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/ A LIFE LONG MISSION.

When evening falls upon our busy city,
And in the lamp light people hurry home,
I often see the forms of shame and pity
For these poor fallen women switt will come;
And, as I hear the bells for verpers ring,
I see the shadows creep o'er many a face,
Showing the laward i runer that doth bring
The look of loathing for its dire diagrace.

The look of loathing for its dire diagrace.:

Past me there rolls the carriage theatragoing
Conveying ones tricked out in dresses fine,
Gay with false pleasures, intimately knowing
The ball room spleadors and the banquet's win
Trembling, I see a terrible abyas
Yawn at the 'lady's' feet, whose dancing won
The admirera circling arms and heated kiss
Of passion ere the laughing night was done.

Of passion ere the laughing night was done.

For God's sake, go; stoop, lift your fallen sister!

Fure as a lily once was she. The slime
Of secret sia (society's foul blister)
Achieved the run stamped as "social crime."
Go as a woman, with your woman's heart
Throbbing with pity, burning with desire
To make redemption play the weightlest part
Of every-day-life, touched with heavenly fire.

For many a fallen woman in this city
Would falls neem per perfution even new
And yearms for helpful, outstretched hands of pity
Better disease and death shall stamp her brow.

Within the sound of your sweet Sabbath bells
Livo ones, curred, losabled, abandoved to despair,
Waiting and courting death in drunken hellis—
Og, and the beautiful Christ will blest you there!

What of Scorn's laughter, or her look of lighting?

What of Scorn's laughter, or her look of lighting?

Go, and the beautiful Christ will blest you there!
What of Scorn's laughter, or her look of lightning?
Go, raise the failen, the desolate, opprest!
Toll night and day, until a social brightening
Shines through the turmoil from a far-off rest.
Shrink rot, but fight the storm of many a fight!
Brave ye the heat and burden till ye save
The ones who sin'neath cover of the night—
For these, Christ wrested victory from the grave!

For these, Christ wrested victory from the gi The luxury, the golden ease, the sp'endor That haloes all society to-day Will, at the coming of The Christ so tender, Grow faint and sink to nothingness away. In His Name rise and found a "Bescue Band To labor for the universal good From year to year, becoming in our land A selfless, soulful, working Sisterhood!

DEVOTION Sydney, Australia, 1902.

Consciousness.

What does it mean if we say that we are conscious of a certain thing or event?

It means that our very being has perceived the knowledge of the experienced event or thing made objective or perceptive to our human senses.

We "know," because we are conscious of the thing, fact or circumstance which has entered our mind and is absorbed by it.

Our very being is the knowledge gained in former experiences, our consciousness of past

Our very being is the knowledge gained in former experiences, our consciousness of past events, the sum total of which makes up our mind, or constitutes our mind.

The next question, then, is: How is our mind made perceptive of consciousness? How does it grasp and assimilate "knowledge"?

Let us analyze our brain and find the very seat of consciousness. Let us study the modus operandl by which we are made conscious of occurrences, perceptive of facts, things, circumstances or "life." Our life and our mind are made up of the sum total of facts, things, circumstances and occurrences, so called, of the past. Then how do we perceive them? ceive then

facts, things, circumstances and occurrences, oc called, of the past. Then how do we perceive them?

Answer: By our physical senses.

The sense first developed in the new-born baby is the eye. The nerves of both eyes are united in the thalomi leading to the medulia oblongata, which is a part of the cerebellum or little brain. The medulia oblongata is connected with the corpus striatum. As soon as the vibrations received by the eye are carried by its nerves to the thalomi, the same forwards them to the medulia oblongata and thence they are forwarded again to the corpus striatum and as soon as the vibrations are received there, then we are conscious of the thing "seen." It takes a thousand times more time to describe this process than it requires to be conscious of the fact. Telegraphy is a great thing, and the nerve system in the human body is the best telegraph system in operation. Not only the eye nerves, but all nerves serve the body on the same principle and for the same purpose, that is, to carry the sensation received or the vibrations affecting the nerve to the central stations of the human telegraphic system.

All nerves, motor and sensory, centre in the medulia oblongata, the switchboard of the manager or director of the whole system. The name of said director or manager is "consciousness." The same orders it to be enveloped in a brain cell and stored away in the large brain at its proper place for future reference.

So the corpus striatum is the seat of convenience were the set of the reference.

reference.
So the corpus striatum is the seat of consciousness: it is the connecting link with the
spirit, soul, life or the "inner man."
This corpus striatum can be developed the
same as any other part of our body, by
thinking. Thought is the action of our corpus striatum or rather the capability of receiving etheric waves, for etheric waves are
thoughts in embrys.
So, to grow consciously, to develop our
mind, our thought power, our life, or to increase our longevity, we must think and ex-

ercise our reasoning power, strengthen our corpus striatum, by activity.

Now if we exercise one particular muscle, it will grow exceptionally strong, but at the expense of the other muscles, so if we cultivate a habit or cling to old hereditary customs we deprive ourselves of the activity of the corpus striatum and retard its unreasonable and unprogressive. This means "spiritual death." This again results in physical retardment and disease. The more a person thinks and reasons, the more intelligent is his or her expression, and vice versa. Thought is life and life is action; therefore thought must have expression, for life without expression is unthinkable.

If the body does not express itself any more, then it is a corpse. As long as there is life in the body, it can express itself, in one way or the other. So thought ever seeks to express itself, to become objective that others may perceive it, wonder at it and become conscious of it, and thus enlarge their minds; add consciousness to their lives. This is growth or evolution; it is thought ever co-operating with each other for individual anticoldment.

Now how does thought become objective? Science tells us that wireless telegraphy is made possible through the earth magnetism. The magnetism of the earth is a fact which we cannot perceive with our human senses; we cannot feel it, see it, smell, taste or hear it. Yet it exists. Science says it comes from the etheric sphere. I claim it is the world of the "ilfe," soul or spirit of man. And the corpus striatum is able to receive its vibrations, and therefore is the seat of consciousness in man. It is the receiving and forwarding instrument of human wireless telegraphy and of the wireless telegraphy coming from the soul-world. It is the place where the non-molecular vibrations of the thought world are transformed into anone, and therefore is the place where the non-molecular vibrations of the hought world are transformed into anone, and those places again are transformed into atoms, and they love its vibrations,

study taken up by them. Sceame the different development of the different heads this transformation of the invisible etheric sphere into visible brain cells to be a fact.

This etheric stuff upon which thought can act in a similar way as a stone dropped into water acts upon the surface of the water, is not perceptible by the five human senses; we cannot smell, see, feel, hear or taste it; yet it exists and wireless telegraphy as well as the X-ray machine proves its existence.

Mind reading, thought transference, clair-voyance and clairaudience are explained by the existence of this etheric sphere as perfectly natural affairs, just as natural as wireless telegraphy and the X-ray machine. So it will not do any more to laugh and scoff at such things; contrarily, he who ridicules those things today is rightly classed among the ignorant, non-progressive or old style religious people.

It is this ether where the spirit world lives and manifests. In this etheric sphere the molecules are formed, and so many thousand molecules again form an atom and thus the invisible is transformed and projected into the visible or into objective perceptibility according to the law of co-ordination.

The law of co-ordination is best exemplified by a clock-work. One wheel must fit into another or clse the clock will not work. The wheels are co-ordinating with each other; if they do not, then the clock is no good. The same in the etheric sphere. The vibrations formed by any spirit power can only be perceived by a medium who co-ordinates with such vibrations. The nerves of a medium cannot become conscious of a spirit presence if the vibrations of the spirit's etheric sphere do not co-ordinate with the medium's sphere. The higher spirit world cannot manifest through a low and ignorant medium and an uneducated spirit cannot get into the vibrations or effect vibrations upon the nerves of a well-educated medium whichever desires to come into the communion of the higher spheres, for the law of co-ordination compels us to live in conditions co-

Spiritualism, and it also explains why certain spirits appear and manifest differently through different mediums. A mechanic cannot produce so good a piece of work with a poor and insufficient tool as he can produce with a perfect fool; neither can a musician produce the same effect on different instruments. He may play the same piece of music, composed by Wagner; for instance, on an inferior instrument, and the hearers will say that it is not Wagner's music at all; it does not sound like it. In this case, the condition under which the music was produced being not in accordance with the law of coordination, the effect is not what Wagner meant it to be, and his music is not recognized, the same as a good many spirits cannot be recognized in the scances. Mediums are tools or instruments upon which spiritual life, power or influences act for the purpose of expression.

Give to the spirit the right conditions ac-

not be recognized in the seances. Mediums are tools or instruments upon which spfritual life, power or influences act for the purpose of expression.

Give to the spirit the right conditions according to the laws of co-ordination and the spirit is ever willing to make himself plain, so you can understand him and recognize him.

To come into co-ordination with the higher Spiritual world we must exercise our centralizing power; we must concentrate our higher thoughts. The mofe we concentrate the same the more will they be polarized and made objective in our very self.

This explains the creative power of thought. Thought acting or vibrating in the etheric sphere will, polarize molecules; these molecules are in our corpus striatum transformed into atoms, and the atoms into brain cells; thus the invisible or the non-perceptible by the human sense becomes visible and perceptible. The subjective becomes objective. So in fact thoughts are living things and can be made perceptible according to our unfoldment. One person may require a thousand thoughts to form an atom and another person needs only one single thought to form the same, according to the centralizing power developed by exercise or work, and so is physical exercise, the other is mental or spiritual exercise.

The same law of co-ordination rules in regard to the receiving as well as forwarding of these etheric waves. One person or instrument is more sensitive than another, and receives or perceives accordingly.

Marconi calls this etheric sphere magnetism. Let us use the same term. Magnetic forces or expression as the opening to the electric developed in the same term. Magnetic forces or expression are the opening to the electric developed in the section of the electric search accordingly.

gard to the receiving as well as sorwarums, of these erheric waves. One person or instrument is more sensitive than another, and receives or perceives accordingly.

Marroni calls this etheric sphere magnetism. Let us use the same term. Magnetic forces or currents are the opposite to electric currents. Magnetism is negative; electricity is positive. Wherever and whenever these two forces meet, according to the law of coordination polarization is effected, and the two opposite forces are made or become perceptible to our human senses. Thus everything we see is an objective magnetic electric polarization, or thought in form.

Thought is life, and life ever wants to manifest; the subjective ever wants to become objective, because objective expression; therefore, what we call life or thought ever strives to polarize itself to become objective, by meeting its opposite, uniting with it and thus form the molecule and atom necessary for objective expression. Thus a positive thought often instantly cures the ailment of a negative person; that is, the negative person is so affected by the etheric waves created by the positive thought that the patient immediately becomes conscious of the positive power brought to be are upon his or her corpus striatum through the human telegraph wires or sensory nerves. The same effect will the soothing magnetic influence of the healer have upon a positive electric temperamnt.

Everything, that is, every object, has been created in the same way; it was polarized in the mind of the inventor by the necessary electric etheric wave meeting the magnetic etheric wave in the corpus striatum of the inventor became conscious of his invention; he sees it in his mind before he puts it into material form.

It is the same with everything the magnetic etheric wave meeting the magnetic effective it wave meeting the magnetic etheric wave meeting the magnetic etheric wave meeting the magnetic etheric wave meeting the magnetic effection, and of the inventor became conscious of his invention; he sees it in h

only at the place where you and drop the stone.

The more susceptible or sensitive the wireless telegraphic instrument is, the better it
will work, and the more we come in co-relation with our spirit friends, the quicker and
the stronger will we receive their etheric
waves, the easier will we be impressed by
them, the more sensitive will we become.

We are all mediums to the extent of our
cellular susceptibility or co-relative capacity
of receiving; that is, becoming conscious of

the etheric vibrations of the etheric or spirit world.

If we do not exercise our memory we lose our capacity of remembering; we deteriorate in memory power, for the thought cells which are not called into action, or which are not exercised, are burned up in our emotions; they fornish the fuel for emotional will power. Thus it is that a person living in constant fear of catching cold certainly will catch cold, because the fear deteriorates the power of resistance, the will power of the spirit; the brain cells of such a person are constantly or faster used up as fuel of the positive electricity manifested in what we call fear than the spirit can supply new brain cells. By this excessive waste the corpuscles of the blood are not circulated in the body with enough vigor, because of lack of nerve power, which regulates the circulation of the blood, and disease is the result, sooner or later. Fear will develop into hallucination and finally into insanity. A good cure for hallucination is methodical activity or systematic labor performed so as to give the terrestrial magnetism or life power the greatest possible chance to co-operate with the spirit within ourselves in the replenishing of the wasted or used up brain cells.

Hallucination, obsession or insanity is the opposition to consciousness in all cases and since consciousness is not in the domain of the physical senses, but is subject to or the result of the etheric waves acting upon our corpus striatum, materia medica cannot cure it. Insanity is either a secondary physical isease or no physical disease at all. In the first case it will not yield, unless the primary disease, which caused insanity, is removed, and in the second case meutal medicine is the only remedy. Mental medicine means suggestive therapeutics, activity according to the individual case, brain exercise, will power exercise, hypnosis, sympathetic emotions leading to strengthening of the will power, corelative companionship which will create the necessary etheric vibrations by which the patient ca

The Yoice in Self-Culture.

There is no other individual manifestation that reveals character as does the voice. One versed in its lore will read not only character but experiences. Health reveals itself by the voice. When we control the voice, we shall control health. Training with the right Suggestion is one of the most effective ways of attaining self-control.—for developing latent power of mind and body. I have never read that others have seen this, but I have so discovered it. This I affirm: To control the voice from the plane of the Higher Thought is to control Destiny. This is tree, notwithstanding the common fact that many singers, actors and readers are fallures, are unhappy and crotchety. The difficulty is in the Thought they hold. To cultivate any faculty with wrong thought results in Ill health and failure. To make voice culture the end, to cultivate the voice that one may use it for gain, to train it for ambition in any of its many forms, to train it that one may use, it in any way as a support or for sale, is to find it only one more channel of unhappiness. "How beautiful, that I can sing so!" "Bless God that I can make others happy!" said Madame Parppa Rosa after her triumiphs. This thought made her face radiant. It made the flow of melody from her lips as free and sweet as that of any bird. Selfshness closes the vocal organs as it does the hands of a miser.

By reflex action, which is the principle of Delsarte, we may create mental conditions we wish. By artificially assuming the attitude of liberty we shall find the thought of liberty permeating our mentality. Ry standing erect and planting the feet firmly, one will find himself mentally assuming control through thoughts of determination and courage. By

consciously assuming the attitude and tone of love, kindness, faith, cheer, hope, success, health and bringing ourselves into these thoughts by will, these conditions will be made permanent in character, will so mould tissue that we shall manifest these traits as a habit. This is nature's way. We may intelligently choose and hold the Thoughts "that make for righteousness."

Primarily, thoughts make conduct; the converse is true, that attitude, taken artificially, reproduces the thought that primarily produced that attitude. To attain any desired condition, choose and hold the thought, assume the attitude, and then aftirn. Talk from that attitude, and the spoken word be a means of self-culture. Voice is masterful in infinencing conduct. There is no more powerful factor in our hands for creative purpose than the voice, and no roles is a preparaful in its religious process.

There is no more powerful factor in our hands for creative purpose than the voice, and no voice is so powerful in its vibrations upon our sub-consciousness as our own. Tell your-self what you wish in positive and determined Suggestions. Afternations, thus spoken, will produce the results desired. This speaking will develop into positive thinking. Soon the one who practices the spoken word will be able so to think the Word that will help and heal himself and others.—Henry Harrison Brown in "Now."

Virgin of no Name!

Virgin of no name!

I hall thee bride of all my loving hours;
The coo of gentle dove doth tell thy voice.
The rain drops sparkle gems from off thy
breast;
The night doth dress thee for my fend embrace.
The morning pictures thee in all thy grace.

THE GRAVE TO THE DODY

brace,
THE GRAVE TO THE BODY
And the Grave to the Body said: "Why lisyou here? The days thou hast walked athrough are printed not upon thy face. Where is that which told you as a magic toling and rivered through, your heart as beard of one majestic life? I am told that you are false, that the seeming of your way is false-hood all, that lies are written in the books where you are spelled, and that the times of heaven scatter little musle through your house of sadness.

"Now come you here to dress yourself for change to other scenes, and I am workshop to beat the hammer where you are held. Well may I say a lowly head is next a lowly heart, for you are brief in telling me the sum whereby your added wealth is given. Scholar were you that learned no way but this, and all your boasted knowledge withers in my darkness. The humphack stretching out across the plains of Time art thou, and hell is tracked adown your way, for I am guesser true, and know the eagine that served but weakly to road a triumph o'er the heart of Time. You lie as one that pictures what was cast aside to live thy falseness. But sure the screen that now is torn aside will give the view whereby you see the treth, and know that feet are but the walks to mile to wings, that hands, are but the held to catch the falling strength, that lungs are but the organs grown to breathe the air that magics peace.

"So you and I so closely bensed, will now return to that that middles us between the Known Unknown and be the turn atwiss to furnish wisdom round the walks of those who seeming seem what they are not."

BIEFER TO DEATE

Said Birth to Death:

BIRTH TO DEATH

BIRTH TO DEATH

Said Birth to Death:
"What cause art thou? The very seedlings:
Nature strews along art more than thou; the
very winds that make believe a greatness
never known art more than thou, for on thy
bed of pain what starter cause thou point but
tells the all littleness of thy great self?
"I am the door where enters in the world.
I am the peace where war can battle not.
Your cries are not toward my way; my voice
is down the years, while yours is out toward
where years trail not. The littleness of all
yourself is printed on the days for past the
sams of Time you go not forth. Your catch is
here, and here you scrawl your little self
upon the hearts of men as king, while I am
bandled forth as naught but semething held
to pout the childishness of smallest life.
"Can I be beard where thou art held? Can
I be voice whin you are speaking through
the land? I question not those things, best
till methinks I hail a time when you shall be
the drop-in-bucket and I the Frince that
speaks a kingdom where thou hast never
dwelt."

"The language by which God speaks in-

"The language by which God speaks to un is a universal language—the language of

"To censure, criticise and condemn the tions of others is to biled our perception our own glaring faults."

It is very certain that sit conversation doubles our po-effect to unfold our thought make it clearer to ourselves, with illustrations that help.

dhe the light that shines to make our

these with the light that same-day; Whose presence brings the happiness of

Whose streamons life sets forth devotions creed.

And shows how love can all our wants exceed.

It exicults too, to walk in such a way.

To enter resolutely in the fray.

Till all the race from ancient wrong is freed.

We bless thee for thy estructures and real.

The power to quicken us along the line,

While bravely bearing banner in the fight;

This brings to earth the heavenly Commonweal.

And makes our common daily life divine,

And guides us from the shadows into light!

—William Brunton.

The Question of Spirit Individuality.

CONTINUED BECORD OF SPIRITUAL EXPERI-

(Continued from Aug. 9.)

It is, however, continually declared that clairroyants see our spirit friends as they appeared when we were most inlimately associated with them. And such testimony, founded as it often is on actual fact, needs to include the continuation of the subject of spirit died, and these psychic photographs are often mischen for the actual presence of departed spart from feeling or manifest intelligence. A fact in my own experience may serve to illustrate two features of this portion of the subject of spirit identity.

Some years ago I was sojourning in an old country manison in America, which had been the abiling place of a safety and the continuation of the subject of spirit identity.

Some years ago I was sojourning in an old country manison in America, which had been the abiling place of a safety and the continuation of the subject of spirit identity.

Some years ago I was sojourning in an old country manison in America, which had been the ability of the continuation of the subject of the country of the subject of the country of the subject of the country of the country

and the control that the best is only a great of some a wide when the best is with a great of some a wide with the best is with a state of the method to support of the best in the control that the day of the best in the proof position of the properties of the prop

the gaunies of the mirrons with impunity, and their condition can be selected by presencers, there are no sheets. Tablashed the presencers there are no sheets. Tablashed during the three touches of the control of the presence of the control o

steam heat which the city is supposed to furnish, and which it ought to furnish to a reasonable amount to warm the unfortunate objects of its punishment.

GHANCE FOR PHILANTROPISTS

"Here is, it seems to me, a chance for the philanthropic people of New York to do a charitable work—to supply to the 200 or 500 women of the workhouse the needed stuff for underclothing in cold weather. If the city declines to furnish this, it is time that the charitable citizens of Greater New York looked after the health and comfort of the unfortunate women whom it holds for mouthant at time in its keeping as prisoners.

"That middle-aged, elderly und extremely old women should be deliberately deprived of their finances and of the clothing for their mether limbs and tortured by being keep thinly clad in windy halls and in damp, chilly, draughty cells, is an ourrage upon the civilization of this twentleth centur."

The wives of the the complication of the work of the pulges could know of the barbarities of the workhouse, surely they would no longer thrive as they do at the cost of so much suffering to their unfortunate sisters. For the money which feeds and clothes the wives of these officials is drawn out of our sufferings. As one old woman drunkard who chanced to be my cellmate for a couple of nights remarked concerning the matron and attendants there: Shure, it's us prisoners as is kapin' thim ahl. If it wasn't for me and attendants there: Shure, it's us prisoners as is kapin' thim ahl. If it wasn't for me and attendants there: Shure, it's us prisoners as is kapin' thim ahl. If it wasn't for me and attendants there: Shure, it's us prisoners as it kapin' thim ahl. If it wasn't for me and their wives, who likewise thrive thereby, owe it to us not to torture us as I have been tortured in that workhouse.

The wretched food is another grievance. The bread (white bread) is almost always sour; often it is hadly mixed, with lumps of hard white floor through it. The days when the bread is sweet and good are so rare that we always com

BURNED BREAD COFFEE.

"For breakfast a drink made, I am informed, of burnt bread and sweetened with molasses and guilless of milk was served in tin pans, with slices of the sour white bread; for supper is curiously tasting drink called tea, but which the women towed must be logwood, with more sour bread. There is but

one nonrishing meal a day, and that is at mon. On Prislars this consists of desicented tasteless fish, boiled potatoes, the soar white bread and bount bread coffee. On all other days of soup (usually pretty good) and some skimpy pieces of meat, which has probably been belied in the soap, as most of its nourisment has gone. These pieces of meat are largely fat, bone and gristle.

"One day one of the women prisoners protested to the disling-room matron at receiving only a bone with fat attached. Unfortunately this prisoner was a half-witted woman, inclined to be disorderly, and the matron told her to leave the diming-room. She retired, protesting vigorously and arousing further disorder, and the head matron, following her out, threatened her with the black cell if she repeated that sort of scene in the dining-room. The poor creature went dinnerless because of her unfortunate zeal and disorderly behavior in making her protest against the meat.

"This 'black' cell' is another barbarism un-

behavior in making her protest against the meat.

"This black cell' is another barbarism unworthy of the twentieth century. It has no window; the door, instead of being grated, is solid; it is ventilated merely by a few slender slits in the wall. On days when these black cells were unoecupied and their doors stood open I have observed a foul odor proceeding from them. What their atmosphere must be to a prisoner shut up tightly inside of one of them God only knows.

"For food the prisoner is served with the sour white bread and water. It is well known that bread made from white flour is a starvation food. Experiments on dogs have shown that while a dog fed upon whole-wheat bread and water liver right along, yet if fed upon white bread and water he starves to death in twelve days.

"These black cells are infested by huge cockroaches, some of them the size of small mice. I have many a time killed these in my own cell, just across the hall, where these creatures had come in search of the fruit sent me by my friends. Some of these roaches are called 'clocks." They are said to bite human beings. I do not know if this be true.

**Terrons of the passes of the prisoner are nowadays taken from her lest she bang on the liour door. Fhare treading in one's stocking feet among those horrible vermin, and then, when compelled thereto by exhaustion, having to sit down among them, and at length to lay one's head on the floor for such unrefreshing slumber as one may obtain with these roaches crawling over one's face!

"When we Americans read that Bresci, the anarchist easissis of King Humbert, was to be confined during the rest of his life in a narrow pit of venomous sankes, where he would have to stand upright, we shuddered at the cruel and excessive phushment. Yet in the black cell of the workhouse we have a possible of the state of New York to compel vaccinated. If, myself, although recognized us an orderly and hav-abiding prisoner, and accorded nany privileges because of it, and treated with great kindness by all the matrons,

Memory a Sub-Conscious Faculty.

Nothing that passes through the mind is forgotten. The individual is the sum total of his experiences. All that I have ever manifested, that I am. This is a fact necessary to remember in formulating and developing a Science of Mind.

I am giving in each number of Now some phenomena upon which I have founded my philosophy of Soul Culture. I give here some instances that let in light upon the fact of Memory.

When I was twenty I came near drowning. All my past appeared before me like a picture. There was no thought either of pain or pleasure, of fear or regret. I was thinking of something else, and saw the past as one looks upon a seene while conversing with another person. During the civil war a saell passed near me and drew me out of my body. While that condition lasted I saw my-self one might look upon us a statue. I was my have a saven the same of the same experience. I saw my Self as memory. A similar experience was told me by a Luthurlan minister over thirty-five years ago. I assert, therefore, that nothing that ever passed through hy mind is forgotten. Upon this thought I have worked. A friend, while at college, brough his books into up presence one evening to study up for examination. "I shall fizzle tomorrow." he said. "Will you take my falle to the same of the s

tive address. Mrs. 8. C. Cumingham of Boston gave a large number of most accurate tests. Mrs. Scarlett, Mr. Emerson and Mr. Denby also assisted in the exercises. Master Willie Sheldon was present and delighted the audience with recitations. Medame Helyett of Lynn gave very satisfactory communications. The meetings at this camp are growing in interest and popularity. Good speakers and mediums are present every Sunday and every Wednesday ufternoon, when a test seance is held. The society will hold a grand union picule on Labor Day, to which all Spiritualists and their friends will be made welcome, further particulars of which will be published later.—Corr.

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

Lily Dale Gleanings.

Lily Dale, July 29.—A bounteous dinner for ten was given at the Grand Hotel on the 21st by Mrs. M. H. Coburn, of Athens, N. Y., to a party of friends who had met at Lake Helen, Fla., the past whiter at the Southern Spiritual Cassadaga Camp. The hostess was handsomely gowned in open flower worked white lawn waist trimmed with delicate pink and a princess pongee silk skirt, and entertained her happy guests in her own sweet, charming way. The occasion will long remain a pleasant memory to those present. The table was magnificently decorated with ferns and beautiful flowers. The gentlemen were: J. Clegg Wright, Amelia,O.; H. Il, Millisbough, Anderson, Ind.; E. R. Abbott, Jr., Oscald, Fla.; Prof. A. B. Magown. West Handover, Mass. Ladlies: Mrs. M. E. Hardenberg, Lily Dale, N. Y.; Mrs. Helen Sage, Lily Dale; Mrs. Emma Huff, Lily Dale, N. Y., Mrs. Cora Thompson, Lily Dale, N. Y., and Miss J. Lois Green, Daytona, Fla. The menu was most elaborate.

Summer Weariness. Horsford's Acid Phosphate

relieves the languor, exhaustion and nervous-ness of summer. It strengthens and invigo-rates permanently.

Earnscliff Grove.

Lowell.—Standing room only was the announcement made by the ushers at Earnseliff Grove on Sunday, Aug. 3, to the many people who came to hear our speaker, Mrs. C. Fannie Allyn. It is needless to say that she was at her best. Those whe had had the pleasure of hearing her before thocked around her at the glose of the services and congratulated her ujson her remarks, which seemed to be far ahead of any previous lecture she had given. At the close of the service a circle was held in which Miss Nelle Putney, Mr. Chos. Phelps and Fred H. Coggeshall took part. Many of our people are away, but, judging from the attendance many are being led to our belief. During the services glowing tributes to our arisen brother, Marcellus H. Fletcher, who has been identified in our Cause for nearly a half a century, were made both by the president and the speaker.

The Society will hold another picnic this month. The speaker for Sauday, Aug. 10, was Mrs. A. J. Pettengill of Malden, an old favorite here. Aug. 17, Mr. H. L. Clough of Lynn will be with us. This will be Mr. Clough's first appearance before a Lowell audience. But all who have heard him speak in highest terms of his work. A cordial invitation is extended to all to attend our meetings.

Fred H. Coggeshall, Pres.

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.

Lily Dale. N. Y.

Several new attractions are added to the programs every week.

Rev. Thos. Grimshaw, President A. Gaston and A. B. Gaston acted as chairmen during the lectures of the week.

Lyman C. Howe, Mrs. Cora L. V. Richmond, Hon. A. B. Richmond, J. Clerge Wright, Prof. Lockwood, Mrs. Clara Watson Corum, Complete Meetings are held in the grove every evening at 6.30 and morning of each day. These meetings are held in the grove every evening at 6.30 and morning of each day. These meetings are revy interesting and instructive; they are a help to the new mediums. Mrs. Calvert of Toronto and many other well-known speakers take part. Conference is held every Monday morning in the Auditorium.

Sunday morning, July 27, Mrs. Cora L. V. Richmond lectured and recited a poem by Owina; subject taken from the audience, Rev. F. A. Wiggin of Boston lectured; the theme was, "Who are the Christians?" Tests were given after the lecture.

The thought exchange in Library Hall is held every evening.

After Prof. J. C. Wright's class lecture,

re given after the lecture. The thought exchange in Library Hall is devery evening. Meter Prof. J. C. Wright's class lecture, hn Shaw, Mr. Wright's control, spoke to in his quaint way. The Willing Workers held a euchre party the Auditorium Tuesday morning, July 29, ass lecture by Prof. Lockwood; song by of. W. H. McDonald, entitled, "Some Sweet ly," composed by P. C. Longley; selection the orchestra; address by Prof. J. C. right; sopp by Prof. W. H. McDonald, entitled, "Something Sweet to Sing," composed P. C. Longley. The Lyceum children, forty-five in number, aded by the Northwestern band, march ery Friday morning to the Auditorium, here the exercises are held. Mrs. Cora L. Richmond addressed the class, and told a children some stories in her own sweet by.

the children some stories in her own sweet way.

The "Pagoda" is one of the attractions of the Camp. Mr. and Mrs. Bach, editors of the Sanflower, have spared no pains to make it beautiful as well as ornamental; as a news stand it is complete.

Miss E. R. Fielding represents the Banner of Light. She will be found at the Auditorium with the different books and papers. Your correspondent witnessed wonderful malifestations, full form materialization with spirit painting, given at a seauce by Mr. Hatfield Petilbone, also one held at Winans and Norman. Who can doubt the truthulness of these wonderful mediums?

Mr. Skidmore invited all lovers of flowers to call at his cottage to see the opening of the night blooming cereus.

Arrivais: Mrs. M. E. Cadwallader, Mrs. Cara Watson, Judge Daly and wife, Mrs. Calvert of Toronto, Mrs. F. A. Kochler of the Progressive Thinker, Dr. Ferris, Dr. Chas. Hulbert, Hon. J. J. Leniz of Ohio, Mrs. Lole Prior of California. Arrivals at the Leolyn House: F. J. Walker, Pa., Miss E. M. Stowe, Ohio; E. A. Brown, O.; F. M. Wood, O.; J. H. Osmer and boy, Pa.; Miss E. Talt, Pa. Latter arrivals: Dr. W. M. Keeler and wife of Washington, D. C., Corden White, F. E. O. Keeler, Mr. Hattled Petithone, Mrs. M. A. Zoller, Winans and Norman, J. Zimmerson, W. M. Keeler.

Mrs. J. R. Grace and children from Dallas, Texas, are here for the season with her mother, Mrs. E. A. Craig.

Mrs. Dr. Hyde and Mrs. E. A. Craig are to open classes for concentration and deep breathing.

Summerland, Calif.

Summerland, Calif.

During March and April we assisted the San Bernardian Society. From there we went to Fullerion, a small town, and conducted the first spiritual meetings ever held there. We stayed over two Sundays and went from there to San Diego, where we served the First Spiritualist Society for nine consecutive weeks with increased attendance and interest. This society has bought grounds and is now drawing plans for its own building. While in San Diego we assisted the National Ave. Society and the First Society of National City. From San Diego we went to the Harmony Grove Camp at Escondido, serving two weeks. The speakers and mediums were: J. L. Dryden, Ella W. Marchant Camp, and Camp and the First Society of National City, Miss Maggie Potter of Riverside, Mr. and Mrs. Howe of Boston. The attendance on Sundays was large, people driving from eight to seventeen miles to get there. One church only had four people outfor which the minister blamed the Spiritualists.

Saturday, July 26, we left for Summerland Camp, and on Sunday listened to an able address by Prof. Loveland, one of the oldest lecturers for the Cause now living: he is in his Sâth year. At 1.30, lecture by Mrs. R. S. Lillie of San Francisco, followed by the writer with messages. I gave the address at 7.30, and Mr. Howe followed with messages. Benjamin's Orchestra furnished music throughout the day and Messrs. Lillie and Howe rendered vocal selections, which were well received. There were three sessions each day except Monday and Saturday. We have not made our plans as yet for our winter's work, but will report later.

Mrs. M. E. Gilliland-Howe.

Notes by the Way.

Notes by the Way.

Niantic, Conu., July 27.—Mrs. Effic Webster was speaker for the day and gave her audience many fine tests. Conference in the evening was well attended; Mr. E. J. Boutelle is quite a factor in these gatherings and very instructive. He has a class on "Higher Ethics." Monday Mrs. Webster held a public seance at Mr. J. Hatch's cottage, and in the Pavliion in the afternoon, one-half the proceeds was for the benefit of the Association. I hear nothing but kind words and thoughts expressed to her and her guides. May she feel that her work is appreciated by many loyal hearts.

Aug. 2.—The camp is fast filling up and we see many loyal hearts.

Aug. 2.—The camp is fast filling up and we see many old faces as well as many new ones coming to our camp, attracted by list beauty of position and health-giving air. Boating and ball playing are in vogue among the young: even the elders are interested spectators.

Aug. 3.—Dr. B. F. Austin of Toronto, Can., was the speaker of the day. At 10.20 a. m. he took for his subject, "Jesus versus Spiritualism," showing him as a man born like other men and like many others possessed of a high order of psychle powers, but no greater than many another in later days. Dr. Austin took up many points in the recorded life of Jesus, showing that Spiritualism embraced all of the powers today that he had in his day. In his death and resurrection he became as Paul said, "The first fruit of those who spet," showing that Spiritualism embraced all of the powers today that he had in his day. In his death and resurrection he became as Paul said, "The first fruit of those who spet," showing that Spiritualism embraced all of the powers today that he had in his day. In his death and resurrection he became as Paul said, "The first fruit of those who spet," showing that Spiritualism embraced all of the power could be caches byck to a letter relation to the power could be captive to the country of the power could be captive." I had created; that we needed to eliminate from Christia civilization

The Good that Mediums Do.

The Good that Mediums Do.

"Do you recognize the name, and the description I have given you of the young Miss, and the circumstances of her passing away?" said a medium to a middle-aged lady, at Waverley Home, Aug. 2. The pool more could not answer; the lot her beloved Anna, overcein the property of the property of the pool of t

An afternoon paper assumes responsibility for the following:
"In one year's time there will be a great war between the world powers, and in three years we will witness the coming of the mil-lendum."

rears we will witness the coming of the am-commun.

This startling prophecy, it is declared, was a short time ago made by a male child only three months old born in a small village near Warsaw, Russia. Mr. 8. Berlin, a Seventh street merchant, recently received a letter from his fother in Russia relating the inci-dent. According to the letter, the mother left the home for a few moments and told her seven-year-old daughter to look after the babe.

from his father in Russia relating the incident. According to the letter, the mother left the home for a few moments and told her seven-year-old daughter to look after the babe.

Tor some reason the little girl became frightened and began to cry, when, according to the letter, she was startled to hear the three months' old baby address her plainly with the words: "Don't cry; mamma will be back soon." This unexpected speech from such a source scared the girl still more, and she ran out of the house in search of her mother, to whom she related the incident. The mother immediately went in to the baby and tegan questioning him, and finally, the boy spoke again and sald: "Send for the rabbi."

The rabbi was immediately called and several of the neighbors who had noticed the excited state of affairs about the house also dropped in to ascertain the cause of the commetion. When the rabbi entered the room where sat the prodigy the baby refused to speak until he and the rabbi entered the room where sat the prodigy the baby refused to speak until he and the rabbi entered the room where sat the prodigy the baby refused to speak until he and the rabbi entered the room where sat the prodigy the baby refused to speak until he and the rabbi entered the room shown the room had been cleared, it is said he gave utterance to the prophecy mentioned previously.

A few days ufter Mr. Berlin received his letter with the story of the wonderful child another gentleman in Washington received a letter from a different party relating the same incident as that told in the first letter. It is said that the prediction has created great consternation among the Jews of Russia, as, naturally, it was calculated to do.

Several Hebrews told a reporter that, according to the Torah, the millennium is due in about three or four years, and they seemed much impressed by the reports that have come from Russia. They consider this prophecy as a verification or reminder of the approaching relign of the Jowas. The destruction of the Mohammedan and anti-Chri

"Interviews with Spirits."

Mr. Editor:—Permit me to copy one of the beautiful communications from the above-named book, written by that world-re-nowned medium, Mrs. Carrie E. S. Twing. If this book of over two hundred pages thrills your readers as it does me, they will not rest until they have sent in an order for a copy. Her control is Samuel Bowles of the Springfield Republican. Edward T. Dickinson.

Beatrice in her spirit home, now united with Dante. * * * "Am I really in the presence of Dante's Beatrice, the one whom cruel circumstances parted so long ago?" I asked.

"Yes, it is really so," said she, smiling brightly, "but please lay aside all sense of homage to one so humble as I. I did not play my part well on the stage of life. I could not help him there; I married a nobleman when young, and passed out of that life while still young. But I did not lose sight of my Dante, and if ever a poet was inspired by true love, my Dante was inspired, when he was a wanderer upon earth, with searcely money to buy ink and parchment. At the gates of his belowed Florence he has waited in vain for some recognition, and for entrance; but to have been a poct in those days, sir, was to have been a martyr; although true poetry must have begun when one star of the heavens threw a welcoming light for another the pele moon looked coldly on. Trough the pale moon looked coldly on. Trough the pele moon looked to look and air these stories of rock, river, continent and air these stories of rock, river, continent and air these stories of rock, river, continent and air these stories of rock,

from the ideal, knowing how great the power, of words, he stands between the two words, with unwritten some in his mind, and longs for a chance to portray to earth's children the history of the Now. I glory in his power and in that coming time when he shall write a spirit-poem which will be a great aid in the conquest of evil and give a strong impulse for good. His "inferno" is only a plaything beside what now exists in his mind. May all that is good bless Dante.

Passed to Spirit Life.

Miss Henrietta C. Barton, of Cambridge, passed away very soldenly, July 13, at Essex Junction, Vt. She had lived in Cambridge over thirty years, and had a wide circle of friends. She was a veteran Spiritualist, having-been a firm believer in its teachings for many years. She was a kind, noble-hearted woman, beloved by all her friends. Her brother, A. B. Barton, 81 years of age, of Minneapolis, Minn., was with her at the last and after the services, which were conducted by Lucius Colburn, accompanied the remains to Norway, Me., her native town.

"I cannot say, and I will not say
That she is dead—she is just away;—
With a cheery smile, and a wave of the
hand,
She has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since she lingers there;—
Think of her still as the same, I say,
She is not dead, she is just away."

John W. Haines, 297 Broadway, Cambridgeport.

bridgeport.

From Leominster, July 16, George Gates, aged 76 years. Mr. Gates was a native of Leominster and had always lived in the town in which his parents had been honored citizens. He was a person of more than ordinary intelligence, and of a deeply philosophical turn of mind, so when forty years ago Spiritualism claimyd his attention, it had from him a courteous hearing, and a ready response from his receptive mind. It has been to him a staff and stay in the successive bereavements that have shadowed his homelife. Quiet and unobtrusive, his sympathetic presence was welcomed in many homes, where sickness and sorrow held sway and when the lingering weeks of his own intense suffering bore him onward to the release, the bread of sympathy so freely "cast upon the waters" of life came back in bounteous store. He leaves a daughter Alice, and a son James, who has a son and two daughters. His daughter's untiring devotion, aided by the ministry of the son, was with him to the end. The funeral took place July 19 from his late residence on Mechanic St., and was very largely attended. In accordance with the wishes, often expressed, no costly floral offerings surrounded his bier, but spontaneous expressions of affection were manifest in a profusion of thowers from the gardens of friends and neighbors, while at the head of the casket were grouped the beautiful pond lillies that were his favorite flowers. The thoughts of the hour were voiced by the writer. The knowledge so dear to the father is the rich inheritance of his children.—Juliette Yeaw.

From Springheld, Yt., June 27, Harriet W. Britton, ag-d 77 years, 7 months and 25 days,

ette Yeaw.

From Springheld, Vt., June 27, Harriet W. Britton, ag-d 77 years, 7 months and 26 days, wife of the late Hiram Britton, of Bartonsville, Vt. Her step-daughter and family and more distant relatives and numerous friends will remember her kind ministrations, but rejoice that she is free from suffering. She was a true and noble woman, an earnest Spiritualist. Her funeral was at the home of her daughter; her body was placed by the side of her companion's in the cemetery near their former home in Bartonsville. The writer officiated at the funeral service.—Mrs. S. A. Wiley, Rockingham, Vt.

Pascel to spirit life from his home, at Onset, Mass. Aug. 1st, Mr. Edward H. Stanton, aged 70 years are debut for many Mrstagen When the Dummy Line was in existence in When the Dummy Line was in existence from the X. X. N. H. & H. R. R. to the grounds, he was the chaineer. Since ten he has beld many positions of tripst. He was a man of more than ordering abinty, and was highly respected by all who knew him. He leaves an aged wife and several children to mourn ais departure. But they have the consolation of our philosophy, and it is hoped that the one who was his companion for more than forty years may often have the sweet assurance of his presence. May they all be cheered and comforted by the revelations of Spiritualism. The services were held at his late residence on Sunday afternoon, only the near relatives being present. The interment was at Dennisport. The writer officiated.—Geo. A. Fuller, M. D.

CIMPLE THEOSOPHY. Articles written for the Boston Freenag Franceript, April, 1881, by M. J. HARNEYT, F. T. S. Pamphele; price 15 cents. OF LIGHT PUBLISHING CO. For sale by BANNER OF LIGHT PUBLISHING CO.

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Editorial Notes.

Editorial Notes.

The complacency with which many people condemn in others the very faults that they themselves possess in even larger measure, surpasses comprehension. Many of these people indulge in assanits upon the characters of their fellow-citizens, apparently utterly oblivious of the fact that they are mere whited sepulchres" at best, in their own conduct. Like the huge estrich, they cover their heads with the sands of their own self-conceit, and then fondly imagine that their sinning personalities are entirely out of sight. They peep from beneath their assumed coverings to complain of the "scarlet sins" of their neighbors, and never once think to look within to find sins of a deeper red than are those they so vigorously condemn. Those who attend strictly to their tasks of rooting out the weeds of error from their own gardens, find no time to spend in seeking for and exploiting the evil deeds of others. If a twelfth commandment could be given to the human family it should read, "Mind your own business." Such a maxim is divine in principle, and would exait the divinity within every man who gives it heed.

The foregoing paragraph was called forth by a recent conversation between two would-be leaders in a certain community where it required a great effort to keep up even a slight interest in matters spiritual. These Spiritualists (1) were rehearing the failings, the shortcomings, the many fearful sins, the lack of judgment, the ignorance and other manifold sins of the faithful ones, who were toiling day and alght to the best of their ability to keep the fires of spirituality brightly burning upon the hillitops of life for the sake of those who were struggling in the valley of trouble. If one-half of the charges made against the workers thus attacked were true, they could not have kept out of the penitentiary twenty-four hours in any self-respecting community. So grave were many or the statements, that had they been made known to the persons of whom they were speaking those who uttered them would have been liable to fine and imprisonment. Characters were torn into shreds; not an atom of viruse did they deem them fit to live on the carth. Protests against such wholesale abuse awalled nothing; every suggestion offered in their behalf was scoffed at and the ominous words. "You will find them out some time," closed for all time any defense of the absentones.

Supposing all of the charges to have been true: did the iteration and reiteration of them add even a cubit to the moral statures of those who repeated them? Did it cleanse their own garments of the stales that were upon them? Did they harm their would-be victims, or did their words react upon those who spoke them? As a matter of fact, all of this vituperation and abuse grew out of a difference of opinion, egged on by the imps of suspicion and jealousy. No attention was paid to truth and honor—the victims of their spleen must be literally "wiped off the earth." In thus indulging in scandal and falsehood, the attacking parties placed themselves on a much lower level than that occupied by their opponents, even if taken at their very worst. They opened the doors to the inner rooms of their own natures, and unwittingly revealed many of the objects there stored to the view of the onlookers. They showed plainly that they themselves would do the very things of which they accused others, were they once given the opportunity. Their love of self blinded them to everything else, and they boldly pushed their own warped natures into the very centre of the arena of life, and gave all who passed them by to know them as they really were—victims of envy, jealousy, passion, and even sensualism. sion, and even sensualism.

There should be no compromise with evil in any sense, yet it is often far better to kill error by refusing to notice it, than it is by parading its horrible shape to gaze of the innocent and unsuspecting. It is the truer way to say nothing at all of men or women when good cannot be spoken conscientiously of them by those to whom they are known. Of all people on earth, Spiritualists should beed these words. They have plenty to do if they take care of their own households. Some of them will toil long ore they find holes large enough to conceal the ostrich-bodies of their own blunders. They may hide their heads from the public, but they leave the festering sores upon the colossal body of Error exposed to the gaze of every passer-by. These eruptions need curing, it is true, but they grow worse and far more offensive when constantly held up to view. It is better to have the surgeon use his knife quietly in a hospital ward, than it is to grutify a morbid curiosity by a public exhibit of his skill. If only the good in every man is sought, these sowers of evil will rapidly diminish in size and number until they (finally) cease to exist. If thoughts are things, then those who include in gossip and slander will find themselves face to face with some very stern realities when out of their bodies. Does it not behoove all Spiritualists to think only thoughts of good, even toward the erring?

In many local societies, some camp-meetings, and other organizations, there are those who include in the realm where only freemen dwell. Backbiting, scan-dal-mongering, ill-natured suspicion, unwarranted selfishness, and baseless jealousy are indulged in by far too many members (and others who are Spiritualists) of our organizations. No man ever gained a high place in life by tearing his neighbors down. He only wins who honestly seeks to serve his fellowmen. Living and doing for others constitutes the true life. It can be, and should be, lived by Spiritualists, it will be when the twelfth commandment is emblazoned upon the walls of ever

begin that work at once, Spiritualism, in all her regal beauty, will soon rule the world.

But is it not often necessary to tell the truth in hard words, that the people may be awakened to their danger by the shock it gives them? There may be occasions when grave crises demand the immediate use of the surgeon's knife, but the writer contends that it is rather the daty of mankind to conduct themselves so wisely and so well that no crises can arise, than it is to seek for a cure by desperate means after they have developed them to maturity. "Do you not believe in the exposure of fraud and chicancy in medianship? Would you have the crimes of the malefactor hidden from the public eye?" Yes to the former; no to the latter question, but in both cases it should be remembered that "a soft answer turneth away wrath," and that the exercise of kindness frequently conquers evil. Non-resistance to evil does not mean the abandonment of oneself to its machinations. The true non-resistant is he who has become so self-poised in all things as to be impervious to all forms of temptation and evil suggestion. Error cannot then injure him, because he is superior to it. He receives injury only who tries to injure his brother. He who conquers the errors of his own nature sets the true example for his race, because he is able to live above all of temptation's wiles. Altrusim is the principle by which men can rise to the lotty tablelands of peace and truth, while Spiritualism is the soul's voice urging them onward and upward. ...

How seemingly ephemeral, yet how potent is that intangible something that man calls thought! A few words carelessly uttered may make or mar a human life. A sentence surnestly spoken from the pulpit or platform may change the course of action of a score of soils. To say the right things in words of trath becomes the bounden duty of every public teacher. It is what he says as well as what he does that counts with his listeners. His acts are weighed, but it is the thought behind the act that men seek for in measuring the man who assays to instruct them. If he utters a known (alsebood, if he willfully misleads them with false logic, if he exalts and glorifies vice at the expense of virtue, he is sowing a crop of rank weeds that will

bring him a fearful harvest when the reaper levels his crop of grain in autumn of life, The downfall of thousands may be due to his carelessly expressed thought, to his dippenant and inslacere utterances. It seems such a little thing to express a thought to a friend that it is often done with no concept whatever of its meaning to the one to whom it is spoken. Sacred promises are frequently made in this careless fashion, only to be speedily forgotten, and their breaking not infrequently means the overthrow of confidence, and the betrayal of trust to the ones to whom they are made. This is the cruellest of all cruel things—this wanton slaying of confidence in thought.

are made. This is the cruellest of all cruel things—this wanton slaying of confidence in thought.

Keep the thoughts pure, true and wholesome; by so doing confidence is held, and the influence of man's life as a power for good is redoubled. The ephemeral character of thought disappears as one analyzes its influence upon the lives of men. It is found to be intensely real, and full of power to aid or to harm mankind. When the children of the Soul, incarnate in flesh, think only the thoughts of that Soul-Self, every form of evil is forced to disappear, and only the good, the true and the beautiful remain. No mortal in close touch with his Soul-Self ever thinks other than the purest and noblest of thoughts. As man rises in the scale of being he finds that words are not needed to express the higher sentiments of his being. The Soul has a language of its own, but that language is voiceless—wordless—and can only be comprehended by Soul. Volition acts and there leaps from out the unseen centre of Power—the abode of the Soul—a divine impulse that rests not until it finds its own and receives in reciprocity the inner message in response. If all of the children of earth would but seek to find their Soul-Selves, to live in harmony therewith, only thoughts of love, of truth and of goodness would be sent out to vibrate through the universe. Seek then for the spiritual cord that will rebind you to your Souls, and thus reform the world by pure thinking, exemplified in rightcons living. Thus saith the Soul.

exemplified in righteous living. Thus saith the Soul.

A miner has been killed in Shenandoah is the latest report with regard to the great strike. This is most unfortunate, and should be condemned both by the strikers and their enemies. If this prolonged contest is merely for the purpose of forcing the mine owners to officially recognize the labor unions, it is surely one of the most stupeadous blunders that has ever been made. Its cost is too great even now to be approximately estimated in cash, and the sacrifice of life makes it almost wanton in character. But there is a principle involved far greater than that of unionism in any form. It is the sacred principle of justice. The miners want their coal properly weighed, their hours of labor fixed within the bounds of reason, and an opportunity afforded them to realize that they are human beings. No doubt the murder of the workman mentioned is due to the enemies of labor, who wish to arouse the strikers to deeds of violence in retaliation for the crime. Some miscreant has been found, who is willing to murder for the sake of a few dollars and has now carried out his mister's will. If the strikers heed President Mitchell, and they will be wise to do so, they will restrain themselves under this heavy, provocation even, and be manly men in all respects. The enemies of labor, by subsidizing a venal press and a few moral degenerates in the forms of men, have hitherto been able to wrest victory from the hands of the toilers by putting them in the wrong through deeds of violence, for which they are made responsibility for all crimes upon those who are hired to commit them. President Mitchell should at once go to the seat of the trouble and remain there until it is over.

In the transition of John H. McElroy, the First Church of Spiritualists of Pittsburg, Pa., loses one of its leading lights. He has stood at his post through many years of devoted service as a member and officer of that organization, and faithfull, has he labored for the good of the cause he loved. He has gone home in the youth of old age, at a time when it seemed probable that he had many lappy years of earth life before him. He sees now, face to face, with the eyes of the soul, the things he has hitherto perceived only in part. Mr. McElroy stood high in business circles in his home, city, and was honored by all who knew him for his strict integrity. He did not hesitate to proclaim his knowledge of Spiritualism to any and all persons who broached the subject to him, and never was he at a loss for the fifth that was in him. He has been a true friend to the Spiritualist press, and for thiffy years, with a single exception, has he been a subscriber to the Banner of Light He, was honest, lacers and public-spirited in all things. His family had no sympathy with his Spiritualistic views, and denied his wish to have Spiritualistic views, and denied his wish to have Spiritualistic views, and denied his wish to have Spiritualistic views, and to realize for themselves its sublime truths.

"Does it pay to be a Spiritualist?" is a

can interpret soul, and its only currency is that of pure love. To such as possess this currency and are blessed with soul-slight Spiritualism pays the richest of blessings. It destroys man's horror of the grave, overcomes his fear of death, removes the stinging arrow of sorrow from the tender bosom of affection, dries the tears of those who mourn, by giving them a conscious knowledge of the higher life of the soul. Such benisons are worth more to men than all the colossal fortunes of plutocracy, the mines of Golconda and rarest of precious stones. Spiritualism pays its way with the coin of love, and always brings with it the balm of healing for every ill. Such a religion is priceless to the children of men, and is worth ten times the cost of the heartaches, persecutions, sundered friendships, hardships and all other ills that some of its followers have to endure in its name. Man only prizes that which he gains through effort, and the results of his painful striving are always his choicest treasures.

fort, and the results of his painful striving are always his choicest treasures.

If men would but learn to keep their heads above the clouds of sorrow and despair, their faces would be constantly illumined by the inspiring sunshine of Soul Love. Above the rain cloud the sun is always as bright as it ever was; below, the rainy tears fall in copious showers, and the atmosphere is filled with a surly sultriness that blinds every eye to the tiny rift in the murky cloud through which the inspiring rays of the sun are striving to find their way. The mountain summits always tower into the sunshine, but their snow-mantled tops miss the reflected glow of the heat of nature's pulsing heart. Therefore it is necessary for man not only to tower high into the sunshine that he may see all things above and around him, but also to reflect that sunshine upon the earth that plant and shrub and flower may grow to maturity for the benefit of his fellow-man. The rarified regions around the mountain tops are dazzling with beauty, but it is a beauty that is without heart. Intellect alone is like the ley peaks at their summits—cold, brilliant and heartless. Blended with the emotions of the Soul, and melted by the warmth of the heart, it becomes the conservator of real life, and the energizer of every activity. Let men keep their heads above the murky clouds of the senses, in the cool atmosphere of reason, and progress is surely theirs, yet their feet must be plauted in the warm earth of honest desire, and their hearts must be aglow with the fires of pure affection. Then will they be able to interpret the Soul unto its earthly children. children.

"'Tis only the loftiest mountain peaks Retain their shining crowns of snow,"

but, the heart of the mountain, when its life currents are set in motion, clothes the sombre glant in his garments of green. Let us have intellect, and plenty of it, but let us take care that it is not an iceberg only that dazzles our . . .

that it is not an iceberg only that dazzles our eyes.

"Learn the Past and thou wilst have learned the Future; learn the Present, and behold! both the Past and the Future are revealed to thee," says a sage of the remote ages of antiquity. This is a most sublime truth to all thinking beings, and Spiritualists should ponder well its meaning. It links the Past and the Future by the strong chain of Eternal Life, and welds each link so firmly that the hardest blows cannot break it. That command throws open to the gaze of every onlooker, the labyrianthian pathway the race has followed in its tollsome march upward. It reveals the broad roadway of the Future and shows man evolution's spiral stairway to the mansions of the Soul. In so doing, it unites this scenningly widely separated pair in an Eternal Now, and makes the living Present the mirror of all Time, and the register of all events in life. It is man's one vantage ground, and his thorough cultivation of its soil brings forth a rich harvest of facts. By them man is shown all that he ever was, all that he is, all that he ever may become. If the Present, then, is well and to fruth in consciousness. Finite man has the Present as his time to seek for his own Soul, and to reunite himself with it by the invisible cords of pure affection. When the Soul and its earth-child are in perfect accord, Past, Present and Future become one, and Life is known to extend through all eternities. Well may the children of men study the Present; by so doing they unlock the storehouses of Wisdom in all of the centuries, bestow upon man all knowledge, and reveal to him his innate Godnood.

The Spiritualists of New England are to be the hosts of the N. S. A. at the coming Octable Center Center

in part. Mr. McElroy stood high ja business circles in his home, city, and was honored by all who knew him for his strict integrity. He did not hesitate to proclaim his knowledge of Spiritualism to any and all persons who broached the subject to him, and never was he at a loss for the fifth that was in him. He has been a true friend to the Spiritualist press, and for thiffy years, with a single exception, has be been a subscriber to the Banmer of Lighti He was honest, sincere and public-spirited in all things. His family had no sympathy with his Spiritualistic years, and denied his wish to have Spiritualistic services over his remains. A good man has gone home, leaving his friends an object lesson they will do well to faithfully learn; that is, to bring their childre'hap to respect Spiritualism and to realize for themselves its sublime truths.

"Does it pay to be a Spiritualist: 's is a question that not a few persons are forced to ask themselves many times in the course of a single year. If money values only are to be considered, then it is exceedingly doubtful if Spiritualism does pay any one who follows it. Those only succeed in making it pay financially who have little or no regard for the spiritual and solaful truths involved in it. The counterfeit medium may gain a few paltituding and the counterfeit medium may gain a few paltituding had been contended the medium may gain a few paltituding had been contended to the medium may gain a few paltituding had been contended to the medium may gain a few paltituding had been contended to the medium may gain a few paltituding had been contended to the more saved in travel to the special fund that is to prove New England's recognition of the more saved of mind and growth of soul through his knowledge, and reveal to bim his intact Godnood.

The long-continued illness of Dr. E. A. Smith, of Brandon, Vt., is a matter of con-

cern and deep regret to his many friends.

His hold upon life is remarkable, for his many relapses indicate that his aliment is of a very serious nature. He has been close to the border line between the two worlds several times of late, and it has often seemed as if he had but a few days to remain in the form. But he still lives, battling bravely with disease and in constant pain, asking his friends throughout the country to send him thoughts of healing in his fearful suffering. All who read these lines are requested to devote a few moments each day to the noble work of sending him healing suggestions and prayerful words of encouragement. Dr. Smith is a veteran in the service of Spiritualism, and should have many years before him as a worker for our Cause. Let us work together to keep him on this side of the river for some time to come. He is needed here.

"Honest criticism is good for the soul."

"Honest criticism is good for the soul."
This maxim should be adopted by those Spiritualists who desire to grow out of the low-lands of selfishness into the highlands of altruism. When men and women feel that they have arrived at a point in life where they can do no evil, they are most in danger of siming against their own Soul-selves. Through kindly criticism they can be shown their weak points, and be induced to make themselves strong in all ways. When a main is shown that a certain course of action will work him harm, he should be great enough to thank the one who came to his rescue for the gentle criticism that recalled him to hisseness. A frank discussion of living principles is frequently miscalled criticism, and is often vigorously assalled. Such a course should ever be warmly welcomed, since it is only by an open, honest comparison of ideas that men can learn to differentiate between truth and error. There should always be honest criticism, but it should be given for the purpose of aiding those to whom it is administered—not to tear them down and destroy them. Let there be much of the former and none of the latter among Spiritualists. . . .

Says Thomas a Kempis, "In diversity let there be unity." These words are golden, and should be emblazoned upon the banner of every Spiritualist society or circle on the face of the earth. There can be perfect unity of thought and action among. Spiritualists, even though they differ widely in their opinions concerning matters outside of Spiritualists, or the nou-essentials within it. What does it matter when a Spiritualist label himself a Christian Spiritualist, a materialistic Spiritualist, a reincarnationist or a rationalist, provided he is a willing worker for the good of the Cause as a whole? Individual opinions count for little in view of the fact that principles alone are eternal. The fiat of one mind can never be a finality in fixing the views of the race, but the united thought forces of mankind in the direction of moral growth establishes an eternal principle. Therefore men may believe or disbelieve that which they choose as individuals, for they may honestly differ in opinion, but in that difference they can, if they will, find unity of action in behalf of principle. Spiritualists, think of these things, and adopt the words of a Kempis as your motto—"In diversity let there be unity."

One of our speakers tells a good joke on himself. He was once quartered at a hotel at which there was a goodly number of guests, all of whom, save himself, were quite orthodox in their religious views. He did not conceal the fact of his being a Spiritualist lecturer from any one, nor did he think it was any concern to his fellow-hoarders. To his great amusement, he soon found that every boarder sought to avoid him. None of them would sit at the table with him in the dining room, nor would they remain in the parlor, if he entered there, nor sit long upon the porch should he appear among them. Even the proprietor and the clerks declined to speak to him, save when he forced them to do so. His room was located in the remotest corner of the hotel, and no one ever went near it, save when absolutely obliged to do so. Under these circumstances our friend had a very peaceful time of it, and was not asked to talk either politics or religion during his stay. His fellow-boarders dubbed him an "uncanny detective" (?) and left him to his own-devices. This sobriquet may stick to him hereafter, but the joke is the same in any event. Spiritualists should not betray their ghostly callings, as did this sombre brother in the present, unless they wish to be nicely snubbed by their fellow-mortals.

There is nothing so hygienic as friendship—to love and be loved means an even pulse, clear eyes, good digestion, sound sleep—suc-

clear eyes, good digestion, sound sleep—success.

Strike the key, and at once the vibrations start. All who are on your wire get the benefit; and this wire is a wireless wire that circles the globe like a Marconi cable. The way to strike the key is this: When you find a person who loves the things that you love, who is trying to be honest and simple and genuine: who is willing to say I do not know, and who is not so very good and knows it (so does not blame other folks), but likes to mind his own business, thus giving other folks an opportunity to mind theirs—stand by this man. Help him wherever you can, encourage him and give him good cheer. Use your friends by being of use to them. A thousand little things will suggreat themselves where you can be of service—push the good things along.

Get in line with the vibrations, and when you feel them coming, pass them on—it is the only way to keep them.—The Phillistine.

"It has been abundantly proved that anger

"It has been abundantly proved that anger changes the secretions; that fear deranges the circulation and deteriorates the blood; and that selfishness, pessimism and immoral thought drain and impoverish the vitality."—Henry Wood.

Pride and indifference are the shadows of peace and harmony

In Melbourne, Australia.

To the Editor of The Banner of Light:
The many friends of Mrs. Helen Tempirigham will be glad to know that she is ved safely at Melbourne, where she beger work on Sunday, July 13, speaking twi a that day for the Victorian Association prirualists.

her work on Sunday, July IS, speaking twice on that day for the Victorian Association of Spiritualists.

Our fourney was a long one, owing to the many stop-overs in crossing the continent, but a continually pleasant one, and it was made especially so at the point of departure from "tho States" by the hospitality shown us by Mrs. R. S. Lillie, Mrs. Whitney, the well-known needlum, and Mr. Charles Dawbarn, who is a very real and tangible sort of person after all, and the soul of hospitality. Being so delightfully situated as he is in this world, one almost wonders that his thoughts wander so much to the world beyond. Mrs. Lillie is doing a good work and is as carnest and zealous as ever. Would that we had more like her.

We had some rough weather, but altogether an exceptionally good run to Sydney, stopping at Hopolulu, Pago Pago and Auckland. At the last place friends, hitherto unknown, took us from the ship to their bone, then for a delightful drive, and back to the ship again. They were all members of the Auckland society, and we hope to meet them again. Arriving at Sydney, on Saturday, July 6, too late to get to Melbourse on Sunday, Mrs. Brigham consented to speak for the Psychical Society there, and although the notice given was very short, had a large and most enthusiastic audience.

We are to remain here about six weeks, and feel confident of good results. From here we

siastic audigace. Ve are to remain here about six weeks, and l confident of good results. From here we to New Zealand, and auticipate with attest pleasure our stay in that beautiful

With loving greetings to all our friends at ome, yours truly, Belle V. Cushman.

Announcements and Briefs.

Mrs. Sadie L. Hand has returned from On-

Mrs. Sadie I. Hand has returned from Onset, and all letters to secure prompt attention must be addressed to her at No. 759 Huntington avenue, Boston, Mass. Several letters have been delayed in delivery by reason of misdirection.

Odd Ladies' Hall, 466 Tremont st.—Spiritual meetings every Sunday at 11 a. m., 2.30 and 7 p. m.; Mrs. Gutlerrez, conductor. Sunday, Aug. 3, meetings well attended. Messages: Mr. and Mrs. Bird and little Estella Bird, Mr. Hatch, Mrs. Chapman, Mrs. Grover, Mrs. Brown, Mrs. and Mss Strong, Mr. Smith, Mrs. Hersy, Mr. Cohen and Mrs. Gutlerrez. Sunday evening, Aug. 10, were entertained by phonograph, by Mrs. Chapman. Commercial Hall, 694 Washington street, Mrs. Wilkinson having returned from her vacation, took charge of the meeting Sunday morning, Aug. 3. Those taking part during the day were: Dr. Frank Brown, Rev. G. W. Brewer, Mr. Marston of Brighton, Mrs. Chira Strong, Miss Strong, Mrs. Hughes, Mrs. Davis, Mrs. Godf, Dr. Blackden, Mrs. Whittemore. Music, Mrs. Grover and Mr. Peak, Meeting every Thursday at 2. The Indian Healing Circle is largely attended every Tuesday afternoon. Meetings in this hall all summer.—Reporter.

ay afternoon. Meetings in this hall all sum-ier.—Reporter. Edgar W. Emerson has the 2d and 9th of fovember also a few dates after January, 103, open. Societies desiring his services ad-ress him at 126 Bridge street, Manchester,

H.
The last reports from Queen City Park,
rona and Niantic did not reach the Ranner
Light office in time for insertion in this

To the Liberal Minded.

As the "Banner of Light Establishment" is ow an incerporated institution, we give be-well the form in which a bequest should be orded in order to stand the test of law, sould any one feel impressed to bequeath mething to assist us in carrying on the good ork in which we have for so many years seen engaged.

should associate the carrying something to assist us in carrying work in which we have for so many years been engaged:

"I give, devise and bequeath unto the 'Banner of Light Publishing Company,' of Boston, Massachusetts, or its successors there insert the description of the 'property to be willed, and the manner in which the donor desires the same to be expended, which request will be faithfully carried out), strictly upon trust, that its officers shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Freeville Camp.

Freeville Camp.

The Central New York Spiritualist Association opened its summer meetings at the Camp Grounds, Freeville, New York, July 26. The first day's proceedings consisted of a general handshake all around, greeting the old friends and welcoming the new. Sunday we listened to two excellent addresses by Miss Lizzie Harlow, of Haydenville, Mass. Tuesday, July 29. we were favored with another address by Miss Harlow. In the evening there was a public seance held in the Auditorium conducted by Charless E. Dane, of Lowell, Mass., and Mrs. Lizzie Brewer, of Syracuse, N. V. Wednesday afternoom Mr. Charles E. Dane lectured, taking for his subject "Bulding for Eternity." Thursday afternoom Miss Harlow gave her last lecture for this season; she is an earnest and energetic worker for our Cause and it is a great satisfaction to know that the Committee has engaged her for another season. Friday afternoom Mrs. Lizzie Brewer, of Syracuse, gave us a line address. Saturday afternoom J. T. Morrison, of Ithaca, N. Y., lectree by the the evening there was a grant Monday and Treesday we listened to that soul-inspiring and faithful advocate of our Cause, Cora Lv. Hickmond, of Chicago. Truly her words have left an impression here in Freeville that will be felt in the days to come.

One fine morning a little company of us visited the George Junior Republic, a little settlement organized for the purpose of uplifting the poor and forsaken children of our large and overcrowded cities, and teaching them the fundamental principles of self-government and also trying to instill into the mind of the child into great motion. Nothing without labor. It would make for the benefit of our grand Republic if we had more of such organizations in our midst.

We shall not soon forget our two weeks' visit to Freeville, its beautiful and majestic hills lying in the distance, and the enjoyment and hearity welcome that were extended to us at the hospitable homes of Dr. B. L. Robinson of McLean and Brothers Stone and Sutfin.

Bro. A. O. Stone has worke

day by day at Freeville Camp spring up a grow so abundantly that each and all m be fed with the glorious traths from the al of this, our grand and beautiful religi Spiritualism.

Charles E. Dane.

Lily Dale Notes.

A NEW ACCESSION

Lily Dale is not asleep. The boreal breezes and lavish baptisms from the cloudfields of heaven have made some shivering and possible cause, or causes, of the control of th

Lake Pleasant.

Lake Pleasant.

The twenty-ninth season of the Lake Pleasant Spiritualist Association opened Sanday, Aug. 3. The Schubert Quartet is with us again: the ladies rendered the opening selection of the morning service in their usual pleasing manner. Judge Dalley opened the meeting with a scriptural passage, and Mr. Courilss offered up prayer. Once more Judge Dailey welcomed the people in an earnest and hearty speech. He besought all to rise above the minor trials of life and help to make this year the most successful year we had yet seen. Mr. Blynn was the speaker of the morning. In the afternoon our friend and co-laborer, Mrs. Tillie U. Reynolds, had the platform and held the audience entranced by the charm of her manner and the worth of her thought.

Sanday evening the Nirvana encampment hed its second annual reception. All the campers at the Lake halled the event as a harbinger of better and happier days to come. By 7 o'clock the seats in frout of the Laurence cottage were well filled, and by 5 there was not room for another person. Judge Daller, who had come early and had secured a good seat, was called to his cottage on the bluff, where he was immediately vigorously serenated by the Schubert Quartet. After repling to this oration he was escorted to his old seat. Mrs. Reynolds welcomed the people in hehalf of the Nirvana Club. Judge Daller, where he was immediately vigorously serenated by the Schubert Quartet. After repling to this oration he was escorted to his old seat. Mrs. Reynolds welcomed the people in hehalf of the Nirvana Club. Judge Daller, where he was immediately vigorously serenated by the Schubert Quartet. After repling to this oration he was escorted to his old seat. Mrs. Reynolds welcomed the people in hehalf of the well-man decompliance, and then came a solo d. The other speakers when the think well and Mrs. The whole was pronounced a decided accornions, which were displayed in all possible places. Mrs. Fannie Willard and Mrs. T. U. Rarpolds are the ones we must congruent for this social event.

ferences are a pleasure and source of progression to all.

Rev. Moses E. Hull and Mattle E. Hull are here for the week. Rev. Mr. Hull spoke. Toesday afternoon, Aug. 5: Friday afternoon, Aug. 10.

Toesday afternoon, Aug. 12. while his wife, Paramonia, Aug. 13.

Mattle E. Hull, spoke Thurnday afternoon, Aug. 13.

Edgar Emerson spent a few days at camp last week. It seemed like old times to have him with us once more.

Mrs. B. W. Belcher, a trance, business and test medium, is located at 14 Montague atreet, and will give daily aittings.

Mrs. M. A. Hutchings is also ready to give one and all spiritual counsel and advice.

"Emma," Mand Banks' maid, was in Gen. Banks' family for forty-five years.

Mr. Buddington's inging class has once more been organized, and young and old unite in singing the old, old songs which never grow old to Mr. Buddington's which never grow old to Mr. Buddington or his popils.

Miss Jenny Harvey passed a few days in Boston last week.

Mr. Schuyler has been appointed special policemae.

For any who cannot be accommodated at

Miss Jenny Harvey passed a few days in Boston last week.

Mr. Schuyler has been appointed special polleeman.
For any who cannot be accommodated at the hotel Mr. Putnam has good lodgings.
A party of seven went to Northfield last Tuesday, that Miss Maud Banks might enjoy the Connecticut valley. Madame Florita Palmer, Madame Martinez, Mrs. Pope, Miss Brackett, Miss Banks and "Emma" and Miss Knight were of the party. Thursday the same party went to Deerfield and explored the misseum and other historical landmarks.

Mrs. Dr. Miller and Mrs. Wheeler have come and are occupying Mrs. Wheeler's cottage in Coburn Square.

As the season advances the dancing parties increase in the number that attend them. One would think we were entertaining a ministrel show by the names we hear wherever we go. "Kit," "Flory," "Kinky," "Baby," "Trilby," "Winnie" and "Tease," greet our ears whichever way we turn. But they are only the pet dors of the campers.

Little "Horace" entertains his father's castomers at the store by his phenomenal infantine actions.

Ameng the latest arrivals are Miss Day, Miss Senter, Mrs. Magoon, Mrs. Worcester and Miss Whiteomb and many others.

The Banner of Light may be obtained at Sunset Cottage, Broadway.

Mabel Frances Knight.

Earn What You Get.

The effort to get more than is carned, is too revalent; better, far better ,carn more than

prevalent; better, far better ,carn more than you get. That which you get is more or less superfi-cial that which you carn is more or less per-

That which you get is more or less superacial that which you carn is more or less permanent.

Hrain-cells are opened, muscles are strengthened by thourat and action. Kill effort, action
will and desire, and you eliminate the best
things that come to men and women.

Action is better than stagmatist the cert
here is action there is progress; faction is.

The higher and better life comes from action.

To live more one must have a better purpose,
a purer desire. As quicker and finer vibratory action is induced by the power of concentrated will and desire, the higher and
better life is attained—the other world comes
to view.

No good can come to human kind from your
effort without reflex to yourself. Think less
of the pay and more of the effort. Get at

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SELE-HYPNOTIC HEALING!

minds of friends and enemies, vivil only ber level and re-olive hard questions and problems in this sleep and re-nember all when awaks. This so called Montal-Vision and the state of the state of the state of the state of the audity smalling him is do the above without charge what ever. Fref. H. E. Duiten, Lincoln, Neb., U. S. A.

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lusive.
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to Sept. 23.
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wampscott, Mass.—June 2 to Sept. 23.

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Camp Progress, Mowerland Fark, Upper Swampscott, Mass.—June 2 to Sept. 23.
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Vicksburg, Mich.—Aug. 3 to 25.
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Mantus, O.—July 31 to Aug. 31.
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A Gilleman of Synthy, All Adventures and Spiritis from an eff Ministra fore-their Stephenson and Spiritis from a Ministra Green and the house Billeman as A Krysite Order and the house Billeman as Landson, A Krysite Order and the house Billeman as A Landson, A Krysite Order; Berwese Ostoniko and David Raman and Krysite Order and Charles and Charles

LIFE OF Jesus of Nazareth.

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SPIRIT

Message Department.

The following communications are given by Mrs. Sonle while under the control of her own pildes, or that of the individual spirits seekages are reported stenographically by a ocial representative of the Banner of Light, and are given in the presence of other memera of The Banner Staff.

These circles are not palle.

To Our Beaders.

earnestly request our patrons to verify communications as they know to be upon fact as soon as they appear in columns. This is not so much for the et et the management of the Banner of as it is for the good of the reading. Truth is truth, and will bear its own t whenever it is made known to the

public. Truth is truin, and known to the weight whenever it is made known to the world.

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

eri of Seance held July 17, 1902, S. H. SS.

We thank Thee, Oh, Spirit of Life and Love, that we are able to return to these children of earth to give them the message of peace, of love, and of understanding of their conditions. We thank thee that we are able to feel our unity with them, that in every aspiration after truth, after righteousness, we are with them. We thank thee that the pates have been opened so wide that without effort, without struggle, we may return and help at the hearthstone of those who are seeking and watching with trouble heart for some light from the great beyond. We pray thee that having once et asset this joy, having once felt the thrill of happiness returned, of oneness with our own, we may still be permitted to breathe the blessing, to speak the word, to listen to the appeal, to whee the tear away, and to soften the anguish of death from day to day. Amen.

MESSAGES.

Jack See, Cambridge, England.

Jack See, Cambridge, England.

There is a spirit comes to me of a young man about twenty years old. He is not very tall and of rather fair complexion with reddish brown hair, no mustache, and rather prominent features. He looks intelligent rather than handsome and to the people who knew him he had a most interesting face and he seems to have that interest whenever he seems to have that interest whenever he say that the seems of the say of the say

Abbie Emery, Troy, N. Y.

Abbie Emery, Troy, N. Y.

Lace the spirit of a woman who is about forty years old. She is in the greatest disress or rather she was before she went away. She seems to have been burned to death and the very coming back into earth conditions recalls that so vividly that mentally she suffers. While there is no sort of physical pain, there is a mental suffering in recalling the scene. Her name is Abbie Emery and she lived in Troy, N. Y. She says, "Oh, it was such a horrible thing, it was all done so quickly I did not know what had happened to me, but my only thought was the children and since then I have been constantly striving to use an influence over them. I was not so careless as I was thought to be. The explosion was not my fault and I had not been trying to do what everybody thought I must have been. I can't tell you just how it happened. I only know that It was done and I was over here before I fairly got my senses. My husband has been almost distracted since I came, not only because he has so much extra care, but because his thoughts of my suffering has given him great pain. Dear Al, don't feel badly over me. My only thought is that I am sorry to have left you with such a burden. Do let me help you. Do open the door some way. Let me come to you and give you the word as I know I can if you will only give me to opportunity. Little Emma will be better. Don't worry about her; she isn't coming to me. Sometimes I have wished that she might but I know that it is better as it is. Thank you.

Elizabeth Chamberlin, Amsterdam,

Elizabeth Chambevlin, Amsterdam, N. Y.

There is a spirit comes now of the dearest old lady, about seventy-five years old I think, and just as sweet as a flower. She has the sweetest voice and the gentlest manner and seems never to have lost her patience, but through all the years of earth life she grew kinder and softer and better. She says, "I believe that is the way for people to do, instead of growing cross and irritable as they draw nearest to the other above, they ought to be catching the glory of the light of the other life and be much sweeter than ever before." This lady's name is Elizabeth Chamberlin and she lived in Amsterdam, N. Y. She says, "What a strange thing for me to find myself speaking for publication. I never in all my life saw my name in print and it seems a very strange thing to think that I am wilfully coming here and putting this message into the paper. I come from a family who would hardly recognise the necessity of the messages being given from one condition of life to the other, but I felt that if I could speak my word perhaps we could break the leek in this family and let the sunshine pour in and give them the new truth. We were always very loyal to our church life and to our respect for the religious bellef of everybody, but I am afraid we were a little bound by our own conception of truth said it is with a great deal of energy that I want to send this message to my people telling them that I have found the life so real, so tangelle, and so closely associated with the earth of that is a sunstituted to the same shade in the section of the with the earth of that we in the spiritual sphere are to be sough intervorus in our live with the earth of that we in the spiritual sphere are the account in the relation of the section of the late when he will the with the earth of that we in the spiritual sphere are the section of the relation of the section of the

forgetfainess of my dearest once to be given me as a pannees for my pain at separation. That is my serious. The comes now the spirit of a man about thirty-fev sears old, who is full of fun and it my serious. The comes now the spirit of a man about thirty-fev sears old, who is full of fun and it my serious. The comes now the spirit of a man sout thirty-fev sears old, who is full of fun and the sears to large, launch, all the sears that my sear to be a search of the most search of the my search of the search of the my search of the search

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To the Editor of the Banner of Light:

I linherit from my father a sense of hulsor that is strong reducing that we've measure even that is strong reducing the strong reducing reducing the strong reducing reduc

that her little dog was asleep in his box in the corner of the room. Her husband's chair stood in Jits accustomed place. Baddealy her dog jumped out of his box, rai toward the chair, barking Joyously, and placed himself looking up at the occupant of the chair with descending the content of the chair with descending the content of the content of the chair with descending the country of the chair with descending the country of the chair with descending the country of the content of the content of the content of the content of the room, at the proper height, and a seleping in a soft chair behind the stove, the first night she was with me. When I was harmonising my body with the magnetic forces, and my soul, with angelic powers as described in "The Bridge Between Two Worlds" in the properties of the content o

Unpalatable Truths.

PAUL F. DE GOUFNAY.

it is not bound by dogma or hemmed in by tradition and hereditary influence. It is no old building which the removal of a few rotten stones will cause to topple over; it is an unfinished temple; the foundations are firm and sound, the workmen may be restrained from using defective materials, the worthless may be expelled, the merely incompetent taught to do better, without endangering the growing fabric.

But it will not be safe to wait until the steeple is put on before seeing to the security of the walls.

Our true mediuma, the proven agents of the angel world, should be carefully garaded, respected pald the highest honor. The fraudulent should be merellessly exposed, hunted out and routed. The well-meaning but inefficient should be taught to realize all the noble mission of mediumship means.

But where is the constituted authority that can do all this? Individualism is the slogan of most Spiritualists; the very word "authority" is a buybear that frightens the week and exasperates the proud who will recognize no will but their own; is a buybear that frightens the week and exasperates the proud who will recognize no will but their own; and the property of the pro

"A Letter From the Unseen."

WM. W. WHEELEB.

(Continued from August 9.)

(Continued from August 9.)

"Seen who?" I asked.

"The devil," solemnly replied Pedro.
I langed as Joid him I had not. "What did he had sole him I had not. "What did he look like?" I waid, "you had a had dream explied. "I was Marston, the man we buried," he replied.

"Monsense," I said, "you had a had dream exome in here and get the traps and cook us some breakfast and you will feel better."

"Holy Madre!" exclaimed Pedro, "I would not go in there for all the gold in the gulch." I saw that Pedro was really frightened, and it did not suit my plans to have him leave me just at present, so I concluded to humor him; I said, "Very well, Pedro, if you are afraid, I will get the things for you; but I do not believe in ghosts and would not be afraid of one if I should see lt." And going into the cabin, I brought out the cooking utensils and food necessary for getting breakfast. When our meal was finished I could see Pedro's courage had risen several degrees.

As I turned to go into the cabin I told

see Pedro's courage and grees.

As I turned to go into the cabin I told Pedro he had better come with me so as to see that there was nothing to be afraid of.

"Will you stay with me, Parson?" he

As I turned to go into the cabin I told Pedro he had better come with me so as to see that there was nothing to be afraid of. "Will you stay with me, Parson?" he asked.
"I will stay with you in spite of all the ghosts this side of Hades," I said to him, "and if you ever see any more, you come into my room and tell me; don't go running off up the gulch and staying out all night. Give me a chance—I want to see a ghost—it has been a long time since I saw one."

Pedro made the sign of the cross as he followed me into the cabin, and said, "Don't talk like that, Parson, there be ghosts. I saw Marston's last night, and we did Buster, and I believe he has been seeling him right along, and that's what made him act so queer. Was good to the control to the him to the him to the him and when I turned over, there stood Marston looking right down at me, and Buster was trying to chew this leg, but there was nothing for him to bite but blue light, and his teeth would go right through and not touch a thing; and may the Saints protect me, but I never want to see the likes again, and don't be making fun, Parson, for the Bashee may come to you next." Pedro showed some of his Irish when he was excited.

We had our usual meals during the day, but I noticed Pedro left his cooking our evening pipe, when Pedro said to me, "Are you going to bunk inside tonight, Parson?"

"Certainly," I replied, "why not?"

"But Marston may come," said Pedro, "and wouldn't you be afraid of him dive, and why should I he was a spirit, a ghost, that I saw last night," asid Pedro.

"Well have was a pairit, a ghost, that I saw last night," asid Pedro.

"Well, what of it? He was a good mane over into a good ghost, and I shall not be afraid of him file, and why should I hanket and make yourself a shakedown in my side of the cabin if you wish; and Pedro.

"Very well," I said, "then you can take your blanket and make yourself a shakedown in my side of the cabin if you wish; and Pedro ver an estils vourself for the gast was perfectly and pedro.

"Very well," I sai

said Pedro.
"Very well," I said, "then you can take
your blanket and make yourself a shakedown in my side of the cabin if you wish;
and Pedro, you can settle yourself for the
night as soon as you please, and I will go
inide and write some letters."

I had a writing-desk made out of a
cracker-box, which I kept in one corner of
my room, and lighting a candle, I was busy

diling until my watch told me it was near dulght. I left my writing materials on a top of the cracker-lox, for I had not a top of the cracker-lox, for I had not sissed all that I had to write, and latended lag so is the morning. Pedro had brought his blankets and spread them on the floor another corner, and was fast asleep, while dog Buster lay at his feet. Blowing out candle, I turned hito my bunk for the hit, but did not go to sleep at once, but there thinking of what Pedro had told to Crourse. I did not believe in his ghost ry, and thought that it was a bad case mightmare; but what he had said about a actions of his dog, someway kept coming my mind, for certainly the dog had often peared to see something or some one whom well not.

not.
long I had slept I do not know, but awakened by the wirining of the dog, edro shaking me. "What is it?" I

asked.
"He's coming again and Buster smells him," whispered Pedro in a tremulous voice.
"Who is coming," I asked in a dazed way, for I was not fully awake.
"Marston is coming, let's get out of this, quick," answered Pedro,
I was now wide awake, and sitting up on the side of my bunk. I said, "Sit down here with me, Pedro, I want to see this thing out."

with me, Pedro, I want to see this thing out."
Pedro sat down by my side in a gingerly manner, while the dog crawled up into the bunk and crouched behind us and kept up the hilf whise and half growt, and kept looking towards my writing-desk.
The door of the cabin was open, for it was warm, and with the dog in the cabin we never felt afraid of being molested in the night. Through the doorway the light of the moon was reflected so that the outlines of the room were dimly visible.

"What is the dog growling at?" I asked in a low tone.

a low tone.
"At Marston," whispered Pedro.
"But I don't see Marston," I said.
"Buster does, and Be Heavens! I do meself, he is at your desk, Parson, don't you see him?"

he is at your desk, Parson, don't you see him?"
"No," I replied, "I do not, and if you do, you can see more than I."
"And now he is writing," said Pedro. "Let us get out, Parson."
"No, no, Pedro; keep still," I said; for while I could see no one, I could clearly hear the scratching of a pencil and the rustle of range.

the scratching of a pencil and the rustle of paper.

I could feel Pedro tremble with fright, and the dog was shaking as if with cold. The growl was gone, only a low, frightened whime came from him now. It certainly gave me an eerie feeling to sit there on the side of the bunk and hear the scratch, scratch, and dot of the pencil, and then the rustle of the paper, as sheet after sheet was evidently, by the sound, written upon and torn from the pad: but there was nothing I could see.

"There, he has finished writing," whispered Pedro, "and now, Parson, don't you see him? He's plainer than ever!" he exclaimed.

percu L'edro, "and now, Parson, don't you see him? He's plainer than ever!" he ex-claimed.

As Pedro said this-wans it a trick of imag-lation, or a fact?-but it seemed as if by the cracker-box writing-desk, I saw a misty, without shape or substance, and then it van-ished.

without shape or substance, and then it vanished.

"There, he's gone, and may the saints rest his sou!" said Pedro in a tone of courage and relief, and the dog sprang to the floor and commenced barking.

The spell seemed to be broken. I struck a match and lighted a candle, and for the first time in many years my hand shook, and I could feel the shood leave my face and centre around my heart, which caused a choking sensation in my throat; for there on the top of that cracker-box were several sheets of paper covered with a coars writing which was not my own.

For several minutes I was mute with astonishment, until recalled to my senses by Pedro, asking, "What did he write, Parson? You know I can't read her." (Pedro could neither read nor write.)

I took the sheets and slowly read them to Pedro, and this is what was written, for I have the letter yet and guard it as one of my most highly prized curios. It read:

"Tardner, I have come back to see you again, not to worry and frighten you, nor to find fault; you used me square and gave me a christian buriat, the best you could; but I would not see you will be to the parson of the parson of particular particular in the same of pastice and right, and to help me say of justice and right, and to help me say on this side of the grave nor get out of trouble until I had made things as square as I could.

"Ten years use of left my wife and baby to go and look for a job. I worked along until I came out to this mining country, and then I got wild, and sometimes had good luck and sometimes poor. At first I wrote home, but grew slower and slower about it, and it was more than five years before Chonock shot me that I wrote my last letter home; and I want to do my wife and child justice, if nothing more.

"It took out several thousand ounces of dust from my claim before you came into the guich, and it is buried under this box that you use to write on and which is now using. I want you to take this dust to some bank and year and

was tree.

We had dag about three feet, when the spidle struck a beard, and flearing the dirt away, we found a small box and in it was the dast as described in the letter, and also a package of letters.

I read them over, and they told of a neglected wife and a careless husband; but the secret of the writer's true name and place of residence is one which it does not become me to reveal, and it shall ever remain a secret with me.

There was so much wealth that I did not care to be responsible for it longer than necessary, and as there was a party and a train of Burros to leave the Gulch that afternoon for Flagstaff, I joined them, taking the dust with me, and left Pedro to care for the cabin and the mining claim while I was away.

I deposited the gold in a Prescott Bank, and received in return for it over sixty thousand dollars in drafts on New York, for there was more than three thousand ounces. With the drafts in my pocket, I commenced my zetura journey to the Gulch, stopping on the way at the mine where I had first stayed on coming to the country.

Among the news told me was, that Pedro's father had fallen down a shaft and been killed; so it was with a sense of facing a disagreeable daty in the telling Pedro of his father's death, that I left the mine and started for Marston's Gulch led, about noon one day and we noticed signs of water up the creek, for the pools were overflowing; but it was only when we reached the mount of the gulch hat we realized what had really taken place; we found the wrecks of shantles, flumes, machinery, boulders, dead animals, and trees, all mixed indiscriminately together; and covered them with blankets, and worst of all were the bodies of several drowned men.

We gathered the cold dead miners and covered them with blankets, and any on a real of the cold was laid with the others. He had his faults, but down deep in his soul was the germ of one of nature's poblemen.

The scene told us what had happened; there had been a cloudburst in the mountains, and when we arrived at the camp in

Our greatest glory consists not in never failing, but in rising every time we fall.— Goldsmith.

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Almost lifeme.
And He will make it plain.
A fragment.
A day's march nearer home.
Accunded.
Beautiful angels are waiting. Beautiful Bethany Bethany Beantiful City, Beantiful Land. rergreen side

ome bey ing homeware some is not ber tian angel

Outside.
Over the river I'm groth, bear me away.
One by one.

EEE.

JEady to go.
Shall we know each oth
there?

Sweet meeting there.
Sweet reflections.
The sweet reflections.
The sweet reflections.
The sweet reflections.
The sweet reflections are coming.
There is a land of fadele
beauty.

There's a hand of fade beauty.
They're calling us over sea.
Trust in God.
The land of rest.
The Sabbath morp.
The cry of the spirit.
The silent city.
The silent city.
The silent city.
The Lyocum.
The Lyocum.

The angels are coming. The Jayesum into Livesum into the Livesum into the

there.
We'll dwell beyond them all Waiting to go.
Waiting on this shore.
We're journeying on.
What must it be to be there
Where we'll weary never





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The coeling springs are gushlur forth with their supply of healthful mineral water; the pleasant parks are bedecked with all their summer glory; the magnificent and palatial hotels are a scene of never-ending life and gapety, while from the large verandus and spacious halls float the pleasant strains of delightful music. And the nearby lake now presents an ideal picture, situated, as it is, in a valley with receding hills on both sides, a clear blue sheet of water, with a surface dotted here and there with boats and yachts. The famous race track scene is a scene of mimation and enthusiasm. Here are the millionaire followers of the race tracks, the pick of the country, the fastest of horses and always intense interest. Here one can view a typical American Race Track Scene, and the greatest sport in the country with a first-class patronage.

At this particular season of the year Saratoga can be reached from Roston via the Boston & Maine Bailroad, which rous through cars from Boston via the Fitchburg Division.

Onset, Mass.

Onset, Mass.

Sunday, Aug. 2. Such a crowd! Nothing like it for years; boats, trains and electrics came crowded. A large audience was in attendance this morning to welcome Mr. W. J. Colville and they did it royally. Preceding Mr. Colville alecture was a concert giren by the Bridgewater band. Mr. Maxham opened the meeting with one of his beautiful songs; Mr. Colville read a poem and gave an invocation. Mr. Colville rod his motivation of the meeting with one of his beautiful songs; Mr. Colville read a poem and gave an invocation. Mr. Colville took his subject from the poet, Browning, "God is in Heaven; All is Right in the World," and gave one of the best addresses he has ever given at Onset. During the addresses he has ever given at Onset. During the addresses he has ever given at Onset. During the addresses he has ever given at Onset. During the addresses he has ever given at Onset. During the addresses he has ever given at Onset. During the addresses he has ever given at Onset. During the best globe of the work the Association was doing through its Lyceums and Sunday schools. About every society has connected with it a Lyceum. He thought that organization could be made stronger if more Lyceums were established in America. He said the Spiritualists were organized better in England. A verbatim report should have been given of this lecture, but time and space will not allow this. It was certainly a fine lecture and a grand reception was given Mr. Colville after the lecture. Mr. Colville closed the meeting by giving an inspirational poem, subject taken from the audience.

At one colcok another band concert was given; at 2 p. m. Mr. F. A. Wiggin spoke before a large and enthusiastic audience, appealing with a poem entitled, "I Have No Creed," after which he gave an invocation. He took for his subject, "Are There Any Christians?" His address was listened to very attentively, A report of this will appear later.

In the evening Mr. Wiggin gave a scance in the Arcade before a good sized audience.

Dr. Fuller was called

many of the old campers as the engineer of the old dummy engine. He was 70 years old.

The social side of life at Onset is one of the features this season. Many receptions are being held; one was held at the spacious residence of Mr. and Mrs. Holloway of Brookline, Mass., at Monument Beach on Saturday evening. The evening was devoted to music. Mrs. Holloway and Miss Ethef Holloway favored the guests with many plano and mandelin duets; Mr. Holloway schibited a very fine phonograph; the Hatch Bros. gave many selections; E. Warren Hatch sang into the receiver of the graphophone and his song foriginal) was afterward reproduced, much to the pleasure of the guests. A fine repast was served and it was after midnight when the party took the electrics for Onset, arriving at 1,20 a. m.—a Jolly party.

Mr. Chas. Whittemore and Vice-Pres. O. H. Miller, who for the past week have been confined to their homes on account of sickness, are gaining; they were able to sit up a short time today. We all wish for their speedy recovery.

Mouday, Aug. 4, the week opened with the usual conference. As this is Woman's Congress week it will be the only conference. Mr. Maxham opened the meeting with a vocal selection, "1802." This created quite a sensation, and made every one feel that we were to have a heaven in one year's time. Mr. Phleggin spoke briefly. Mrs. Ring followed and said when she stepped upon the platform she felt she was standing upon holy ground. Mr., J. Leighton read an editorial that he had clipped from the Barner of Light upon Materialization to him was a fact, and asked others to speak upon the platform she felt she was standing upon holy ground. Mr. Colville readily responded. He said there had been three words used — Materialization, He requested Mr. Colville to give his opinion. Mr. Colville readily responded. He said there had been three words used — Materialization, Lerendization to him was a fact, and asked others to speak upon a fine should be platform. The seed of the platform of the platform of the platform of

Thurshay, Ang. 1. Mrs. Loring took for her subject. "The Fewer of Invisible Things and Human Relationship." "As I look into your supturesel faces, I lead of the fary and sore than ever or relationship to Invisible things. There is a fraternily existing between us. It is not soul speaking to soul? It predeminates over all things unseen, yet so potent in the acting that it forces us to assign the things of the property of the control of th

o'clock. At 2.20 another large audience as there of to listen to that eloquent speaker. Rev. B. F. Austin of Toronto. After a song by Mr. Maxham, Mr. Austin took for his subject. "The Origin of Religion." The largest audience of the season sat as if spell-bound throughout the entire address, at the close of which a burst of applause burst forth like a roar from a cannon, showing that the entire audience was satisfied. At the close of the address Dr. Austin held an informal reception upon the platform. A report of the lecture will appear in a later issue of the Banner.

At 5 o'clock Dr. Paul Edwards of New York spoke to a good sized audience at the auditorium, on the subject. "Self and Mental Healing." At 8 o'clock Mr. F. A. Wirgin had a large audience in the Arcade and gave one of his best seances, giving a great many readings with very much satisfaction.

This is the closing of a great week. It being Woman's Congress week, the most of the work has been in the hands of the work has been had been the work has been had been the work has been had been the work of the work has been

ssociation, Elizand du Lac, Wis,

"DEAR MES. PINEHAM:—I want to tell you and all the young ladies of the country, how grateful I am to you for all the benefits I have received from using Lydia E. Pinkham's Vege-table Compound. I suffered for



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write her for free advice. Address Lynn, Mass.

The decision of the suit of William F. Nye against the Onset Bay Grove Association of the suit. Mr. Nye claims to have wen a vetory, while the association is well satisfact.

Mr. John Whittemere, the president of the association, talked very freely concerning this matter. In substance, he said: "You will remember that some years ago Mr. Nye took the position that the association had no legal right to spend its income, or any part of it, for the support of camprenectings, paying for speakers, the band, etc. It went so far that seven years ago laterady, he notified the rest of us, through his attorney, that he should stop the meetings. As we thought there might be a legal quarter of the three might be a legal quarter of the benefit of the association and approtecting ourselves-against one of our stock-holders. The camprecting company expired by limitation July 1 last, and when the suit was decided Aug. 2 three was no company, the heassociation and he beam more than a month.

"Mr. Nye claimed seven years ago that the association had no legal right to hold camprenectings, but the court now rules that it had stant right, and should not have turned its business over to the company. By this decision we are given all we claimed seven years ago, but we are told that we must return to the association the money carned as a company. The sworn evidence of Mr. Howard, Mr. Miller and myself shows that it was always the intent of the company three of its mem

Lily Dale News.

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He Got the Place.

He Got the Place.

In one of our exchanges we find an interesting account of a small boy who, to help his poor mother, tried to secure a position in a banker's office. He was small of his age and feared he might not get the place. Some fifty boys were waiting to see the banker, and here we begin:

There was an excitement on the street, loud talking, mingled with profanity, and the boys, hearing the noise, went out to join the spectators.

It was such a scene as one sees occasionally in the streets. A heavily-laden truck. A tired beast of burden refusing to go further from sheer exhaustion and overwork. A great brutal fellow with arms uplifted, ready to bring the lash down on the quivering flesh. A number of trucks were waiting for the refractory animal to move on, the drivers not in the best of humor, as some of them had urged their companion "to give it to him!" as they termed it.

Once more the lash was uplifted to come down with brutal force, when suddenly from out the throng a small boy with a pale, resolute face stepped forth, and going to the side of the truck, said, loud enough to be heard by all:

"Stop beating your horse!"

The driver looked amazed. Such a little fellow to utter the command.

"What did you say, youngster?" he asked on gaining his self-possession. "Did you tell me to stop lickin' this 'ere hosa?" He added:

"Cause if you did I'll break this whip across your face!"

His temper was rising. The great velus swelled out on his temple, as stooping down he fairly yelled:

"Let go, I tell you."

The boy did not flinch, although the whip was uplifted, while the horse, who already recognized in him a friend, rubbed his nose gently against the sleeve of his faded blue jacket. The big braital driver, inwardly admiring the little boy's pluck and beginning to realize that he was not to be frightened by vondigater, see! I'll try and coax the critter along."

The do down from his elevated position. A few kind words and the horse moved on with a low whinny, as it to say to his little rescuer:

"Thank yo

a low whinny, as it to say occur:

"Thank you for your kindness, my boy."

As the crowd dispersed, one seedy-looking individual remarked to his companion:
"I say, Billy, the kid's nude of the right kind of stuff."

Another of the spectators, a middle-aged man, with a thoughful, serious face, richly

Epilepsy Cured.

At Last a Positive and Permanent Cure for This Terrible Malady is Discovered.

The renewed Brain and Nerve Specialist, Dr. Charles W. Oreen of Battle Creek, Mich., has at last found a posi-tive cure for Enlight, or Pita.



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"A wonderful boy!" he inwardly commented. "Brave and self-reliant; I like his face, too; an open, manly countenance. Just such a lad as I should like to have about me. By the way," glancing at his timepiece, "that reminds me I have advertised for an office boy and should be ut my desk,"

Five minutes later he was seated in his office interviewing the applicants. One after another he dismissed, but when another applicant entered, the banker's face beamed with pleasure as he recognized the little defeader. He found him a good penman, neat in personal appearance and well recommended; and Harold Dean entered the banker's office at four dollars a week instead of the usual price, three, and is now act only helping his good mother, but on the way to a fortuate and happy life.—Our Dumb Animals.

No man's faith is wrong whose life is right.

-Rev. Luther O. Dyott.

Let us, then, be what we are, and speak what we think, and in all things Keep ourselves loyal to truth, and the sacred professions of friendship.—Longfellow.

"Success will come by doing your best, not weakly and timidly, but strongly and with faith and courage."

To finish the moment, to find the journey's end in every step of the road, to live the greatest number of good hours, is wisdom.— Emerson.

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Shall We Know Each Other
There!

The Happy Destiny?

The Happy Destiny?

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There is No Death.

The Angel of His Presence
There is No Death.

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The Butter Land.

The Music of Our Hearts.

The Presence is you.

The Presence is you.

The Presence is you.

The Will Meet Us on the
Bloom.

Above.

The Other Ride.

Will You Meet Me Over
There!

Will You Meet Me Over
There!

Will You Meet Me Over
There!

We become Home.

We counted Home.

Welcome Angel.

We Long to be There.

Strike Your Harps.

Some Day of Day's We Long to be There.

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