whole gamut of the (Faith in Him) idea. The minister, the priest, the rector can give him no satisfactory answer as to whither he is bound or whether he will attain conscious life in spirit after the breath leaves-fils body.

"Bibles, faiths, beliefs and creeds have sprung up in the world during the history of man, almost without number. Most of them have had a baneful rather than a benign influence upon mankind, and the most burtful of them, thank goodness, have become extinct. The survival of the fittest of these faiths, beliefs and creeds is today trying to adjust their tenets to the higher and grander aspirations of the soul that beats in the great heart of fraternal humanity, outside of the church. I can find no surety that I am to be, after I am placed in the grave." says dear Brother Howard despairingly. And now, in my heart, I am praying that the good angels may direct his thought our way, the way of life, of light and of enduring consciousness, now and forever.

The Home was filled with friends today. A half hour of song, preceded the regular meet-

life, of light and of enduring consciousness, now and forever.

The Home was filled with friends today. A half hour of song, preceded the regular meeting, led by Mary F. Lovering. The meeting opened with an invocation by Dr. Greenwood; address, J. S. Scarlett; remarks by Mrs. S. E. Hall and Mrs. Fisher; tests by Mrs. Annie Scott, Mrs. Howe and Mrs. Hattle Webber. Oh, that Bro. Howard had been here to witness the extraordinary work of Mrs. Howe's controls today! A. H. Lamson presided.—J. H. L.

Commercial Hall.

Commercial Hall.

Commercial Hall, 694 Washington street.—
July 12 and 19 the usual services were held, and a goodly number were present. In the absence of the president, Mrs. Wilkinson, the meetings were conducted by Mrs. M. A. Moody and Mrs. N. M. Kneeland. The apeaker on July 12 was J. R. Snow of Malden. Others taking part were Dr. Brown, Dr. Blackden, Mr. Marston, Mr. Hardy, Mrs. Thomas, Mrs. Cutter, Mrs. Whittemore, Mrs. Kneeland, Madame Carbee; solos, Mrs. Boynton, Mrs. Rockwell. The speaker for the day on July 19 was Mrs. Annie Jones of Lowell, who was listened to very attentively. Others taking part were Mr. Tuttle, Dr. Brown, Dr. Blackden, Mr. Holland, Mrs. Reed, Mrs. Merchon, Mrs. Kneeland, Mrs. Whittemore, Mrs. Smith; solos, Mrs. Gover, Mrs. Kneeland, July 27, was solos, Mrs. Gover, Mrs. Kneeland, Dr. Mrs. Charles, Mrs. Moody, Mrs. Smith; solos, Mrs. Gover, Mrs. Kneeland, Dr. Wille, Mrs. Moody, Mrs. Kneeland, Eridences and messages by Mr. Martin, Mrs. Reed, Mrs. Moody, Mrs. Moody, Mrs. Richeland, Mrs. Whittemore, Mrs. Wood, Dr. Blackden, In the afternoon he speaker was Mr. Rrewer, followed by Mrs. Baith, Mrs. Romas, Mrs. Hotton, Mrs. Holland and Mrs. Reed, Litte, evening, speaking by Mrs. Balley of the design part: Mrs. Kneeland, Mrs. Wughn, Mrs. Bird, Mrs. Kneeland, Mrs. Wughn, Mrs. Bird, Mrs. Knoeland, Mrs. Herton, Mrs. Howe, Prof. Heroks—N. M. Kneeland, 22 Quincy street, Medica, Maise.

Etna, Maine.

Camp Erna, in the town of Erna, only seventeen miles from Bangor, is one of the loveliest apiritual homes on earth. It is on the
Main Central, in direct communication with
the outside world, but is surrounded by beautiful trees and borders on a lovely little cheet
of water where nearly all kinds of ish sport
and are ever ready to partake of the anxious
angler's balt, affording ampsement for those
who do not care to listen to the truths poured
forth from learned tongues.

Etna is one of the finest summer resorts to
be found in Maine, and its beauties are just
beginning to be appreciated, as will be seen
by the many who are beginning to make it
their summer home. Withso many trains daily,
it makes the location very desirable. Those
who wish for recreation in the way of pleasant drives through the country on always be
accommodated with first-class teams at reasonable rates by the genial proprietor of the
hotel adjacent to the camp ground, where

fresh from mother earth can be obtained by
the campers.

The camp ground is well supplied with well
water and spring water. It is hoped by those
interested that the coming camp, which
always begins the last Friday in August and
continues ten days, will be the best ever held,
and everything is being done in the way of
engaging first-class speakers and music to
make it a success. The platform will be
honored by some of the best speakers in the
United States.

Thursday a concert will be held and a small
admission charged, to help defray the expenses of the meeting, and Friday evening
is the children's concert, in which every one
is interested.

There will be a sale of useful articles during the meeting by the Ladles' Ald, in behalf of the meeting.

As in former years, dancing is carried on
each and every evening, beginning at the close
of the meeting, who makes it pleasant for
the younger class who attend.

Board can be obtained at the hotel adjacent
to the camp, ground, also at several other
places close by, at reasonable rates. The
myeting begins August 29, and continues to
Seot. 8.—E. L. W.

A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 39 per cent. permanently cured), and desiring to relieve human suffering. I will send free of charge to all sufferers from Asthma, Consumption, Catarris, Brouchits and percous denses, thickness, and the control of t

Lowell, Mass.

Lowell, Mass.

The interest in the meetings of the First Spiritualist Society continue unabated. July 20, Mrs. Anna M. Coggeshall of Lowell occupied the platform in her usual pleasing and entertaining manner.

July 27, Mrs. C. E. Strong of Boston was with us. This was Mrs. Strong's first appearance before a Lowell audience and she won many friends in our society. Her delineations were given in a concise manner and all readily recognized. Mrs. C. Fannie Allya was with us Aug. 3. Mrs. A. J. Pettingell of Malden will be with us Aug. 10.

The annual picnic of the society was held a lits grove on Saturday, July 23, and was largely attended. A number of sports were indulged in, also a baseball match, in which as usual the umpire came out on top. An invitation had been extended to the members and friends of the Cadet Hall society of Lynn to attend. The invitation was accepted and a special car containing seventy-five of our brothers and sisters from that city arrived early on the grounds, and, judging from the general expression, every one weat home satisfied. During the day a short meeting was held at which remarks were made by a large number present. The picnic broke up at a late hour with cheer after cheer for each other. Fred H. Coggeshall, president.

Greatest of All Tonics. Horsford's Acid Phosphate.

Nourishes, strengthens and imparts new life and vigor. Cures indigestion, too.

Lynn, Mass.

Lynn, Mass.

The Lynn Spiritualist Association and friends to the number of seventy-five paid the Lowell Society a visit at "Earn Cliff," going from Lynn to Chelmsford by electric cars, leaving Lynn at 12:30, Saturday, July 25, On arriving at "Earn Cliff," they were royally and most hospitably greeted and entertained by President Fred Coggeshall and un efficient committee. A social session was held and remarks were made by J. 8. Scarlett, Mr. Samuel Merchant, Mrs. Dr. Caird, Mr. Fred Jordan and others. Sports and pastimes were in order and jolity reigned supreme until 7 p. m., when the Lynn friends started on the return trip home. Good humor and merriment prevailed on the way back to Lynn, which was reached at 12 p. m. The trip was by unanimous expression declared "A Jolly Good Time."

Unity Camp was well attended Sunday and sessions held at 11, 2 and 4 o'clock, with song service at 2:30 as usual.

Speakers and mediums for the day, C. Fannie Allyn, Mrs. Dr. Chase, Mrs. Dr. Caird, Mme. Helyett and Mrs. Albert Lewis, Miss Laura Metzgar presided at the organ, W. H. Atherly, cornet.

Speakers and mediums for Sunday, Aug. 3, Mr. Thomas Cross, late of England; J. S. Scarlett of Cambridge, Mass., a fine speaker and psychic reader; Mrs. S. C. Cunningham, the well known test medium; Boston's favorite elocationist, Master Willle Sheldon, and others.

Refreshments served on the grounds.

thers.

Refreshments served on the grounds.

W. Chase.

Seeking the Light and the Truth. MRS. SABAH A. BYRNES.

MRS. SARAH A. BYRNES.

Notes from the lecture given Sunday, July 20, by Mrs. Byrnes:

"Sometimes we think it is easy to get the truth. Truth from our standpoint might be an error to you. Many Spiritualists think we have the best truth there is. Some of us are very slow to comprehend. Seeking for the truth, are some of our ex-ministers. They have not as yet all the truth, and later they will learn that they have only a fragment of the truth. If they had all the truth they would not look for anything be yound that irrely mould not look for anything be yound that irrely will learn that they have only a fragment of the truth. If they had all the truth they would not look for anything be yound that irrely mould not look for anything be yound that irrely and spiritualist they would not look for anything be yound that irrely mould not look for anything be yound that irrely would not look for anything be yound that irrely would not look for anything be yound that irrely would not look for anything be yound that irrely would have yound to look for anything be yound that irrely would have yound they would have yound to look for anything be yound that irrely would not look for anything be yound that irrely would have yound the yound to look for anything be yound that irrely would have yound the yound had in the yound had in the yound had yound that irrely will know a some work to do to make that truth practical so that we can adopt it. We must not forget to stand firm. While we are seeking for truth we should fit ourselves so as to receive the truth. It is only a quarter of a century since man dared to criticise. We have only a crumb of the dead wood, so we stand today a people.

When we learn the truth out of it will be born something that will fit our needs better. You take care of the facts God gives you and he will take care of the truth. Where we are standing today we have never stood before, mentally, morally and spiritually. How much more we know of Spiritualism today than we did twenty-five years ago, and yet we h

of the body. We are seeking for the light all the time. If I am a little shead of you I can't say that your light is on on use; throw it away and take my light. It is better to keep our lips sealed and our lives active. The speaker told about a minister that was present at a spiritual funeral and when he heard the prayer offered he said, "I did not know that they had any religion in Spiritualism. We are not so far apart after all."
"If our Spiritualism was placed before the world properly it would have a larger following today. We have all grown to the attitude that we are living today and we are not yoing to stop here. While we are seeking for the truth it is well to take care of the facts. Where would we stand today if the active had not piled facts upon facts. I appeal to you to think along these lines carefully. I, as a spirit, am not taking all my lessons from the spirit school, I am taking some from your schools. The first thought my mother gave me was, I'm first thought not make the spirit school, I am taking some from your schools. The first thought not not with kind and loving teachers in the spirit. I owe much to my spirit teachers. Don't try to climb the hill with the whole truth. You cannot do it. If we would climb higher, make ourselves studious. We can't know too much. You take care of the facts and they will take care of the truths."

Notes by the Way.

Once more we find ourselves at our cottage at Niantic Spiritual Camparound. Twenty years since first we planted our banner on this little plot of ground and annually visited to meet the friends visible and invisible who have made a "Mecca" of it here. I was unable to be here at the opening. In going to our Compounce plenle this year I fell from a tram car and dislocated and sprained an ankle from which I still suffer. But I hear only kind expressions in regard to Dr. Fuller's lectures at that date.

Our next speaker, Miss Lizzie Harlow, was listened to with much pleasure by all; it being a fine day, we met in the grove. A coaference in the evening was pronounced good. We have our Bro. E. J. Boutelle stopping on the ground with us, hence we can always count on a good time where he is present, as he is a host in himself.

Mr. R. R. Callender has been here a few weeks. We had a good seance at our home one evering with him and had hoped for more.

Mr. R. Callender has been here a few weeks. We had a good seance at our home one evering with him and had hoped for more.

We have always had a lack of the phenomenal mediums here who come to stay. We have always had a lack of the phenomenal mediums here who come to stay. We have alded to us people who are not in sympathy with our philosophy. While seneral talk is good, there is nothing like having our own loved ones give us a word of comfort another of the comparts. We have a support of the comparts of the comparts of the comparts of the comparts of the comparts. Mrs. Minnle M. Soule was our next speaker. It was been first visit to our camp. Meetings were beld in the patilion, as the weather was unfavorable. The people were much pleased with her, and her tests, as far as I have learned, were good. She left a pleasant memory, and we trust she may "Come this way again."

Saturday evening, July 25, there were quite a number of campers, with some additional visitors from New London and Hartford met at the pleasant cottage of Eva Potter for a seance. Several mediums present, but Mr. Callender gave the principal tests, and good ones, too. Mrs. C. Case of Marion, Coan, was present. Mrs. Buntin of Hartford, our sweet singer, gave some tests.

The camp is fast filling up its cottages and we meet many new faces. Our camp is growing popular with the people who see the safety of its grounds and waters for the children. With the assistance of Mr. and Mrs. Cole a club has been organized called, I besidere, "The Hoboo Club." Entertainments will be given by the club. Mr. Cole is blind and has given fine entertainments, according to reports.

July 27, Mrs. Effle Webster was the speaker for the day. She stayed over and gave two scances Monday. She seems to give satisfaction to many lovers of her phase of mediumship, some coming a long way to hear her.

Mrs. N. H. Fogg.

Northern Women Work too Hard

MBS. CORRILLA BANISTER, AUTHOR OF "I'M A BRICK"

"I'M A BRICK"

Mrs. Corrilla Banister, author of the charming little allegory, "I'm a Brick," and a well known writer of an inmal stories, southern dialect stories, and joems, is in Portland for several weeks, and is at present a guest of Mrs. Benjamin D. Cotter at Mountain View Park.

An Express representative called upon Mrs. Banister last week and spent a delightful hour in listening to this southern woman, as in the quiet southern way she talked of her books, of her home and of her impressions of the North.

Mrs. Banister is a blonde, tall and willowy and her soft, well modulated voice carries with it a charm of particular interest to a Northerner.

When asked what particularly striking quality the woman of the North possessed, Mrs. Banister weekled.

and her soft, well modulated voice carries with it a charm of particular interest to a Northerner. When asked what particularly striking quality the woman of the North possessed, Median the soft southern strikes me most forcibly in your northern women, is their activity, their never ceasing round of duties; why, you seem to think it a crime to sit still. In the South it is all so different; the southern women take care of themselves, and they rest, a nap éach after noon is the invariable rule; yes, you lack repose,—you have too many duties, your homes are too full of brica-brac, and the homes of what you are pleased to call your middle class are so over furnished, that it requires too much time and strength to care for it all."

Here Mrs. Banister smiled as she said, "I go into one of your northern homes, and I think how beautiful it would be if I could only make my way around. Oh, how often I wish the owners would take out half the furniture and give it away. We Southern women wouldn't have it; we furnish our homes simply and then rest."

Mrs. Banister is a native of Gonzales, Texas, and she tells of the extreme poverty in Southern Texas, both after the war and at the present time. She says one may go hundreds of miles through Southern Texas and find on library. If a tennile themselves wonderfully well off, and our northern libraries are a source of delight to this southern Texas and in the present time. She says one may go hundreds are source of delight to this southern women.

blacks can always find work as servants, while those whites who live in little tumble down buts do not wish to live with the negroes and refuse to work with them. I cannot half tell you of the squalor and wretchedness of this class. Those who live in the mountainous district are often held as winesses against the whistey stills, or —consider whistey, on the smallest protext—ciris and women are held and treated as compared to the constitution of the contract of the contract

can surely do something to bring about better conditions for these poor whites."

MRS. Barister's book, "I'm a Brick," is a scathing satire upon the non-essentials of the different religious creeds and the crying evils of the day. "The name, 'I'm a Brick,' very nearly killed the book at first,' said Mrs. Banister, "annil people found that the title was in no way a slang phrase, the brick and stones are simply the mediums through which I talked of the-delightful subjects contained in the book."

The book opens in this way—"Beneath the glare of the noonday sun, suffering from thirst and stranded upon the soft white sands that border the waters of beautiful Onset Bay, a jelly-fish was listening anxiously for the sound of the incoming tide. But instead of the cool swish, swish of the waves, it heard an indistinct babble apparently proceeding from a strange looking assemblage a short distance away, which seemed to be deeply interested in the discussions of questions of great importance."

This assemblage is supposed to be a congress of religions and the bricks and stones are the delegates, seat to represent their different creeds.

The whole fish is the audience, and one of the belief should be a be a congress of religions and the bricks and stones are the delegates, seat to represent their different creeds.

The whole fish is the audience, and one of the beautiful creed to be a congress of the bright shift the audience, this: "The polity fish is the audience, this: "The polity fish is the audience, this: "The whole fish is the audience, this "The polity fish is the fish that the light receive much teaching upon the broad ocean of life. To unfold I must listen to all teachers, holding myself in a receptive condition: which really means, spirituality would grow upon me, if I kept clear of all harbors, sailing in the middle of the stream, where the light of truth could reach me."

The book, while being satirical, is yet serious, and Mrs. Banister admits that to her life is serious, at the same time she has a quiet hum

Thought-Action.

Thought—Action.

Thought is the cause of all action, and all thought produces action; every evil thought produces evil actions; good thoughts make good actions. Pure thought produces pure persons and pure acts. Pure thoughts will clean and purify one, and, furthermore, make one strong and vigorous, and give heath, as they vitalize and animate one. Every thought makes a "thought-form," which is indestructible until it can result in action; therefore it is important for ourselves, as well as the good of the world, that our thoughts be always pure, and thus constructive of good things. To have a good environment our thoughts must always be good. We can make our surroundings good or bad by putting forth good or bad thoughts—pure or impure thoughts.

The highest health, the greatest vigor, the greatest genius, the greatest happiness—indeed, the beginning of eternal joy and bliss commence the moment we know how to take care of our thoughts and free them from immorality, hate, cary, jos-brasy, revenge, and keep them at all tintse clean and pure.

The mind, when entirely free from all discordant, unpleasant and disturbing thoughts, is a jewel, and will gather to the man or woman possessing it wonderful forces and powers for making and spreading good. Cheerful thought makes us cheerful and sunshiny, and spreads about us an atma which kills the motive to mope and grumbte in others. Therefore we over it to ourselves as well as our associates to always be in a cheerful frame of mind, by constantly thinking of pleasing things. This kind of thinking will stop the cruelties and the tragedies of the world, and is more powerful than volumes of spoken or written sermons.

The thought which is back of ill-temper and generates it and sets it to vitarting throughout the world is the impure thought that makes men and women repulsive instead of magnetic, disagreeable instead of agreeable of magn

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Rheumatism,
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Lame Back, Varicose Veins.

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water, also let it stands the uny-loop assers, seellment or settling indicates an unbasific condition of the kidneys; it is stains the line it is cridence of kidneys; it is taken to have desire to pass it, or pain in the back is also convincing proof that the kidneys and bind der are out of order.

WHAT TO DO.

WHAT TO DO.

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to which all humanity is consciously or un-

to which all humanity is consciously or unconsciously siming.
To acquire a troe knowledge of the laws of
life the mind must be kept pure and clean by
the exercise of pure and clean thinking. Pure
thought will create a sound, perfect body,
and "a sound mind in a sound body is a short
but full description of a high and happy state
in this world. He that has these two has
little more to wish for." Health, courage, independence, self-reliance, and all the sobler
traits of character are produced by pure
thinking. Bad thoughts enertate; they are
incidious, corroding, undermining.
The Christ command. "Be thou perfect as
thy Father in heaven is perfect," means be
thou loving, forciving, considerate, tolerant,
charitable, broad and pure. Thy Father in
heaven is all love, all forciveness, all consideerateness, all tolerance, all charity, all broadness and all purity, and when ye know or
realize God is all this it gives us hope,
strength, joy, peare, bluss, calim, quiet, tranquillity, force, vitor, health, contentment and
happiness; makes us kind and greate to all;
just and honest to all, and frees us absolately from all temptations to do highry to
anrone.

Without a God of absolute love and who

anyone.

Without a God of absolute love and who
Will forgive so-called sins, wrong, omissions,
etc., there would be no hope or courage in the
world.—The Magazine of Mysteries.

"God is with every great soul that is belp-ing to raise bumanity."

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How begotten? Where was he from twelve to thirty
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MOGGER Spirituanism.

The Wave commencing in Enchanter, its Present Arnde; Administration the Press in its Paver; Testimenting
the Poets; Testimenties of its Truth from the Chergy
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BOSTON, SATURDAY, AUGUST 9, 1902.

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Editorial Notes.

Another change of the weather and the people are correspondingly happy. Ninety-six in the shade and mosquitoes all around are conducive to the very extremes of pleasure at all summer resorts, particularly so at the various Spiritualist camp meetings. One thing is certain—the Spiritualists who attend camp meetings go there for the purpose of getting all they can out of them. They attend two lectures each day on an average, and put in their evening at seances of different kinds, besides having two to four private sittings per day with their favorite mediums. Surely they get their fill of spiritual food during the six weeks the camps are in session, but the sad feature of their course is this: They gorge themselves with spiritual viands during the camp season, and then "develop" for the balance of the year, neither attending a Spiritualist meeting nor contributing one dollar for the support of their local societies. In fact, in many cases they even deuy being Spiritualists until the camp season opens again. Soch Spiritualists (7) need reconverting, and ought to be quickened into the fullness of spiritual life by being made to realize that Sgiritualism is to be lived and not to be used as a mere amusement.

One hears many queer things when he is permitted to listen to a group of Spiritualists at any one of the camp meetings discussing their several experiences at the scances they have attended, or that they have had in past years with the famous mediums of other days. These stories are both pathetic and ludicrous, the two being frequently blended in one story. Not long since the writer heard several gentlemen talking over a very satisfactory materializing scance, or what seemed act them. One poor German, who had been a prominent figure at the scance was called to the cablinet, and was heard to say, as he approached the velled form, "Wie gehtz! Ish dis my mutter?" Of course, the answer was "Yes," and the man was happy. Another man was called to the cablinet and asked in tremulous tones, "Is this my wife, Sasie?" "Yes, dear," was the whispered reply, as the shrouded form impressed a kiss upon his lips, "Sasie" soon retired into the cablinet, but came again, saying, as she kissed her liege lord's lips, "I am your wife, Susie." She retired and respected several times, each time giving her husband a kiss. "Keep coming," was kis plea, as she finally disappeared. Of course, the sitters were all copywheel with langhter over these

The foregoing paragraph has not been written for the purpose of casting any opproblems upon a medium, nor upon the visitors at seances. There is a sublime pathos in the earnest words of the honest German, who was anxious to meet his mother, also in those of the bereared husband in search of a message from his wife. It was the way they put their questions that vititated the scientific value of the tests received. If the mediums were dishonest, if confederates were employed, their own words, would have given the very clues that were needed to make the deception complete. In the case in question there was no charge of fraud by any one present, and the writer has no wish to cast redections upon any one connected with it. The point is this—promiscuous seances are not conductive to the production of reliable evidence along scientific lines. The quiet of the laboratory of the spiritual scientist where fraud proof conditions abound is the proper place for the production of absolutely reliable phenomena. The home circle is also a sacred place for the reception of true messages from the arisen-Joved ones. When these two places are made the resorts of all Spiritualists for phenomenal manifestations, fraud will disappear, and the ludicrons will no longer be blended with the heart-pathos of suffering human souls.

Recent injunctions issued by Judges Jackson and Keller of the Federal Courts in West Virginia are so far reaching in their purpose as to cause every loval American to view them with alarm. The former forbids the striking miners to assemble to discuss their grievances and prohibits them, through their "walking delegates" or their officers, from attempting to persuade their brethren who remained at work to unite with them in their strike. Whatever may be the merits of the case, the scathing denunciation of the workingmen and their attempts to obtain their rights by Judge Jackson was wholly uncalled for and unworthy of the high office of a Federal judge. It is the height of judicial tyranny through the unions that us

must be overthrown if America is to remain free.

Severe and far-reaching as are the injunctions of Judge Jackson, his associate, Judge Keller, of the same Federal bench, goes even to greater lengths. Judge Keller has issued an injunction prohibiting those who sympathize with the strikers from furnishing them food supplies, hoping thereby to stamp out the strike by starving the miners into subjection. This injunction is one that should fill the soul of every humanitarian with horror. It is an attempt to serve and protect the interests of capital by a method that would just the barbarities of the Middle Ages to shame. Under the laws of the land, places are provided where the laxiest tramp can be fed and made to work. Now the toilers of the land, seeking an honest redress of grievances, are dehed the right to secure food, and their friends who attempt to assist them become malefactors under Judge Keller's ruling! Surely this cannot be free America! The worst criminal that ever disgraced the mame of man is given I food and shelter, but the honest yeomanry of the land, ready to work, anxious to work, when their rights are guaranteed them, are treated worse than outlaws, and must be starred into subjection to their tyrannical masters! Truly, "this is the time that tries men's souls," and it should be the time for action on the part of every patriot. Our people should remember "There are tigers in the jungle." But if force tiger cruches.

le should remember
"There are tigers in the jungle
That delight in human prey;
But a fiercer tiger crouches
In a starving man at bay!"

These immortal words from the pen of Jamez G. Clark bring to mind words from the inspired Goldsmith's wonderful poem. 'The Deserted Village.' As Clark was the poet-prophet of the laborer and his cause in our own day, so was Goldsmith of the period in which he lived. His words are familiar to all our readers, but will bear repetition here.

"Ill fares the land to hastening ills a prey Where wealth accumulates and men decay; Princes and Lords may flourish, or may fade A breath can make them, as a breath has

made; But a bold peasantry—a country's pride— When once destroyed can never be supplied!

But a bold peasantry—a country's pride—
When once destroyed can never be supplied."
When twe destroyed can never be supplied."
What was true of "Sweet Auburn! lovellest village of the plain," is likewise true of many a village in these United States today. Evictions of miners and other workingmen are already taking place. Beings in the forms of men are being imported to take their places. Our bold, free peasantry and yeomany are being destroyed, driven out to startation and death to make way for the coming of ignorant serfs, who are to be the chattels of capital, who will work for a mere pittance, and cause their tyrannical masters no trouble by being meekly subserrient to every command given them. Spirituality is lost to sight—the soul is forgotten—the evolution of the race ignored—all for the sake of giving the few the right to rule the many.

Spiritualism has a great work to do. It

Spiritualism has a great work to do. It must proclaim a new declaration of independence, and must issue a bill of rights to every citizen of our beloved country. The effect of a kind word is far more potent for the accomplishment of good than any strike

could ever be. The maintenance of human rights is of greater moment than are all of the vague speculations about God, an eternal hell or the five points of Calvinism. Capital has certain well-deined rights, and so has labor. I am not pleading that those of the latter should take precedence, nor am I arguing that they are greater than are those of the former. Against the tyranny of both of them the writer registers an earnest protest, and pleads for a National Board of Arbitration to adjudicate differences between the two. This reform will be at best only a step toward the desired end, but it will tide us over the present troubles and prepare the way both for direct legislation and for governmental ownership of all public utilities. When these latter reforms are established, strikes, lockouts, internecine strife and other evils will speedily disappear. Spiritualism should do its part in the great work of securing these reforms. It stands for "Equal rights for all, speedil privileges for none," and fearlessly proclaims the altruistic motto, "All for each, and each for all," as one of its maxims. Barring its claims upon justice and right, realizing in full the needs of humanity, recognizing the brotherhood of the race, it flings its altruistic banner to the breeze, and gives to the world the new golden rule of the soul-world, "Do all for others." Then says to all mankind, "Come ye up higher and taste the higher joys of the soul!"

"Can any one by searching find out God?"

"Say a question propounded by one of old. For centuries men have been striving to find the God of the universe, and in their seeking have forgotien to study Man. Could they but settle the question of God, they would then try to solve the problem of Man, was their argument. In their search for the Infinite, men have looked outside, or endeavored to do so, of the universe, and have sought for revelation of Infinitude apart from the works of the Infinite. They have predicated an overruling Power, and utterly refused to think of the inner-ruling Principle that must be its concomitant. Oceans of blood have been spilled by men in their seaseless bickerlings over what has ever been an unsealed book, because of their fallure to study it aright. Men can, by looking within, find an epitome of the Infinite. He knows God in ease who knows himself in posse. Spiritualism is or should be leading its followers to adopt the command of Socrates, "Man, know thrself," and when man truly knows himself, he knows enough of God to endeavor to become godilike in all of his attributes. Men become acquainted with themselves, with the God within them, best by houest service for one another. No man can serve any higher power within or without his own soul, and hate his brother. He truly loves who most nobly serves his fellow-men. By unselfishly serving them, he finds the only God with whom man can ever become acquainted. Seek to find God, therefore, by honest, faithful service of the children of men.

The cry of the Soul-Self unto its child in mortal expression, exhorting it to righteous thinking and noble living, can only be heard by that child when it listens with the cars of its own inner consciousness. Souls require neither the written nor the spoken words used by mortals to express their meanings. The soul is voiceless, yet its cry contains greater potency than does the whilest burst that ever welled up from an agonized heart. The soul knows and its consciousness is equivalent to an expression of a thought. Its knowledge is conveyed by the subtle mediumship of intuition, as we term it here, meaning in the soul-world those flashes of consciousness that are felt, cognized, comprehended from within by means of the answering child of the soul in full touch with its parents. The soul ever expresses through its voiceless lips, higher incentives to nobler action, ever endeavors to lead its child higher in thought by means of wisdom flashes from the centre of power in touch with its soul-self never is found in the murky atmosphere of moral turplitude, but ever dwells on the uplands of truth, ever faces the sanlight of the radiant morning of love, ever welcomes the flashes of wisdom from over the invisible wires of affection, and seeks to express the highest, truest and noblest of all possible good. Seek then to find the wires that unite thee with thy soul-self, O Reader. Then keep them in constant use that thou mayst become soulful on earth by growing soul-ward in thy thought. Listen to its voiceless cry, and become a noble expression of an embryo God. The cry of the Soul-Self unto its child in

growing soul-ward in thy thought. Listen to its voiceless cry, and become a noble expression of an embryo God.

Men and women often sever the silver cord of spirit that connects them with their higher or truer selves. Then it is that they fall into evil ways, and become prone to err in all their doings. No man is in touch with his soul who loves to wrong his brother. He who can brutally beat a child without one inner twinge of regret is unconacious of the fact that he has a soul. He who can, for sordid pelf, engage in the debasing task of evercoming his brother by cruel blows, is as far removed from his soul-self as the star Sirius is distant from the earth. She who can wear costly raiment, obtained only through the most borrible torture of birds and animals, does not really know that she is alive, much less recognize the fact by her soul's existence. She who lives solely for pleasure, for the delight of the senses, for the butterfly freedom of the atmosphere social, knows no more of the soul realities of the inner life than she does of Euclid or Hudibras. All such beings have deliberately cut themselves loose from their own souls, and must pay the penalty in full for their wanton sinning. In bitterness of regret must they retrace their steps, traverse samin and again the devious ways of life, until they find the broken cords they cast ayay, then rebind their finite selves to their real selves and for the first time they begin to live. There is no real life apart from or outside of the soul. Find, then, thy soul; become wisdom's neophyte, and earn thy godhood through the proper use of thy soulhood. This only is true happiness—this alone is living.

What shall be said of Jeffries and Fitzsimmons—two beings lower, even, than the
brute creation—who recently engaged in a demoralizing prize fight in San Francisco? Are
they any worse or any lower than the men
who urged on the contest, bet money on the
outcome, and attended the more than brutal
exhibition of moral degeneracy? Is it any
wonder that such profilgates could deliberately
plan and sell out the contest in order that
each might receive a larger share of money
as the result of the contest? Are any of their
rictims to be pilted for their losses because
of the fraud perpetrated by these brutes?
What can be said of the moral tone of a
people who could and would permit such an
exhibition to be held in any city in the
United States? What defence is there for
the thousands of people who bet their sesterces
upon the outcome of this debesing fixticulf,
and read the papers only for the purpose of
ascertaining the result? What is the moral
standard of the men and women who ignore
the achievements of science, the growth of
the arts, the developments of philosophy and
psychology, the advance of literature and the
comforts of religion to read of the prize fight,
or the outcome of the latest golf match, or
baseball game? Inn't there a crying need of
a spiritual awakening for such a people? Can
we wonder that they prefer war to peace,
error to truth, conquest to civilization, hate
to love? Can we marvel that their God is
Mammon, their ritual commercialism, their
hymnology the baying of degs, the neighing
of horses, the crowing of cocks, the squeaking
of rats and the caterwauling of cats? Who
dares to answer the foregoing queries?

dares to answer the foregoing queries?

I believe that it is the mission of Spiritualism to purify the muddy brooks of human life by turning carthward into the lives of newborn children only the pure waters of spirituality. But even the purest waters become vitiated when taey flow through impure channels, hence Spiritualism must begin its work of rejuvenation by educating the earth-parents of the soul-child seeking embodiment, No stream can ever rise higher than its source, and no spring ever remains pure with rivulets of corruption constantly flowing into it. If we would avoid immorality, let us love morality and give the child that is to enter our household a pure and wholesome heredity. Let us lavite to our firesides soul-teachers, rather than professional bruisers and corrupt gamesters. These things can be done by careful cultivation of our own mental gardensby growing the flowers of truth, of inspiration, of aspiration, and of purity of thought. Let us set the stamp of legitimacy upon the products of love and cease to thus misname the results of lust and concubinage. Ella Wheeler Wilcox says with truth, "He who is begotten in pure love is nobly born." When this truth is realized in full, the moral monstrosities of debauched marriages will disappear, and it will be easy to instil into the minds of the coming children of the race the cardinal virtues of character, upright manhood and womanhood, nobility of soul, and all things else that go to make up a true man. Then will the prize fighters, gamesters, warriors, and other murderers, sensualists and their kind forever disappear.

"But such a course would foster free love,

their kind forever disappear.

"But such a course would foster free love, enthrone passion, destroy the home and ruin all of the innoceut immates thereof," cry out the unthinking and their Comstockian allies. Hess your dear souls, far, far from those ills would be the results of this new line of work. Marriage would be sanctified thereby, and the "matting doves" of earth would be taught to study the law of adaptation ere they joined the currents of their lives in wedlock. Conjugal partners would be chosen by the all-revealing light of truth that shines from the centre of the soul. When the soul speaks, there is always truth as its issue. When the soul directs the selection of the life part for man or woman there will be no blunders in marriage, and the divorce courts will soon be without occupation. The fruits of such unions will be noble men and women—true types of the godlike soul in the realms unseen. Hence home life would then become the centre of all possible good, and the hells that now masquerade as homes would soon cease to exist. Let love be enthroned in every finite being, and lust, hate, jealousy, suspicion and inharmony will forever disappear. Let us work together to bring in this ghad millennial day when the earth shall be redeemed by the purification of the home, through the sanctification of marriage.

"In union there is strength, and in co-

"In union there is strength, and in cooperation there is always opportunity." All Spiritualists should remember this trite saying, as they think of the coming Tenth National Convention of Spiritualists in Boston. Every Spiritualist society not now connected with the N. S. A., should at once unite with it, or with the State Association, in order to be represented on the floor of the Boston convention. An attempt will be made to secure a more equitable basis of representation, and cumulative voting avoided. The latter has never as yet obtained in the conventions of the N. S. A., and the adoption of safeguards now will prevent it in the future. It is proposed to make some changes in the working machinery of the N. S. A. by adopting certain amendments that will make the offices of that body largely honorary in character, thus securing the services of those who work for the love of the Cause rather than for the money there is in it. But the one great question that needs the thoughtful attention of all Spiritualists is that of equitable representation for local and State Associations. Every delegate should come to Boston prepared to rote understandingly on this subject.

Aside from the business sessions of the convention—and these are always full of interest

Aside from the business sessions of the convention—and these are always full of interest—the evening meetings, at which addresses and spirit messages will be given by some of the ablest speakers and mediums in our ranks, appeal with right to all Spiritualists and others who are interested in psychism. In addition to these are the numerous attractions of historic Boston. Bunker Hill, "Washington's Elm" at Cambridge, Faneuil Hall,

Old South Church and other attractions appeal to every pariot in the land. These can all be visited by attending the National Spiritualist Couventions. Reduced rates can be obtained on all rallroads at one and one-third fare. Purchasers are requested to ask for a certificate ticket to the Spiritualist convention in Boston. This certificate entities to a return ticket at one-third of the regular fare. All Spiritualist clergymen are requested not to use their half-rate tickets, in coming to Boston, but to purchase certificate dickets instead. This will add nothing to their expenses, as they will find when they compare prices. Spiritualists, one and all, come to Boston for the great convention and attendits every session, Remember it will be held Oct. 11-24, inclusive, this very year.

The sixth annual convention of the Maine State Spiritualists' Association will be held in Portland, Oct. 3-4-5. The California State Association will convene in San Francisco Sept. 5-6-7. . . .

An alarm has been sounded in medical circles outside of the privileged school. The American Medical Association has announced its willingness to receive into membership physicians of the other schools upon the recommendation of a medical society of its own faith. It is also said that the Association has a fund of 180,000 on hand to be employed "where it will do the most good" in the way of effecting legislation to place all Medical Examining Boards under the control of its own regulations. This has, however, been well-nigh accomplished already. The composite Boards are all virtually units so far as examinations go, and in the states which have separate Boards, the differences are hardly enough to question. This, in fact, as is well known, was the purpose of the medical legislation from the first. An article in "The Religio Philosophical Journal" as long ago as 1895 contained the statement of a leading physician in Chicago that it was intended to win over all the educated "irregulars" and drive the others from the field. Ten ing physician in Chicago that it was intended to win over all the educated "irregulars" and drive the others from the field. Ten years later Dr. N. S. Davis declared his will-linguess to receive Eelectica as "physicians" if they would drop the distinguishing name "Eelectic." The time is maturing; many professed Eelectics and Homeopathists practice medicine on the Old School lines, using the same medicines in the same way. For such there seems little occasion to dissemble. They may as well go where they belong. All who have advocated and co-operated in the renewed medical legislation of the last thirty years, have been working wittingly or unwittingly, to this very consummation. The older men, those who believed in similars with the Homeopathists or in innocuous effective procedures with the Eelectics, are passing from the field and their places are being taken by another set who know not and care not for the principles which the fathers maintained amid persecution and spollations innumerable. The battlefield is shifting. A new body of healers has arisen, still unorganized and without efficient plans for co-operation; and on them the brunt of hostility is now falling. When Herod and Pontius Pilate become friends we may be sure there is a savior to abuse, to torture, to crucify.

Monitor.

Monitor.

The religious man who believes that all events, mental as well as physical, are preordained and arranged according; to the decree of infinite wisdom, and the philosopher, who knows that, by the wise and eternal laws of the universe, cause and effect are indissolubly chained together, and that one follows the other in inevitable succession, equally feel that this ordination, this chain, cannot be changeable at the cry of man. To suppose that it can is to place the whole harmonious system of nature at the mercy of the weak reason and the selfash wishes of humanity. If the purposes of God were not wise, they would not be formed. If wise, they cannot be changed, for then they would become unwise. To suppose that an allwise being would alter his designs and modes of proceeding at the entreaty of an unknowing creature is to believe that compassion would change his wisdom into foolishness.—W. R. Greg. . . .

Rapid and more rapid is the ouward march of progression. Whatever is progressing goes onward and onward. Whatever is not progressing holds kindred with the past—is stationary. Whatever goes forward, goes to the deity. Who would not be willing to be tossed on the Guilf Stream of progression, to be wafted to climes of heavenly wisdom, where aroma the sweetest is breathed that ennobles the soil; where no turbulent passions can reign, but where the mind will continue to expand until time shall cease and eternity be explored?—Cerenos.

When pear cares press, set on the circum—

When near cares press, get on the circumference and view them. When your happiness depends too much on any one, widen the horizon. Balance distances. The pressure of near things decreases in intensity according to the square of the distance. The universe is yours and any part of it may become the centre. Do not let near things get too large, grow out of proportion, so that they shut out all else. The universe is yours. Rise in your might and possess it.—Julia E. Gray.

Marvelous light and life that through the mind flashes in inspiration and thought too subtle and lofty to frame in words? As when the later-stellar force which sweeps from san to sun first impinges our heavy atmosphere and bursts into motion we now call light, so this potent consciousness that dominates the worlds within ourselves flashes into new, unthought and lofty phase when it emerges further through ourselves and illuminates the conscious mind with its states.—Realization.

I carn that I may eat; get that I wear; owe no man hate; eavy no man's happiness; glad of other men's good, and content with my own.—Shakespeare.

The heart has reasons that reason does not know.—Pascal.

(Continued from page one.)

"We cannot love the unlovable, but we can wish them to become lovable, and mentally urge them to be so, instead of hating them for their repellant qualities. Fear no man's curse. It cannot cross the circle of Infinite Love unless you break the chain by thoughts of hate. If you go around chail an armor of love toward all, you are absolutely safe; but if there is a weak spot in that armor (hate toward one person) you, like the chap in ancient history, who was shot in the heel, are liable to be vanquished."

However skilled and strong art thou, my

foe,
However fierce is thy relentless hate,
Though firm thy hand, and strong thy aim,
and straight
Thy poisoned arrow leaves the bended bow
To pierce the target of my heart, ah! know
I am the master yet of my own fate.
Thou canst not rob me of my best estate,
Though fortune, fame, and friends, yea
love, shall go.

Not to the dust shall my true self be hurled. Nor shall I meet thy worst assaults dis-

When all things in the balance are well weighed
There is but one great danger in the world—
Thou canst not force my soul to wish thee
iii:

Thou canst not lost ill:

That is the only evil that can kill."

—Vril, in Light (London).

Prof. J. Jay Watson.

As we go to press the sad news is brought to us of the transition from his home in Boston of Prof. J. Jay Watson, the celebrated violnilst, aged Ti years, 10 months. I know we ought to rejoice at his new birth into larger opportunities, his freedom from pain and his reunion with his loved ones there. In spirit we do feel ghad, but the earthly loss seems so great, and ob, how he will be missed!

seems so great, and oh, now ne wan seemissed!
Words are inadequate to portray the picture that ever presented itself to us of his beautiful soul of music, as it voiced in sweetest harmony the infinite lore for all things great and small. Now he has laid aside his beloved violu in earth life and entered the realm of spirit, where we know he will continue his mission—expressing divine melody, divine love. The angels are rejoicing.

Mrs. Soule's Photographs.

The Banner of Light Publishing Company has secured the exclusive right to sell the photographs of our circle medium, Mrs. Minnie M. Soule, and offers them to its patrous at the exceptionally low price of twenty-five cents each. Every Spiritualist should have one of these photographs. All orders will be promptly filled. Send us twenty-five cents and secure an excellent likeness of this gifted medium.

Encouraging.

The Cause of Spiritualism is making rapid headway in winning good-will and earnest attention. People, everywhere, are now willings to listen and reflect. All of our meetings have been well attended, and all grades of people seem to be interested in the great question of a continued life. They realize that the Spiritualists can prove it if anyone cau; and if they cannot, then the case is hopeless. Press on, and keep good courage. George W. Kates.

Elmira, N. Y.

The work and interest of the First Spiritualist Unity Society of this city is still increasing and much good is being done. The services are well attended and membership increasing, which promises much for the future. The church is closed for the month of August, to be opened the first Sunday in September, when active work will begin with the Lyceum and further promulgation of our Truth.

Mrs. Louise E. Zimmerman, Sec'y. 112 E. Chemung Pl.

Announcements.

G. W. Kates and wife held meetings in Chicago, Ill., July 30 and 31, under auspices of the Englewood society. The weather was warm, but large audiences assembled and highly appreciated the efforts of these active workers. Many carnest requests were made for an early return. Mr. and Mrs. Kates held twenty-eight meetings during July and have every day of August engaged for camp-meetings.

meetings.
S. L. Beal of Brockton, Mass., is ready to make engagements to lecture the coming sea-

make engagements to fecture the coming sea-son.
Edgar W. Emerson is engaged as follows: Indiana State Spiritualist Association camp, to be held in Chesterfield, Aug. 10 to 25; Sunapee Lake camp, N. H., Aug. 25 to Sept. 13 Manchester, N. H., Sept. 7; Keene, N. H., Sept. 14; Worcester, Mass., Sept. 21 to 23.
Dr. E. A. Smith is gaining every day, and if the present favorable conditions continue will soon be among the workers.
The reports from Lily Dale, N. Y.; Lowell, Mass., and Niantic, Conn., reached the office too late for insertion in this issue.

Queen City Park.

Queen City Park.

This beautiful park is now so well known that a description of it is quite unnecessary. Intending visitors and strangers will find it a picturesque and inviting, as well as a home-like place, on a high electron, or a high clear tooking listoric Lake Champlain. Good sirphological properties of the control of the contr

for each meal, 15.09. Single day, 11.00. Single meals: breekfast, 40 cents; dinner, 50 cents any extra the cents. Hooms in hotel from the cents any extra to the cent day, or \$2.00 to \$5.00 per week, according to size and location; or, board and room \$7.00 per week. Application for rooms and board to be made to Mr, or Mrs. I. W. Hatch. Queen City Park Hotel. There are more days to be supplied than usual in our list of speakers on account of past lilness of Dr. Smith; these will be filled by the best to be had in our ranks. Those secured are among the best on the splittnal platform, and are all much interested in the interests of Queen City Park.

All phases of mediums will be represented here in addition to the well-known Mrs. Ham of Haverhill, Mass., Mrs. Effic Webster of Lynn, Mass, and our own State mediums. Several others are expected. There will be several magnetic healers at the Park this season. Among those expected from abroad are Dr. Chapman of Greenfield, Mass., Dr. Wilhall of Montreal, Camada, besides those in our own State.

The Ladles' Ald Society will hold a Fair, as usual, on Saturday, August 22d. Great efforts are being put forth this season in make the fonds for and near are cortilally invited to send in articles for the tables—small articles are especially desired, as they find a ready sale—but useful or fancy goods of any kind will be thankfully received. The Ald Society has done much to help the Association as well as to improve and beach them in every possible way to make their fair a grand success.

The trains on the Rutland R. R. stop at the Park as usual. The mail service is increased since last season, and the electric cars run every twenty minutes, to and from Burlington.

creased since last season, and the electric cars run every twenty minutes, to and from Burlington.

The foreneous are devoted to conference meetings. They are usually well attended. All who wish to express their ideas on any progressive subject are at liberty to do so. They are held every morning but Mondays and are interesting and instructive.

Campmeetings for 1902.

Cassadaga Lake Free Association, Lily Dale, N. Y., from July 11 to Aug. 24, in-

Dale, N. 1., Irom July 11 to Aug. 27, inclusive.
Freeville, N. Y.—July 28 to Aug. 17.
Onset, Mass.—July 13 to Aug. 31.
Lake Pleasant, Mass.—July 28 to Aug. 31.
Unity Camp. Saugus Centre, Mass.—June 1 to Sept. 23.
Camp Progress, Mowerland Park, Upper Swampscott, Mass.—June 2 to Sept. 23.
Farmscliffe Grove, Lowell, Mass.—July 6 to Aug. 31, inclusive.
Sunapee Lake, Blodgett's Landing, N. H.—Aug. 3 to 31.

Sunapee Lake, Blodgett's Landing, N. H.-Aug. 3 to 31. Niantic, Conn.-June 23 to Sept. 8. Temple Heights, Northport, Me.-Aug. 23

rona Park, Me.—Aug. 1 to Aug. 25. na, Me.—Aug. 29 to Sept. 7. neen City Park, Burlington, Vt.—Aug.

to 31.

Veronn Park, Mc.—Aug. 1 to Aug. 25.

Etta, Mc.—Aug. 29 to Sept. 7.

Gueen Cliry Park, Burlington, Vt.—Aug. 3
to Sept. 1.

Grand Ledge, Mich.—July 25 to Aug. 24.

Hasfett Park, Mich.—July 25 to Sept. 1.

Island Lake, Mich.—July 27 to Aug. 25.

Vicksburg, Mich.—Aug. 2 to 25.

Forest Home, Mich.—Aug. 3 to 25.

Ashley, O.—Aug. 17 to Sept. 7.

Mantua, O.—July 21 to Aug. 25.

Lake Brady, O.—July 13 to Aug. 31.

Summerland Beach, O.—July 27 to Aug. 17.

Mt. Pleasant Park, Clinton, Iowa.—July 31 to Aug. 34.

Marshalltown, Iowa.—Aug. 24 to Sept. 14.

Delphos, Kan.—Aug. 29 to 25.

Ottawa, Kan.—Aug. 25 to Sept. 2.

Chasterfield, Ind.—July 17 to Aug. 24.

Waukesha, Wis.—Aug. 2 to 31 inclusive.

South Boulder Canyon, Colo.—July, August, September.

eptember. Los Angeles, Calif.—Aug. 17 to Sept. 14. Green Lake, Seattle.—July 27 to Aug. 31.

Lake Pleasant.

There are some interesting facts concerning the founding of Lake Pleasant that were omitted in the general history of the camp. The following account came from one of our veterans. Dr. Beals sent a letter to Mr. and Mrs. M. V. Lincoln of Boston asking them to assist in the formation of the camp at Lake Pleasant and to get as many as possible to come from the eastern part of the state. Mrs. Lincoln came in advance of the parties from Boston, located them and had their tents pitched. Fifty arrived from Boston. Many of the pioneers of this camp have passed to the Great Beyond, but there are some on the grounds who were here that first year, viz. Mr. H. A. Budington, Mrs. M. V. Lincoln, Mrs. N. I. Morse, Mr. Gurney, Mrs. Clara Coant and Leon Henry. Mr. Chenery of Montague, the first postmaster delivered the mail every day at the steps of the dance pavilion. The grocery store was located where the old dining hall now stands. Dr. Joseph Beals of Colorado had charge of it. The first cottage to be erected was Mr. Lyman's on the cyner of First Ave. and Lyman St. The first speakers of that first Sunday of camp were Mrs. Sarah Byrnes in the forenoon and John Collier of England in the afternoon. Second Ave. was then composed of cooking stores St. Head, quarters as an ended. Mr. William Dudley furnished the straw for the beds free and the cooking stores were furnished free by Harrey Lyman of Springfield. The Fitchburg Bailread supplied horsheads of water free to the campers and Mr. Dudley filled them as fast as it was necessary. The grounds were lighted by the F. R. R. The first part the camp met for two weeks only, the second year three weeks was the time allotted to the meetings. The Fitchburg band furnished the music and they played at the coming of every train. Charles Sullivan and J. Frank Baxter sang at the meetings. The grounds were lighted by the F. R. R. The first year the camp met for two weeks only, the second year three weeks was the time allotted to the meetings. The Fitchburg band furnished the during of every

The dances this year are a decided success. Mr. Straton is successfully currying them on. Crowds from the neighboring villages come every night to participate in them. Mr. Straton is to be congratulated for the masterial way he arranges for the pleasure of those who believe is "treading the light fantastic mensare" these summer days. Jeany Rhind has been away for a few days, but we are glad to say she has returned again.

Mrs. Lopaz of Boston is visiting Lass Rhind. Mame. Mannela Martinero of Madrid, Espana, is spending the summer with her sister, Madame Florita Palmer.

Mr. Hillard has enlarged his place on the Highlands and is a "joy forever" to the tired tourists and pedestrians who pass that way. At the head of the bridge. Leon Henry again has the summer necessities to offer. Harry Savage with his genial smile stands ready every evening to supply the dancers with his home-made ice cream.

Mrs. Liszie Lincoln is occupying her cottage on the bluff and is ready to give sittings and hold circles for those who will come.

Among the recent arrivals are: Mr. and

come.

Among the recent arrivals are; Mr. and
Mrs. Coller, Mr. Amidon, Mr. Pope, George
Cleveland, Mrs. Floyd, Mrs. Frank Woodbury and daughter, and Mr. and Mrs. Lewin.
Banners are for sale at Sunset Cottage,
Brondway.

Mabel Frances Knight.

Opening of Morris Pratt Institute.

This institution of learning, situated at Whitewater, Wis., the first rully equipped and permanent school under the auspices of Spiritualism, will open its first year of instruction on Tuesday, Sept. 20, 1902, with the following corps of instructors; Moses Hull, A. J. Weaver, Alfarata Jahnke, Mattle E. Hull; to which number others will be added as needed.

The instruction given will cover a two years' course of about thirty-six weeks each. The first term will end with the holiday vacation in December. The second term will close with the end of the school year in June.

The instruction given will cover a knoperity course of about thirty-six weeks each. The first term will end with the holiday vacation in December. The second term will close with the end of the seflool year in June.

Branches taught, covering the two years' course: Higher criticism of the Bible; Spiritualism of the Bible, and other ancient literature; Comparative religions; Oratory, voice and physical culture, according to the Emersonian system; General history; Rhetoric, including the essentials of grammar, exercises in composition; Preparation of lectures and other platform work: Physical geography—the causes of things, Evolution—a study of what it is as set forth by Darwin, Wallace, Huxley and Spencer: Logic, both deductive and inductive; General history of the idea of a future life; Class sittings for cultivation of the psychic powers. General development of mediumship and barmonious soul growth, including instruction of psy will be taught with which will be formed and conducted by the students and tenchers in common. Tuition for year, \$50; Tuition when one cannot attend the whole year, per week, \$1.50; Board in the building will be conducted, probably on the co-operative plan, and the estimated cost per week will be about \$2: Board and room in private houses in the city, per week, \$3.25.

Text books can be obtained of teachers after arrival. Students will be admitted to the school without an educational examination.

The school will udhere strictly to the following general principles, absolutely fundamental in all true education: Maintenance of the absolute individuality of each student; perfect freedom of thought and expression: reason and experience the highest authority; no discrimination made because of a pupil's ideas; all narrow and sectarian ruts are carefully avoided: the aim will be to make the pupils original thinkers.

The aim of the school is to furnish an opportunity for a person of any age above childhood, and in any condition of life, to obtain, by a fair amount of effort, and outlay, as muc

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classes and becoming discouraged in the work.

It is believed by the instructors that no person, either as teacher or pupil, should remain a member of the school or in any way be connected therewith who makes a practice of resorting to saloous or other disreputable places, hence they strongly and earnestly request that all who propose to enter the school, cast away and leave behind them any enslaving habit they may have acquired, such as the use of vulgarity, profanity, strong drink, tobacco, opium or other injurious drugs.

By Order of Board of Instructors.

By Order of Board of Instructors.

Verona Park.

Verona Park.

The twentieth annual session of the Verona Park camp meeting opened on Sunday, Aug. 3, with very favorable prospects of success. At the opening services Mr. Davis of Boston and Mrs. J. H. Kane of Bangor furnished excellent music. President A. F. Smith gave an address of welcome, followed by a poem and remarks by the secretary, F. W. Smith of Bockland, on the pleasure and benefits of these annual reunions. Miss Blanche H. Blainerd of Lowell, Mass., made brief and interesting remarks.

At the afternoon session, Mr. and Mrs. Davis assisted with the organ and violin, to the great pleasure of all. Miss Brainerd gave a fine discourse from the words. What I do thou knowest not now, but shall know hereafter," and applied it to the sacred and endearing name of mother. Many forget the unselfish devotion of mother. "Many children are craelly deprived of her love and care, being left with nurses, maids, tutors and teachers a large portion of their lives, it is bested to finding fault with muses, maids, tutors and teachers a large portion of their lives, it is bested to finding fault with muse, though the being left with nurses, maids, tutors and teachers a large portion of their lives, it is bested to finding fault with muse, the being left with nurses, maids, tutors and teachers a large portion of their lives, it is bested to finding fault with muse, the being left with nurses, maids, tutors and teachers a large portion of their lives, it is bested to finding fault with muse, and the little torch of your neighbor, but light your own lamps and help illuminate the world."

Many persons in the audience passed in slips of paper, upon which questions were written. These were answered very correctly and satisfactorily by Miss Brainerd.

The cottages were never so well filled at the opening of the camp as they are this season.

A Boston gentleman has bought a lot upon the new purchase, and will soon erect u cottage.—F. W. Smith.

nd Scientist Has Perfected a Sys-tem of Treatment That Gives Hope to Every Sufferer.

Why will you continue to suffer when there is a treat ment at band that will cure you? Dr. Peetine and in separation class, all physicians of wide experience and reputation have perfected a system of treatment that promise health and strength to all.



Many of their cures seem almost like miracies, for hundreds of those restored had traveled far and wide, trying dreds of those restored had traveled far and wide. It was about to give up in despair when they begun the travelennent of Dr. Prebles.

They are able to do it nature and unplay for mintry beating forces in connection with mild, semminary prebeating forces in connection with mild, semminary praterior tenandles. In a perfectly marry transmer

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

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THE SIXTEEN PRINCIPAL STARS. The Throne of Eden

A Psychical Romance

W. J. COLVILLE.

CONTENTS.

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The A B C of PALMISTRY

The Alphone is their product and the book in the public is mayor the desirable for a Security in the book in the public is to the public in th Value of the second sec

SPIRIT

Message Department.

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.

The Gur Readers.

We earnestly request our patrons to verify such communications 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. Trath is truth, and will bear its own weight whenever it is made known to the world.

world.

If the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, 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 July 10, 1909, S. H. M.

Out through the mist and mystery, the doubt, the loss, the tears, we send our aspiration for a better understanding, better conception, a better, truer faith. Overwhelmed with conditions, almost darkened by the sorrow that round about us lies, still with loving trust and unfailtering faith we would push on out into the clearer atmosphere where truth reims and gathering something of the life and beauty of the truth itself, would come back refreshed and strengthened and ready to serve in the hour of need. No higher ambition may we have than to serve our fellowmen; no lottier purpose than to love divinely the soils all about us and may we, growing through our effort into more perfect and more beautiful condutions for ourselves, come at last into the peace of God which passeth understanding. May the wisdom of those who have long watched the effort of the struggling ones, be guide unto us. Amen."

MESSAGES.

Isaac Hammend, Montpeller, Vt.

Isaac Hammend, Monipelier, Vt.

The first spirit that comes to me this morning is a man about sixty-five years old. He is rather tall, quite stout and has a long gray beard, gray hair and blue eyes. He is very calm and sedate, doesn't seem to make any special manifestation of Joy at coming, but comes over rather solemnly beside me and gives me his message. He calls it his message to the world, and somehow I feel that it is more to the world, and somehow I feel that it is more to the world, and somehow I feel that it is more to the world, and somehow I feel that it is more to the world, and somehow I feel that it is more to the world, and somehow I feel that it is more to the world, and somehow I feel that it is more to be say would be the whether the would have me is Isaac Hammond, and he says he lived in Montpelier, Vt. He didn't know anything about this spiritual philosophy until after his spirit had been released from his body. Instantly when he received the light he had the greatest desire to give it out again to the people of earth. He seems to me to have been a man with a profession, and when I say that he nods his head in approval and says: "Yes, I was a physician, and many, many times warched the spirit leave the body and wondered more than I can tell you just where it had gone and what death meant. I was not an infidel, but I had no particular faith in God or in any religious movement, and so I think it was perhaps more of a surprise to me than to some people who naturally expect to find their own, when I opened my eyes and saw my dear old mother standing beside me and telling me of the life that had been hers since she had left me many years before. I have with me my brother Freeman and he is as anxious as I to send a message back. He says: 'If you will, please tell I dat hat I am with her often and striving to help her to bear her burdens.' We are both duly grateful to you all for this opportunity. Goodby."

Mand Golding, to Henry Edwards, Kansas City.

Mand Golding, to Henry Edwards,

Kansas City.

There is a spirit standing by my side now,
a woman, who is very tall, rather slender,
but with a strong, masculine manner, as
though she took charge of everything everywhere she was, and had a masterful spirit.
She is very gracious and cordial, and says: "It
it is possible for me to reach my own through
your little column, it will do me very much
good, for I have been trying a long time to
do something of this kind. I am a Kansas
City woman, and my name is Mand Golding.
I want to send this word to Henry Edwards.
He is mediumistic enough to get my message
in a spiritual way, but I would like to have
him get it definitely and strongly, as coming
from one party to another. Tell him this: In
his work I am much interested and I am
striving to help him write as he wants to
write. Some of the things I have found over
here help me to give him a better conception
of what he wants to present. I fils mother is
with him very often, but she is not as strong
as I am, and it is because of my strength
that I am allowed to come so near to him.
Thank you very much."

To C. H. Marden, St. Paul, Minn., 313

Thank you very much."

To C. H. Marden, St. Paul, Minn., 312

Hamsey St.

The first spirit that comes to me for this person is a lady about the medium height, perhaps thirty-five years old or younger, with dark hair, dark eyes, and a very bright and happy expression. She is extremely weak, as though she had used up all her strength in her effort to get nere, but she passes her hand across her fore-nead, as though she were trying to recall some event or some condition that would make plain her identity. She says: "I did not think that I would be called to the spirit quite so soon. It seems hard to be over here when I had so many things in earth life that I was interested in and anxious to go forward with. I can't say that I em exactly unshappy, but I am still beveildered and still unable to see just why all this has been. I sam often with you and wish I could make it plain to you. Sometimely you half think you see me, and I am sure if you keep trying you will be and it was the pretty. She would have refined tastes, would have pretty clothes, and be particularly fowers or my one thing, but anything that is pretty. She would have refined tastes, would have pretty clothes, and be particularly about the way she dressed her hair, and all such things as that, and there is an air of daintiness about her. She says: "I am still going on trying to catch something of the music of this life that I am in today." Connected with his, I also see a Linde written out and then a big letter H, as though it was Hattle or Harriet. I think it is Hattle.

Frances Gardener, Peri Buren.

she was jost felt that mother influence. She smiles a little when I say that, and says: "It is no wooder, for I had that, and says: "It is no wooder, for I had that, and says: "It is no wooder, for I had that, and says: "It is no wooder, for I had that, and says: "It is no wooder, for I had that, and the mother is the say of the mother with them was also my child. My other is Prances Gardner, and I come from Port Huron. I have often felt a decided that terest in this return of spirits. Some of my people, and particularly Sadle, have become interested in this subject, and I decided that if any mother ever had cause to return. I did, and so I come now to tell Sadle that I knd, and so I come now to tell Sadle that I knd, and so I come now to tell Sadle that I knd, and so I come now to tell Sadle that I knd, and so I come now to tell Sadle that I knd, and so I come now to tell Sadle that I knd, and we also to express myself to her, but the most of her life is very plain and open to me. I have felt that if Paul could go away it would do him a great deal of good. He is very pertous and upset, and a change would de mors for him than most anything else." Over here I have found my sister Louisa and my brother Henry, and they all Join with me this morning in sending love to all our people. This is a help to them to know that we have come here and are able to speak for ourselves."

Arthur Hadley, Amesbury, Mass.

Arthur Hadley, Amesbury, Mass, I see a spirit now of a young man about twenty-five years old, thin, tall and full of life and vigor. He is one of those men wine, when he was in the body, seemed to be all go, a everything was activity, and he pushed aloo, in every single thing that he was interested in. He says: "Oh, my God, why is it that I can't take hold of things the was interested in. He says: "Oh, my God, why is it that I can't gate hold of things the was I used to. I can't get interested in the things over here to such an extent that I can forget those I have left, and I am urable to get for you own and you can't understand what a pains I is to me to be unable to speak to the one wo was not be made to speak to the one wo was here. I did not wan to tell Bertha I am near here. I did not wan to tell Bertha I am near here. I did not wan to tell Bertha I am near here. I did not wan to tell Bertha I am near here. I did not wan to tell Bertha I am near here. I did not wan to tell Bertha I man bear here. I did not wan to tell Bertha I may be with the left with so much of the burken and so little to take it up with. Oh, in mot tell you who I am. My name is Arthur II adley, and I belong in Amesbury, Marken, and, oh, dear, I can't find myself getting anything Hke peace, and that is why I have come here to see if, after I have sent this message, I can't possibly get some sort of quilet and piece. What use is it to pray, what use is I to struggle, unless our friends will gion us an opportunity to get to them? It is more their fault that we don't come plainly to them han ones, because they so unheeding, unlistening, unsering through their condition or sorrow. Oh, how I want to take Bertha with me and tell her that I will take eare of her forver!

Annie Davis, Jamaica Plain, Mass.

Annio Davis, Jamaica Plain, Mass.

Here comes the spirit of a little girl about fifteen years of age over to me now, who is very delicate and pretty. She says: "If you please, I want to give my name first. I am Annie Davis, and I lived in Jamaica Plain, and I want to go to my father and ny mother. My father's name is William, and he will be so glad to know that I am able to send him some word. I am all well now, papa, dear, and I am so glad to tell you that. You needn't feel that I am unconsclous of all that you did for me. I see it every day, and I know just how often you think of me and wish that I was back with you, but mama says that I was back with you, but mama says that she is glad I am gone if I could not be any better, and that is a better way to think of it. My grandma is with me, and whe is so happy to send word to mama that she is helping me. I live in a house and I have things to do and I see people just the same as I used to when I was with you, but I don't have to have any dector, and I don't have to have any dector, and I don't have to take any medicine, and that is better, you know. I have seen some of my friends and some that I didn't know of my friends and some that I didn't know of inty friends and some that I didn't know of my friends and some that I didn't know of my friends and some that I didn't know of my friends and some that I don't have sees, so and put them all about you, and some day I hope you will just catch a whiff of the smell of them."

about you, and some day I hope you will just catch a whiff of the smell of them."

Carrie Ward, Camden, Mr.

There is a spirit now of a woman I should think about thirty-two or thirty-three years old. She is dark, rather short and plump, not very thin nor very stout, has small, delicate-looking hands and a very pretty, iadylike manner, and she sits down as though she were going to take all the time she wanted to. She says: "Oh, I won't sit long, but I am very anxious to give my evidence as completely as I can. I am Carrie Ward, and I am from Camden, Me. I have been gone quite a long time, but at the same time I retain a certain knowledge of what went on before I came here. It is like a dream to me. I imagine that it would be more real if I could talk it over with those who were my companions in the scenes which I remember, but it seems, oh, so far away, so long ago, when I think it over in my mind, but I do want to send word to Agnes. I'd like her to realize that I have been trying to help-her find what was lost. She will know what I would be the old bureau, in which there are a number of things packed away, and I would be her to look more thoroughly among those things. It is not in the attic nor in the trunk, but I think she will find it in the place I have suggested. Please say to Harry that I am not quite disappointed for him. There has been so much of disappointed for him. There has been so much of disappointment in his life, of hindrance, disturbance, that it would please me more than I can tell if I could take all that away and answer some of the prayers that have been breathed out of his innermost heart. I am very well contented over here; find plenty to do, and hope to decupy my thought in the way of investigation. I'd like to understaind this law a little better, and I am going to keep studying until I do. God bless you all."

Charles Main, Concord, N. H.

A spirit comes from Concord, N. H. He is tall, rather angular and still nice looking, with broad forehead, deep blue eyes, dark hair, with a little sprinkle of gray in it. He says: "My name is Charles Main and I was always a lover of Concord. Beautiful place! How I have enjoyed myself there! I traveled a great deal in my life from Maine to California, all around frough the states, but somehow there was no place like New Hampshire to me after all. I bring my, sister Lizzle with me, and she says: "It is a very funny thing. We become so much attached to people and conditions in earth life, and then so soon enter into the new life and make so little effort to connect. I, for my own part, have found the design to seach my people make the moderation of the moderation of the moderation will they first put their car of the ground to hear what sound was coming to them from the beyond. I let it alone undirectant until they first put their car of the ground to hear what sound was coming to them from the beyond. I let it alone until today I have a new ambition, and that is, to speak definitely and plainly in this way to them. I want to say to my many friends that William is with me, and that he is still as carsest and vigorous in his denunciation of all wrong and in his effort to make everything right as he was when he was here in the body. I am not as interested in church work as I was. I find in this brighter life that most of that effort seems narrow, confined to church ways, and I rather like the idea of gathering together under one canopy, where all sects and all creeds are forgotten. I think I could make a good plea for a universal religion."

and rather pretty and stylish looking. She seems very unconserved about how she looks or what also says so long as she gets to the person whoto she is anxious to reach. She says: "That person is Annie George. If I can send word to her it will do me more good than I can tell you. I am her cousin, but she was an dear to me as if she had been my sister, and she is in the greatest trouble. It seems that if ever any one needed a word from the spirit, she does. Tell ber for me that the cloud is going to lift, that the shadow will pass by, and she will come out of this trial much better and much happier than it looks possible for her to do today. I found her in Kanaas, but she has moved about so much that I think this word will only reach her through her friends. I am Cora, and she will understand why I should come as I do. I am still wearing the white, that she used to like so much, and it will please her to know that I wear it because I imagine I get very much closer to her through do.ng so. Please give her tey leve, and tell her that her mother and I never forget her, but shall constantly work to bring her success."

"A Letter From the Unseen."

WM W WHEELER.

In the winter of 1852 I was living in Ropton. The cold, raw winds had so irritated my
throat that I couched continually, and my
detor told me that if I wished to stay on
this surface.

I wished to stay on
this surface.

I is surf

round blue hole where the ball had entered, and on his back we found a larger one where it had come out. But the miner was not dead; we braced him up beside a boulder and threw water in his face, and in a few mo-ments he opened his eyes and stared wildly at us.

ments he opened and eyes
at us.
"Why did you shoot me?" he asked in a
whitner.

one.

Events had taken place about as they usudally do in a new mining camp. There had ally do in a new mining camp. There had been the usual number of fights and wrangles, the feverish excitement and wild stories about new discoveries, and the indrift of the

nomadic class who slways rush to new diggings. Everything on our immediate claim was progressing finely, and before I was aware of it two months had gone by.

For several evenings I had noticed that Pedro's dog had spells of acting strangely. He would seem to see some one, and would growl and bristle as if a stranger was approaching the cabin, and with his eyes and the turning of his head would apparently follow someone, when there was really no one in sight. Then, perhaps, he would suddenly turn and slink into the farthest corser of the cabin, and whine and shake as if in abject terror. Pedro would swear at him and kick, and sometimes it would be an hour before he would become quiet.

I grew afraid of the dog, although he never seemed to notice either Pedro or me when he was acting queerly, and if I said anything to Pedro about it, it only reacted on the dog by Pedro giving more kicks; so out of pity for the brute I pretended not to notice him.

It must have been something after midnight one night, when I was very tired, that I was awakened by the whining of the dog, and then I could hear him sanp as if biting at some one; then I heard Pedro roll over and growl "carramba." and then of all the unearthly, terrified yells that I ever heard of dreamed of, the worst came from beyond the curtain where Pedro slept. I heard him strike the ground outside the cabin as he gave one bound. I heard his retreating footfalls as he ran up the gulch, and the sound of his dog whining and the sharp scratch of his claws on the gravel until they got beyond thearange of my ears.

It did not take me long to push the curtain diside and look listo Pedro's room; but there was nothing to be seen; soing outside, all was still—nothing but the stars with the peculiar brilliancy with which they glow in that pure atmosphere. I stood for several minutes wondering what had happened to Pedro, and here, about ten feet away, stood Pedro, and hack, of him his dog; and a more scared, dejected looking group I never saw in my life. "Have you seen him?

where the present water of tables, as the control of the present water of tables, as the control of the present water of tables, as the control to opened those and water of the present water of tables, as the present water of the present wa

reciated there by those who now seem to be addifferent to it. Love softens and mellows the hardest heart, and prepares the soil of his soil for beautiful and tragrant flowers in Heaven's bright day.

Patience and courage, suffering one! All things (neither reason nor God admit any exceptions) all things work together for good to them that love God. And loving God is loving that which is true, beautiful, and good from everlasting to everlasting.

Yours for humanity and for spirituality,

Abby A. Judson.

child can only partially comprehend.

A TOURNAMENT OF MARRIAGE PROPOSALS.
To such of our friends as wish to make a proposal of marriage and do not know exactly in what words to frame it, the present number of Will Carleton's Magazine. Every Where, will be "mighty interesting reading." A prize is being offered for the best proposal, and several other prizes for such as may be of excellence, but fall below the very first grade. To people that could find words with which to propose several times, if such a process were necessary (and it might be if one were repeatedly rejected), there is a good chance to make some money. It will pay you to send for this genial and interesting magazine, which is only fifty cents a year, or five cent's per single copy.
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CHILD BLAVERY IN THE FOUTH

CHILD SLAVERY IN THE FOUTH

The states in which the evil of child slavery in cotton mills is most trying, are Georgia, Alabama and the two Carolinas. Efforts have been made to secure legislation in these states such as is enforced in all northern communities for the protection of the children by the communities for the protection of the children by the communities for the protection of the children by the tests and the distribution of the children by the tests and the bod of little children, have been sufficient to defeat them. The mill-owners boast that they control and will continue to control the legislature, and their boasting seems justified by the fact that in each of these four states they succeeded within the past years in defeating measures of this character. In South Carolina, which now leads in the number of nills and spindies, a measure which proposed only to prohibit the employment of children under twelve years after May, 1963, was voted down in the closing session of the last legislature. Within sight of the capitol, within hearing of the law-makers who roted to sacrifice young lives to capitalistic greed, mills were running, employing for more than twelve hours every day, fully four hundred children under twelve years of age, some of whom were only six or eight years old and few of whom had ever attended school. In the community in which these children live, a place of six thousand people, the total enrollment of pupils in school was less than one hundred for the term, and the school teacher said to the writer. "The mill calls all the children out whenever it needs them." The five mills in this community are paying, if the statement of one of the officials made to the writer is correct, from eighteen to forty per cent. upon the capital invested. Another official acknowledged that in his mills children as young as six and seven years were being employed.—

THE INDIVIDUAL AND THE TRUST.

THE INDIVIDUAL AND THE TRUST.

I have a friend who has worked for nearly half a century at an exacting profession. He was well instructed and, in certain lines, is learned, so that his work and his writings have given to him a distinct reputation. In his time he has had success, such as many a beginner would look forward to with envy. But his means now are limited, and the leaden apprehension as to the few remaining years in which earnings are likely still more to dwindle hangs heavily upon him. "I suppose," he says grimly, "that it will be fairly well with me if I die soon enough." From his point of view he is one of a multitude of victims of the "modera tendency," He holds that the combinations of capital and of enterprise on a large scale have impaired and threaten to destroy the importance of the individual. The incentives to individual effort and its rewards are disappearing. On the one hand, everything tends to specialization; on the other, specialties are becoming subordinate to an inexorable system. The trail of organization is over all. Men are becoming, not mere machines, but minute parts of great machines. Each human wheel must turn its given number of times on its fixed axle each day until it is thrown aside and another is fitted in its place. And the more perfectly each individual performs the task he has succeeded in obtaining the less likely he is to get a better. From all this my friend predicts the alow deterioration and final decay of that free and varied intellectual energy the exercise of which is the past made the professions what they were, and are no longer.

It is of no use to point out to my friend the statistics that tend to show that the world's

is of no use to point out to my friend the stics that tend to show that the world's is not so desperate, and that the variety riginal work required by the vast under-ings of the day was never approached to see and the average well-being advances, leclares that averages are cheats.—From Point of View," in the Fiction Number ust) of Scribner's.

The United States Senate has been called the greatest legislative body in the world. Probably it is. If it has a rival, it will be found in the House of Commons. As the Commons dominates the legislation and policies of the kingdom, so the Senate dominates the governmental activities of the Republic. The man who rises to the first rank in as body like the Senate is a man of power. Only ten or a dozen of fourscore and a half form that select company. There are no weaklings among them. Accident or wealth may get a man into the Senate, but it will not get him late the inner circle. He who not only obtains entrance to this managing and leading

Heaven's bright day.

Patience and courage, suffering one! All things (neither reason nor God admit any exceptions) all things work together for good to them that love God. And loving God is loving that which is true, beautiful, and good from everlasting to everlasting.

Yours for humanity and for spirituality, Arlington, N. J.

Paragraphs of Interest From Magazines.

THE PARECOCIOUS CHILD.

The genuinely precoclous child is very rare. Parents are seldom justified in attributing to their children powers which are transcendent. The vanity of so doing would be harmless in itself if it did not sow a crop of terrible mistakes in the treatment of the child which tends to its bodily and mental undoing. The signs of brain fag in a child, says Dr. Grace Peekham Murray, in the August Delineautor, are easily read, and the warnings should be hereded at once. Parents, should ever be watchful that the growth of the mind. The child's mind is bound to be active about something; that is its normal condition. The mischler comes from overtaxing it with mind: the sund to the child can only partially comprehend.

A TOURNAMENT OF MARRIAGE PROPOSALS,

To such of our friends as with proposal of mental and condition. The proposal of mental and the proposal of mental proposals.

A TOURNAMENT OF MARRIAGE PROPOSALS,

To such of our friends as with the proposal of mental proposal of mental proposal and mental proposal of mental proposals.

as any man may hope to get.—From a sketch of "Spooner, of Wisconsin," by Walter Wellman, in the American Monthly Review of Reviews for August.

OUR OWN VOI CANOES.

North Overton Messenger's article on "The Volcanic Activity of the Earth," in the Era Magazine, contains a large amount of useful knowledge. Here are a few crumbs:
"In our North American possessions we have volcanoes to spare. There are 15 active craters in Alaska, and a score more in repose which may at any time break forth. The Alaska volcanoes have been active during all the time the country has been known to civilized man. In 1796 an island was formed 20 milies north of Unalaska by volcanic action; eight years later, when revisited, the soil was still warm. This island has gradually been increasing in size, probably by upheaval of land. Just across Bering Strait, another volcano in Kamschatka, 15,000 feet in height, erupted in 1829 with a noise that was hearly for fifty miles. One of the volcanoes in Cook Indet is 14,000 feet high.

"The Philippine Archipelago presents probably the most interesting area of volcanic activity to American scientists. Thus far the Spanish records must be relied upon to describe the system; but in the near future the American Geological Survey will take the surjection. The volcanoes of the Philippine Islands are situated over a volcanic fissure which can be traced from the Kurile Islands in the north to Jsva, Australia and New Zealand in the south, for a distance of more than 120 degrees of latitude. This region has been the scene of many frightful selsmic catastrophes involving enormous loss of human life. The volcanoes not only are of prodigious size, but seem to possess unusual latent energy. The greatest cataleysm the world has known occurred in this area, when Krakatoa exploded and half of an entire mountain sank into the depths of the son.

"The Spanish records give numerous accarded in the south of the lazon volcano tore up three mountains, forning a lake in their stead. The noise of the outbreak was heard 200

Co-operation is the universal law of life; exclusiveness is death. Nothing is until it is conjoined with something else. All physical, mental and spiritual creations depend upon co-operation of all the elements in the universe. The co-operation of all bumanity in Love and Wisdom is the ultimate toward which all lesser co-operative efforts are tending.

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existence," "Indo owns come of the property of

Children's Spiritualism.

My bairnies dear, when you go out With other bairns to play, Take heed of everything you do, Of every word you say; From tricky, wee mischierous loons Keep back, my bairns, keep back; And aye to all such usage give As you would like to take.

To twist the mouth and call ill nar Is surely very bad; Then all such doings still avoid, They'd make your mother sad. To abled the weakly from the stro Be neither slow nor slack, And aye to all such usage give As you would like to take,

A kindly word, a soothing look,
Have ready aye for all.
We are one Maker's handlwork.
He made us—great and amall—
We're all the children of his care;
Oh, then for his dear sake
Be sure such usage still to give
As you would like to take.—Selected.

Another Visit to the Western Tribes.

Another Visit to the Western Tribes.

I am glad to come to you all again, and to send you my love and tell you of another mission that Tela and others of the good messenger people in the lovely spirit world have made to the far west to help some of the Indians there, who needed their magnetism and aid. My Lotela said I could zo, too, if I would stay right with the band till they finished their work, and of course I did. I took some spirit flowers along, and because I breathed on them they had my magnetism, and that did a helpful work, too, with thy others. First we went to a band of earth Indians, in Dakota, to an Indian chief, who had been like a father to his tribe for many years—a father to his band, I mean, for there is more than one chief in a tribe. He was very old, over ninety years, and he was lying weak, and ready to pass to the spirit world, but he couldn't quite let go of the body, and so our spirit band went to release him, and they did so very soon—by their magnetic treatment, of him. When he was quite free from the body, our band passed him over to some of his own spirit; people, who bore him away to a spirit logic in their own hunting grounds.

His band—on earth—had him on a bed of soft skins when we got there; it was surrounded by green bonghs of spicy balsan. For they believed he, in spirit, would get vealing and strength from the balsan odors, to help him go out to the great Spirit of Life. Before he passed away, they all ranged around the bed, and half danced, with their fingers pointed up, and half chanced something; this was imploring the spirits of the good to come and help their chief away from the wasted form. Then they put down food, cern and dried bits of meat—to feed the good spirits on, for they had invited such company, and must entertain them with their fingers pointed up, and half danced, with their fingers pointed up, and half chanced something; this wasted form. Then they put down food, cern and fried bits of meat—to feed the good spirits on, for they had invited such company, a

is applied.

STANTON DUDLEY.

His hand—an earth—had him on a bed of reambel by green boughs of spicy balsan, for they believe the in spirit, would get believe they believe the in spirit, would get believe they believe the in spirit, would are complete to the great Spirit of the Before he passed wary, they all ranged around the bed, and half dimerch with a large passed away, they all ranged property in the bed, and half dimerch with a superior and dried bits of meat—for each they good to come and help their chief away frequently and they do not think the spirits each at sufficiently the spirit influence and knew that we and their their friends were there. After the old chief their friends were there, and he breathed part to the spirit world, and sover forget and a south of their friends were there, and he breathed part to the spirit world, and sover forget the spirit world, and sover forget them, now to be the spirit world, and sover forget them, now to be the spirit world, and sover forget warms and the spirit world, and sover forget warms and the spirit world as a browled part of the spirit spirit means the spirit world is seen than a surround the spirit world as a fower head of the spirit spirit means the spirit world is a first part of the spirit spirit means the spirit world is a first part of the spirit spirit means the spirit world is a first part of the spirit spirit means the spirit world is a first part of the spirit spirit means the spirit world is a spirit world with a spirit world in the spirit world in the spirit world in the spirit world is a spirit world. The spirit world is a spirit world breathed on it, and then it was laid on the body, for they meant that in the breath they breathed on the flower they had given so much of their own lives for him, and he would take it to the spirit world, and never forget them.

When we left these people, we went to an other Indian people in Idaho, where there was a young woman, very ill; she is a lovely person, and all the tribe love her, but she has been wasting away, and they think it is because some of them—they do not know who—have done very wrong, find she will not get well, but must die, unless something is done—and that, too, the whole band will suffer misfortune unless the wrong is righted. Well, Tela said the lady did not need to pass away; she just needed a particular kind of strength, and so our spirit visitors magnetized her two or three times, and I put my magnetized flowers on her, which she absorbed, just as a flower absorbs the dew, and she got better; after the first treatment she moved her hand and head some, and her people were glad; after the next she moved her whole body good, and now she is getting well, and they are all happy, for the Great Spirit smiles on them again. Here a young Indian man went into a trance, and stood by a tree half a day without moving his eyelids, though every one of his people went and touched him, and looked in his eyes, and after that he gave them a message from the Spirit-world that made them glad, for he told them their sick lady would get well, and she will be a medium for them now, so she can tell them of the spirit world. I liked my visit, and everybody was pleassed at the good works done.—Spirit Nannie, Mrs. M. T. Longley, medium.

A Twinght value.

It had been raining all day. It was almost dark, and the children were getting dangerously tired of each other when Miss Lambert came up into the nursery. She lighted the fire on the hearth and drew up an easy châir; then she settled back in it und looked over at Alice and smiled.

"What is it?" questioned Alice, feeling very happy all at once.

"The world is so fall of a number of things, quoted Miss Lambert.
"Tell us the rest," exclaimed Alice, eagerly.

"That's all," replied Miss Lambert, still smiling.

"That's all," replied Miss Lambert, still smiling.
But the children, sure that something nice was coming, settled themselves, each on an arm of Miss Lambert's chair and waited.
"Well, we'll play a game," said Miss Lambert. "Til mention one of the 'things,' and then commence to count ten. Before I have finished, Alice must mention one; and so we'll go round and round. The one who fails to think of a thing (a beautiful thing, of course) must pay a forfelt. She must learn Mr. Stevenson's 'Nestegra,' and recite it Sanday morning at breakfast. Now I'll begin: A road winding through the woods—one, two, three, four—"

"Aren't you foling to commenced Effectherh.

"One, two, three—" commenced Effectherh.
"A field of grass with the wind sweeping
over it—one, two, three, four—"
"A stone wall," shouted Alice, "with all the
things growing side of it; wild roses, hardhack, gragavines—one, two, three, four, five"Bables," said Efficablyth, beginning at onice
to think up for next time, and forgetting to
count as usual.
"Mammas that sing softly to the bables,"
said Miss Lambert, following Efficabeth's lead.
"Uncles that tell stories," shouted Alice,
springing into the arms of a big man who
suddenly appeared in the doorway.

"Ob, Uncle Jack, you play, too!" cried both
the children at once, and then such fun as
followed!

"Oh, Unele Jack, you pay, the children at once, and then such fun as followed!

Uncle Jack had to pay a forfeit because he couldn't think quickly enough, and then after that he thought of lots of jolly things-gulls' eggs, and full-rigged ships, and big waves that dash over boats, and the American flag, and everything.—The Outlook.

Shop-Mixed Combinations.

Shop-Mixed Combinations.

The best machine-mixed paints are better than the best shop-mixed paints, other things being equal. But many painters have an insperable objection to using any paint of which they do not know the formula. This objection does not apply, of course, to the many excellent prepared paints now on the market, with formula, analysis and guarantee printed on the label.

The painter, however, also likes to save-the profit of manufacturing for himself, and there is no very great objection to his doing so if he makes the combination with the necessary care. The approved formula is about two-thirds American zinc to one-third lead, tinted to the desired shade. The proper procedure is to procure both the zinc and the lead ground in oil. First break up the zinc in oil or turpentine, according to the nature of the work, then break up the lead in the same manner, and finally stir the latter into the former, always adding the heavier pigment to the lighter. The tinting color is finally incorporated and the whole then run through the painters' sieve or strainer.

This method will insure as close an incorporation of the constituent pigments as is possible without grinding. Such a combination will look better and wear longer than any of the paints ordinarily used, the only precautions being that the surface to which it is applied is perfectly dry, that the work is not done in humid weather, and that each coat is allowed to harden well before the next is applied.

STANTON DUDLEX.

Ocean Grove, Harwichport. Mass.

Satarday, July 25, p. m.—Lecture by Mrs. Byrnes; subtect, "Spiritualism and its Helation to the World."

Sunday, July 27, a. m.—Speaker, Mrs. Pepper; subject, "Why Do Spirits Choose the Methods They Do to Retura?" The lecture was followed with tests by "Bright Eyes." All recognized.

Sunday, p. m.—Lecture by Mrs. Byrnes; subject, "Seeking Truth." The lecture was followed by good tests by "Bright Eyes." Glowed by good tests, given by Mrs. Pepper's control, Bright Eyes. The last meeting of the season was held in the evening in the Circle House. Remarks were made by different ones, and the meeting closed with a test scance. On account of the damp and very cool weather, we have not had as many people in attendance this year as in former years, but we can contribute on reviews on the excellent spirit that has neveralled. Thus closes our thirty-sixth annual camp meeting.—S. L. Beal.

Onset Notes.

that is in this world of men and women for each other."

"It want ot such a long time ago that men and women were afraid of God and obeyed bloom, It comet the only way for make strong property of the proper

Sanday, July 27, Mr. Then, Cross test for his subject. The VIVE of Julyment Levels of the Sanday of Lord to be subject to the Vive Sanday of Lord to be subject. The Vive Sanday of Lord to be subject to the Sanday of Lord to subject the Sanday of Lord to subject to the Sanday of Lord to

sible for us to enjoy. Let us today express grateful appreciation for the work they have done."

Dr. Huot said: "I was expecting to hear from many of the ploaeer workers, and then I could compare and see how much we had advanced. We are all ploneers, because we are all working earmestly for the growth of the cause. We have plenty of work to do, and we should be all ready to do it." Mrs. Kate K. Silies: "I am not a ploneer in a sense of being a projector of Onset movement, but I have been here from the second year, and have not been here from the second year, and have not been here from the second year, and have not been here from the second year, and have not been thinking what the past basiled up to in my own experiences. The year I came to Onset was the year after my child passed to spirit life, and I ckme to Onset as an investigator, yet I can positively aftern that we can commune with the realm of spirit; I never doubt this fact; It was proven to me years ago I I would have to doubt my own existence if dish, then came to Onset a western it would have to doubt my own existence if the company of the property of the provided another still lived, but I found out very soon that there was more to learn than the return of our loved ones; that was the first sten. I found there was much to learn of the law of life here. Today Spirituallism means infanilely more to me than it did twenty-two years ago. It means the recognizing the fact we are spiritual being, living here, and we can know more of spiritual live and now." Mr. A. J. Maxham closed the meeting with singing "Auld Lang Syne."

Hatch.

Neither the past nor the future can be improved. Progress must come from improving now.—Lucy A. Mallory.

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