VOL. 92.

| Banner of Light Publishing Co., | 204 Dartmonth St., Boston, Mass.

BOSTON, SATURDAY, SEPTEMBER 6, 1902.

SELOO Per Am Pertago Free.

A RETROSPECT

"Who can understand his errors? Ps. xix: 12.

What man amongst us can recite, Both truthfully and boldly, The vivid story of his past years, quite Unmoved, dry-eyed, and coldly?

Unmoved, dry-cycd, and coldly?
The saintliest is the humblest one,
Whose voice cannot deliver
The tale of all the battles lost and won
Without a scrowful quiver.
The muie processions of long years
Lay bare Sell's every weakness.
Our pride is humbled in the dust. In tears
We kneel and pray with meckness.
Recorded on the heavenly scroll
Most clear stand secret similings;
The smallest ylctories of the struggling soul;
The daily fresh beginnings;
The shameful wanderings from the Christ—
Life's glorified Ideal?
Oh, God! What blessings teorned and factified
With griefs intensely real.

spiritual development and advancement, the less is the individual fettered and limited by these conditions. One may get a certain analogy on it by realizing to how much greater extent the infant and the child is bound by the conditions of Space and Time than is the man or woman. To the child the idea of the next year its, practically, an eternity; while the man calmly and confidently makes his plaus for the next year, or for five years or ten years later with a matter-of-course assurance. To the man the next year is not so remote as the next day is to the child. So by this analogy it is not difficult to realize that when one is released from the physical world and advances into the realm of the subtle and potent forces of the ethereal world, and continues to advance in spiritual progress—it is not difficult to realize that he is increasingly free from these conditions that are so strong in their power of limitation over the mortal life. "It is," says Maurice Maeterlinck, "quite

We kneet and rays with necknises.

Becorded on the haven't serell

Most clear and severt intained.

The shall privals beginning:

The shall work associated to the control of the control

edge from the subliminal consciousness of the person himself? Mr. Maeteriack relates a series of experiences that he had in Paris with all sorts and degrees of the professed seers, and he says;

with all sorts and degrees of the professed seers, and the says:

"It is very astonishing that others can thus penetrate into the last refuge of our being, and there, better than ourselves, read thoughts and sentiments at times forgotten or rejected, but always long-lived, or as yet unformulated. It is really disconcerting that a stranger should see further than ourselves into our own hearts. That sheds a singular light on the nature of our lines: lives. It is vain for us to keep watch upon onselves, to shut ourselves my within ourselves; our consciousness is not water-light, it escapes, it does not belong to us, and though it requires special circumstances for another to install himself there and take possession of it, nevertheless it is certain that, in normal life, our spiritual tribunal, our "for interieur," as the French have called it, with that profound latuition which we often discover in the etymology of words, is a kind of forum, or spiritual market place, in which the majority of hose who have business there come and go at will, look about them and pick out the truths, in a very different fashion and much more freely than we would have to this day believed."

Mr. Maeterlinck reiterates that it is incredi

than we would have to this day believed."

Mr. Maeterlinck reiterates that it is incredible that we should not know the future. It is more than incredible; it is unpardonably stupid, and the great desideratum is to so develop and unfold the spiritual faculties that they will realize the experiences on the spiritual side, and which will, later on, precipitual side, and which will, later on, precipitate themselves into the mortal life, and that will be "knowing the future." That is to say, if we can read our spiritual past, we then know our earthly future, for that which has been, in the laner experience, shall be in the outer experience. Mr. Maeterlinck says.

"I cannot think that we are not qualified to

been, in the laner experience, shall be in the outer experience. Mr. Maeterlinck says.

"I cannot think that we are not qualified to know beforehand the disturbances of the elements, the destiny of the planets, of the earth, of empires, peoples and races. All this does not touch us directly, and we know it in the past thanks only to the artifices of history. But that which retards us, that which is within our reach, that which is to unfold itself within our reach, that which is to unfold itself within our reach, that which is to unfold itself within the little sphere of years, a secretion of our spiritual organism, that envelops us in Time, even as the shell or the eccoun cuvelops the molluse or the insect in Space; that, together with all the external events relating to it, is probably recorded in that sphere. In any case, it would be much more natural that it we't, "seconded than comprehensable that it be not. There we have realities struggling with an illusion; and there is nothing to prevent us from believing that, here, as elsewhere, realities will end by overcoming illusion. Realities are what will happen to us, having already happened in the history that overhangs our own, the motionless and superhuman history of the universe. Illusion is the opaque veil woven with the ephemeral threads called Yesterlay. Today and Tomorrow, which we embroider on those realities. But it is not indispensable they our existence thould continue the eternal dupe of that illusion. We may even ask ourselves whether our extraordinary unitness for knowing a thing so simple, so incontestable, so perfect and so necessary as the future, would not form one of the greatest subjects for astonishment to an inhabitant of another star who should visit us.

"Moreover, we must not believe that the march of events would be completely upset if

"Moreover, we must not believe that the march of events would be completely upset if we knew it beforehand. First, only they would know the future, or a part of the future, who would take the trouble to learn it; even as only they know the past, or a part of their own present, who have the courage and the intelligence to examine it. We should quickly accommodate ourselves to the lessons of this new science, even as we have accommodated ourselves to those of history. We which should soon make allowance for the evils we could not escape and for inevitable evils. The wiser among us, for themselves, would lessen the sum total of the latter; and the others would meet them half-way, even as now they zo to meet many certain disasters which are easily foretold. The amount of our exations would be somewhat decreased, but less than we hope; for already our reason is able to foresee a portion of our future, if not with the material evidence that we dream of, at least with a moral certainty that is often satisfying; pet we observe that the majority of men derive hardly any profit from this casy foreknowledge. Such men would neglect the counsels of the future, even as they hear, without following it, the advice of the past."

Again, we find Mr. Maeterlinck saying:

Again, we find Mr. Maeterlinck saying:

Again, we find Mr. Maeterlinck saying:

"One would say that man had always the feeling that a mere infirmity of his mind separates him from the future. He knows it to be there, living, actual, perfect, behind a kind of wall, around which he has never ceased to turn since the first days of his coming on this earth. Or rather, he feels it within himself and known to a part of himself: only, that importunate and disquieting knowledge is unable to travel, through the too narrow channels of his senses, to his consciousness, which is the only place where knowledge acquires a name, a useful strength, and, so to speak, the freedom of the human city. It is only by glimmers, by casual and passing infiltrations that future years, of which he is full, of which the imperious realities surround him on every hand, penetrate to his brain. He marvels that an extraordinary accident should have closed almost hermetically to the future that brain which plunges into it entirely; even as assaed vessel plunges, without mixing with it, into the depths of a monstrous sea that overwhelms it, entred is it, teases it and caresses it with a thousand billows."

The details of experience with all sorts and

The details of experience with all sorts and conditions of psychics, and with the palmists, astrologists, čard readers and soothsayers of every description in Paris which Mr. Maeter-linck gives in this article, are editring. Those accustomed to psychic lavestigation will gain

from his account some new light on spiritu

from his account some new light on spiritual phenomena.

The power to continually realize one's experiences on the spiritual side of life, every day and hour, as they may come, is one that can be developed through living the life of the spirit, the life that is joy, peace and servaity gained from faith and prayer. The sool, as Dr. Kingsford truly says in the quotation at the head of this paper, "looks inward as we'll as outward;" sees the life in God, and this perception may be gained by the conscious mind. The demand to know the future is in the air; it will increase, and wherever is demand, there is an answering supply. "Seek and ye shall fired; knock, and it shall be opened unto you." It is the law and the prophets.

prophets.

The Brunswick, Boston.

Jesus.

This man did tent in shadow to proclaim the sun. His dial, telling Time's sad way, was put aforth to knowledge men the way of til his soul.

was put aforth to knowledge men the way of all his soul.

His yearnings, aching down the heart of every heart, were heaven-born, and the steel whereby he cut the vagrant thought was that which heavens all hells.

He stood where all may know his kingship, and he waved the flag immortal grown through many births. His all was not in ways of Time, but down the littleness of all the world he voiced a greater world, and the judgeship of his masterplece is not as yet aheard.

independing of his masterpiece is not as yet aheard.

He was the "Is" of every soul, and you and I are but the "Was" of that which stood aforth in all his kingdom. He pictured forth what blames no man, and he hung in battle array the weapons of his peace. His Calvary is stood in every heart, and the crucifixion of his hours is ours in years, when we do learn love that spelled into heaven.

His soul was grown by many births to stand atween the worlds behind, before, and the magic of his presence was pinioned not by avariee of that which counted not the soul its own. His own was through the heart of every heart, and he wiped the tears of sorrow's way with glamess from his own.

No hand was held but told him kinship, and the devil of his mountain is yet at large. He yearned to tell himself, but ears were all too small to bear the knowledge, and the downfall of the kingdoms of the world was preached to grow his kingdom. His ragged, footsore way is still proclaimed by mortals to his growth, and he waved to beach of Time a wondrous ocean, whereon he sailed himself.

His kiss of love to mortals given is sweetened through the extex, and all the eyes of

himself.

His kiss of love to mortals given is sweetencel through the ages, and all the eyes of
Time can see no God but that which stretches
through his soul across the sweeps of every
soul. His lullaby of peace is sung adown the
battles, and he virgins every soul with whiteness of itself.

battles, and he virgins every soul with white-ness of itself.

In the mortal all immortated he bleeps, and the wakening eyes of you and me will see the godship. The sparks divine that full divini-ties his mission, is now after within our pres-ence, and we to flame it forth should sit in nearness to his speech, "I love," No man but hands the bread of life to other hand if he doth mission forth himself in loveliness, and he who stood as Jesus to the world is full proclaimed in wondrous way whereby he told the God he was.

Augusta Adams.

Augusta Adams.

Ministering Angels.

Ministering Angels.

Let it not be supposed that we are always left to strive and struggle alone. Nof Like ourselves, all spirits and angels were once men. They have lived in corporeal organisms; have walked upon this or upon some other earth which rolls into space; have experienced the pleasures and viclositudes, the joys and sorrows, the tears and smiles, of this insiplent existence. But now, having passed through the transformatory process of outer dissolution, which mankind term death, they readed in the spirit land; and, in harmony with the immutable laws of progression and development, they have transcended all terrestrial imperfections, and still they march victoriously onward! But they who have already attained to celestial heights, as well as those who have not yet advanced far in the spiritual country, they can behold us from where they are, and in our evening meditations, in our profoundest slumbers, in our daily occupations, in our "circles" of fraternal love, the spirit triends, whom our souls most attract, come to us and breathe their pure and beautiful sentiments into our souls. And when, by reading our 'circles' of fraternal love, the spirit triends, whom our souls most attract, come to us and breathe their pure and beautiful sentiments into our souls. And when, by reading our 'circles' it is reasonable to anticipate the reception (that is, if the vessels of our minds will admit the influx) of some spiritual assistance and direction from the angels' home. Surely, Christians will remember one forcible illustration of this truth—the beautiful secount of how the scales fell from Saul's ages, A protecting spirit—an angel messenger, watching

the moment when the warrier's soil would admit of it, sent into his moral perceptions a current of divine elements, which not only made him see the error of his course, but turned his thoughts on high! And there is, also, another prominent and beautiful instance of spiritual guidance recorded in religious history. It is related that "the angel of the Lord appeared to Joseph in a dream, saying, 'Arise, and take the child and his mother, and fee into Egypt, and be thou there until I bring thee word.' "Now, the majority of those who believe, because they have been educated so to do, in this circumstance, though it is said to have occurred centuries ago, will not give credence to similar, and often more complete, spiritual manifestations daily happening in our very midst. The principle of Nature which could develop spiritual intercourse in times past, is surely capable of God's unchangeable laws. If it be said by some objector that the circumstances above alluded to can not be referred to Nature's laws; that it was accomplished by an especial command of God; then I remind the reader that there is nothing outside of, or superior to, that stupendous organization of matter and mind which I am impressed to term Nature. Neither are we to suppose that the Deity will do for one inhabitant of earth what He will not do for another; because He is "no respecter of persons," and because, also, according to the affirmation of the highest authority among Christians, "He is without variableness, neither shadow of turning." Therefore, upon the broad and immovable foundation of Nature and her laws (which laws are the very elements of God's will) we should rest the conviction that spirits can see our thoughts, and that they do sometimes approach us to remove the scales of supersting our thoughts, and that they do sometimes approach us to remove the scales of supersting our thoughts, and that they do sometimes approach us to remove the scales of supersting our thoughts toward the "Exernal Mind who will hear a sigh's low music 'mad bu

The Reapers and the Harvest.

The Reapers and the Harvest.

What a happy time it is when the harvest comes round again—a great gludness thrills the land—it is so wonderful to have food in abundance and lose all fear of famine. With increased facilities of commerce, it is not so bad as it formerly was, if one part of the land or of the globe fails in its harvest. We supply each other's lack, yet it is prod to have the fields smilling with their plentiful supply. At such season it is not always easy to get workers for the ingathering—they are wanted everywhere at once, and so in places are scarce—and sometimes one district has to wait till another has got through. This is a living picture of the state of men ripe for noble teaching—but those ready to give it are few—therefore he would have prayer for true workers to be sent into the fields.

What is the wheat which waves in the wind, among which the birds build and the hitle folk of the field hide and are happy? What is this growth but the nutriment for the children of men? They feed on it, and every part of the frame is supplied with its need. There is not a single part of the body omitted. And it is good for all people the wide world round, irrespective of color or speech or religion. It is God's gift to men and fully satisfies their wants. That grows for the harvesting.

Is there a spiritual supply for sonis, as universal as the food for the body? Yea, it must be so, or how could men live? Treth is the grain of God springing up to life in every land, and as men harvest it and feed upon it, they spiritually live.

We might concede that, and yet come back to our idea that there is no truth only as it is specially grown in the fields we cultivate. Wheat does not produce in its wild sense, save for creations. It must be calcivated and cared for in our way.

This personal pride has ics fine feature it makes us realous busy workers where we stand. It is like each man having a farm of his own, which be must make the most of. And the sense of ownership quicknus him to this. All well and good as fa

also has the weakness of not appear neighbor's labor and, pechaps, deer small account.

Now, spiritually there is no mo-trath—it is for all—and we need tou-that we may co-operate in the har-dectrine of election may be ween My

dectrine of election may be seen to be possible in the possible in the right in the seen to put your finger on characters. You put your finger on characters and it is done.

But your doctrine of election to marrong and I could straighton you see in one minute. We neither countine because we are not open to couriest may not matter a fig about eith decirines—they are more functional integration of the value of words which they are not.

But life is final, what makes the sweet, laving, helpful, that is the

Conduct of Understandin

MOUNTAIN MELODIS

ome to the mountains with me, a balsam distils from each tree: And soft moonlight is shed On the gravelly bed reams singing down to the sea.

Brown Health walks abroad every day From the teuted towns over the way. And the far timber line Is sought as a shrine, While disease hides silent away.

There is baim on the emerald hills That reaches the red-sanded rills: Such elixir to share With the sad everywhere, While sweet song the cedar-bird trills.

When Creation sang over the peaks,
O'er the crimson-stained canyons and creeks
'Dark chaos down-hurled
Newer light to the world.

As truth to numnuity speaks.

What mighty hand rounded this Cooled the sulph'rous and gray a Till upheaval was done And the world whirling on, Man has an abiding place here.

Would you come to these mountains of mit As a devotee flees to a shrine, I lead you, standing with me, The hills upborne from the sea, And sweet baptism born of the pine, —Mary Baird Finch.

The Coming of Elisabeth.

JESSIE S. PETIIT FLINT.

Dedicated to the Cause of Truth.

'CHAPTER III.

'CHAPTER III.

Again we find ourselves in Mrs. Sharp's little shop, the third morning since our first visit. The day is fair, but not as bright as yesterday, and there are signs of a coming storm. There is no thought of storm within, us far as the brisk shop woman is concerned, she has been looking over things generally, and is settisfied. A good, very good beginning for her, so early in the season, and it was mostly due to Madam. If it had not been for Madam, and the customers she had brought her, it would have been starvation prices. Madam's purse was long and so were the purses of her friends. Hark'. Could that be Madam? It was a heavy step, and came ponderously up the stairs. It was certainly like Madam. Listen' The stairs creaked and groaned beaeath the weight, and the upward steps were taken cautiously, carefully, just like Madam. Yes, and they stopped before the door, and a heavy hand lifted the latch and a heavy weight entered; but it was not Madam! Pardon me, shem! I think I have the honor of addressing Mrs. Sheme.

just like Madam. Yes, and they stopped before the door, and a heavy hand lifted the latch and a heavy weight entered; but it was not Madam.

"Ahem! Parlon me, ahem! I think I have the honor of addressing Mrs. Sharp? Ahem! Quite so, quite so. Crown & Co. Ahem! Archibald Crown, Sr., of Crown & Co. Ahem! Archibald Crown, Sr., of Crown & Co. Ahem! All we called this morning upon you, to talk over in person, ahum! a little business matter. You have a nice little shop, ahem! and is this young lady your assistant. Mrs. Sharp? Quite so, quite so. Ahum! Now it happens that Crown & Co. are short one hand, and my attention has been called to the excellent work your shop, ahem! is turning out. Of course, we cannot expect you to leave your shop and come to us, but we thought perhaps we might prevail upon you to let us have your assistant. As you have trained her yourself, she may do very well, and you will soon be able to train another girl to take her place. Ahem! Ahum! We ask it as a great accommodation and are prepared to reimburse you for the loss, if any, and the trouble of course, we must take her into consideration also, and we will make it an object for her to come. Ahum! She dollars at first, and as the becomes used to our work, advance the price. As to hours, it is a sum of the place of the property of the shop and the reimbursement for your trouble." Laying a firty-dollar bill on the counter, "and," turning to Susan,—"if you will be so kind as to report at the store of Crown & Co. tomorrow morning at 8 o'clock. The name, if you please? Susan—Susan Pratt. Quite so, quite so, Miss Pratt. We are really very much colliged to you. Mrs. Sharp. Ahem! Good day, good day."

The ponderous weight bowed itself out, and slowly and cautiously made its way down the creaking, groaning stairs. The unexpected had again happened, and it left both Mrs. Sharp when of the power like you, Susan, merer, never. Oh, dear! Why did, I ever left.

Sharp and Susan in a whirl of excitement. There was but one thing to be done, and that done immediately. Susan must mind the shop while Mrs. Sharp went out to hust up an assistant.

"I shall never get one like you, Susan, never, never. Oh, dear! Why did I ever let him take you from me? No, child, no; you must keep your promise, and so must I keep mine. Besides, he can afford to do better by you than I can, and it would not be right so stand in your way. You mind the shop, and I will go right now."

Susan, tremulous, frightened, almost tearful, saw the door close behind her mistress, and heard her light step pass rapidly down to the street below, where the sound was lost in the passing of carts and drays. To Susan, this change seemed at the moment almost as much of a calamity as it did to her mistress much of a calamity as it did to her mistress and a very unreal dream. What could she do in such a big establishment? Wherever was there a place for her, and how she did dread it, dread it, dread it. Would she be set to trimming hats, or what would her work be? Mr. Crown had not said, and Grown & Co. had a big department store. Almost everything a lady could want in wearing apparel was to be found there; perhaps it was everything on a lady could want in wearing apparel with Aunt, and she came away bewildered and awed by the grandenr. All those girs and lady clerks! How could she ever face them! Her neat, limited wardrobe was positively shaby in comparison. Oh, dear, how she did wish she had cald "No" to Mr. Crown. But the extra pay; find the r face them! Her neat, limited wardrobe was positively shaby in comparison. Oh, dear, how she did wish the bad cald "No" to Mr. Crown. But the extra pay to fit her for her work in that fine place? Crown & Co. would folyect to a shabby gift. Worst of all, could the two ladies, and Madam I—made answer for both.

"We have never failed you, and we never shall. Fear not. Your work will be more agreeable than here; you will find an old acquaintance, and one who will prove a friend, wa

mention our presence or speak of our help He or no other person there would under stand."

"Will say one ever understand?" asked Susan.
"Yes, my child, la the near future. It may seen long to you, but it looks short to us. You will find the craving of your beart satisfactions and tending, helpful answers. Lunch hour came and went. Susan ate her lunch alone. There had as yet been to outside interruption in the communion of the same than the same that the same that and users had not seen that the same that and still no Mrs. Sharp, but some one was mounting the stairs. Customers, two groups, one of which went to the hairdresser, the other opened the door of the futtle shop. A small purchase, a look at the spring syles, was all, but it took time, and before it was finished Mrs. Sharp came home, followed by a big, lankly built girl. The mistress pointed out a vacant chair to the girl and told ber to stildown. Then, turning to her customers, the trutch, while Susan unbetrusively returned to her sewing. Customers came and went. It was an unsually buys afternoon, but the mistress found time to tell the girl to lay aside her had and to request Susan to interest. Could it be possible? Had it at last beet the trutch and the same that the total the work before her. She veryel Susan swith both open eres and mouth, and patiently tried to follow the deft fingers as they laid out the work before her. She veryel Susan swith both open eres and mouth, and patiently tried to follow the deft fingers as they laid to the here gives to be a susan to the same than the same than the surface of the same than to the same than the surface of the same than the surface of the

Ruth chatter-d and planned till a late hour that night, and her joy so infused itself into their guests that a merry evening it was; even Susar's heart being lightened of its burden. Thus the days go by, to all of us, checkered with light and shade, and he who is capable of standing in the brightest light must also face the darkest shadow.

(To be continued.)

When we understand ourselves, we have dominion over all our surroundings—ignor-ance places us in the reverse position of sub-jection.

Let not thy peace depend on the tongues of

Sow love, and taste its fruitage pure; Sow peace, and reap its harvest bright; Sow sunbeams on the rock and moor, And find a harvest-home of light.

His hands were red with kindred's bl. His soni was dyed a deeper stain. Deeds, sable as the blackest night, He was a medern Cain.

Though marked by men as lepers are Black painted, with eleft hoofs and God let him live. Where harvest sown Rank thistles grew, with thorns.

He knew no peace. His soul affame By breath of hell was fanned. Sin-kisse It shriveled, shrank, and seared. Serpents Twined and fierce dragons hissed.

Writhing, bleeding, lost to pity, Soul bereft of hope and God-light; Weary turned and groped in darkness, Seeking day, finding night.

God had mercy: and the sinner Heard the still small voice recalling; Saw the anchor dropped from heaven, Saw the sunlight falling.

Homeward, homeward, weary pilgrim, Cross and burdens lighter growing, Conscious now that pleasant reaping Needs a righteous sowing.

—W. S. Haskell,

Schoura.

FROM ANIMISMUS AND SPIRITISMUS, BY ALEXANDER ASSANOFF.

The following extract from a remarkable book is interesting proof of the identity of the communicating spirit who states facts which could be known only to him and which he alone could communicate:

But I return to my subject. I wish to terminate this rubie by the recital of a fact that I have from the first source. It does not belong to the category of facts that are known only by the deceased, but to the category of foses that could not have been communicated except by the deceased, for the fact in question related to a political secret, it concerned one who was living, it was revealed by a friend of his, deceased, and solely for the purpose of saving him. I shall relate this case with all the details that I know, for I consider It not only as one of the most conclusive in favor of the spiritual hypothesis, but also, and rather, as an absolute proof of this kind can be.

My readers already are acquainted with matter at the same and the sa

"It is given to you to save Nicholas."

"What does this mean?" demanded the two ladies in astonishment.

"He is compromised as Michel was, and, like him, he will perish. A band of worthless fellows is dragging him to his ruin."

"And what is to be done?"

"You must go to the Institute of Technology before three o'clock, you must call for Nicholas, and give him an interview at his house, in his study."

As all these instructions seemed to be directly addressed to Mile. Sophie, she replied that it would be very diment for her to act neconding to these histructions, on account of the relations that existed between herself, her mother and the family of Nicholas, for they were relations of mere politeness. To this observation, Schoura repiled scornfully:

"Abourd ideas of propriety."

"But in what way shall I be able to influence him?" asked Mile. Sophie.

"By the force of your words; you will speak to him any name."

"Who are they to whom the epithet 'scamp' is applied?" asked Mine. Wellow and they to whom the epithet 'scamp' is applied?" asked Mine. Wellow and they to whom the epithet 'scamp' is applied?" asked Mine. Wellow and they to whom the epithet 'scamp' is a formerly?"

speak to him in my name."

"Who are they to whom the epithet 'scamp' is applied?" asked Mme. W—.

"The gang to which Nicholas has attached himself."

"You have no longer the same convictions as formerly?"

"Before centinuing this recital, I ought to explain this mysterious communication. Schoung a the diminstive in Russia for Alexantia, and the distribution of a young lady, and the mistory of the communication schoung a the diminstive in Russia for Alexantia, and the mistory and the mistory and the property of the control of

propriety in so acting, and beside, what ht had she to interfere in matters so deli-e, since she was not interest so deliimpropriety in so acting, and beside, what right had she to interfere in matters so delicate, since she was not intimately allied to this family. Then again, all this might not be true, and if it were true, it might, and probably would be, flatly desied by Nicholas, In what a position would she be placed theu. Mme. W— knew very well, by the seances in which she had taken part, how little reliance can be placed in spirit communications. She advised her daughter, therefore, to take no step until the identity of Schoura was perfectly established.

The following Tuesday, Schoura made her presence known immediately, and Mile, Sophie demanded a proof of her personality. Schoura forthwith replied:

"Invite Nicholas, arrange a seance. I will come."

"Invite Nicholas, arrange a scauce. I wancome."

By this reply, it will be seen that Schoura, who during her life treated with contempt, as is the custom with the nihilists, all the conventionalities of society, was again exacting an impossibility; Nicholas never had been la Mme. V—— a house. So Mile. Sophie demanded some other proof of her personality, without the intervention of Nicholas, and that this proof should be conclusive.

"I will appear to you," said Schoura.

"How?"

"How?"

"You shall see."

A few days later, Mile. Sophie, on her return from an evening party, was standing at the door that led into the dining-room, in which there was no light, when she saw upon the wall of this room, directly opposite the door on the threshold of which she was standing, a luminons globe, that seemed to rest upon a pair of shoulders. This remained for several seconds, and then, ascending toward the ceiling, it disappeared. Mile. Sophie at once assured hereself of the fact that this was not caused by the reflection of any light whatever coming from the street. At the next seance, the explanation of this apparition was nsked for, and Schoura said:

"It was the contour of a head and shoulders. I cannot appear more distinctly. I am still too weak."

Although many proofs accumulated, that I must for the present omit, to assure Mile. Sophie of the identity of Schoura, she could not decide to act in conformity with Schoura's lajunctions, and she proposed, as a more convenient expedient, to make all this known to the parents of Nicholas.

This proposition excited in Schonra a violent displeasure, which was indicated by abrupt movements of the saucer, and finally by this declaration:

"That will lead to nothing."

That will lead to nothing."

This phrase was followed by epithets of contempt that it is impossible to introduce here, epithets not found in any dictionary, but expressions characteristic of the language used by Schoura during her life. To a question relating to her father, Schoura replied impatently:

"Don't speak of him; don't speak of him."

"Sophie always hesitated, and, on her part, at each of the following seances, Schoura hecame more and more carnest and persistent, demanding that Sophie was attributed by Schoura to the influence of Mme. W—, to whom Schoura had shown from the beginning of the seances a marked autipathy. At the work of the seances a marked autipathy. At the work of the seances a marked autipathy. At the work of the seances of the 25th of February caused these ladies g

in which Schoura had been insisting so earnestly that immediate steps should be taken to
prevent him from taking part in these meetings.

It is then that the communications of
Schoura were appreciated at their full value.
The notes taken by Mme. W— were read
and reread by the parents of Schoura and of
Nicholas. The identity of her personality ia
all this manifestation was acknowledged as
incontestable, by the capital fact concerning
Nicholas, by other details of her private life,
and by the total of the peculiar traits that
characterized her. This sad blow had fallen
upon the family of Nicholas as a stroke of
lightning, and they had to thank God that
the indiscreet enthusiasm of the young man
was not attended by still more mournful results.

sults.

It is hope that makes the Americans so progressive and prosperous. A nation or an individual without hope is a failure. Hope is of the Soul. The more soul power we have the more hope we have. The greatest hope and courage come when we realize fully that God will never abandon us. We abandon God, but He, the Patient One, keeps on loving us, and some time, somewhere, when our persevence and stubbornages have led us late deep sorrow and seep suffering we wilcome to God and be born again. It has been said that "sorrow and suffering are God's tools to cut life into-beauty." One thing is certain, there can be no real hope or courage or power in man as long as he lives far away from the sources of all hope, all courage and all power—God—Ex.

Exercise memory pobly—Zorosater.

Exercise memory nobly "Not tomorrow, but today."

"Hope rules a land forever green."
-Wordsworth.

An article in the Banner lately on Education suggrests the following: The immortal little work by Lock on "The Conduct of the Understanding" should be placed in the hands of every pupil at our public schools, as soon as he can read with facility. Owing to the neglect of the art of using the reasoning power, generation after generation adopts the same old fanacies. Whole nations fall down before creeds in religion and politics that the same old fanacies. Whole nations fall down before creeds in religion and politics that the same old fanacies. Whole nations fall down before creeds in religion and politics that the same old fanacies. Whole nations fall down before creeds in religion and politics that the same old fanacies. Whole nations are depending upon the naticle state of the same old fanacies. Whole nation is false, no matter how massive and grand is the structure built upon it.

Millions bow before the assertion of the thirty-nine articles; each one depending upon the article before it, and each supported, it may be, by facts no one will dispute, yet all depending on a dream related as hearisty by one or two who never saw the dreamer in their lives! How few will use their reason about spiritual phenomena, although they are facts as certain as two and two are four. Were all the millions of recorded facts in Spiritualism utterly false but one, that one, being wholly true, must establish forever the truth of all that is claimed for it.

It is to be hoped that some capable person will get up and introduce in our schools an abridgment of Lock's Essay, with a few lessons for examples in order to train the youthful of the many of the service of the same of the same of the service of the same of the same of the service of the same of the same of the same of the service of the same of the same of the ser

so.

Ques. Is that authority infallible?

Ans. It is on all fundamental points,
Ques. It then may err on points not fundamental?

Ans. Yes, as I have admitted.

Ques. Do you know what points are fundamental?

Ans. It is on all fundamental points.

Ques. It then may err on points not fundamental?

Ans. Yes, as I have admitted.

Ques. Do you know what points are fundamental?

Ans. Only as my authority may assert it to me.

Ques. This point or article may, for all you know, be non fundamental?

Ans. Yes, for all I know.

Ques. And if so, your authority may err about it as you admit?

Ans. Yes, I did so.

Ques. Then how do you know but it errs in this?

Ans. I suppose it to be fundamental.

Ques. You don't know it, and your authority may err on a non fundamental. You have no certainty, only an uncertainty. This its no faith whatever.

At another, place his opponent declares whe Seripture is a perfect rule as much as a writing can be," but we deny that it excludes unwritten tradition.

Chillingworth snaps him up instantly thus: "If you will stand to that you must admit it is so complete as to need no addition and so evident as to need no interpretation, for both these properties are requisite to a perfect rule. Now that a writing is capable of these perfections is so plain I am ashamed to prove it. For he that denies it must say a thrug may be spoken that can't be written."

C. I.

Some Life Thoughts.

Some Life Thoughts.

To live to our highest in all things that pertain to us;
To lend a hand as best we can to all others for this same end;
To laid in righting the wrongs that cross our path by pointing the wrong-deer to a better way, and thus aid him in becoming a power for good;
To remain in nature always sweet and simple and humble, and therefore strong;
To open ourselves fully and to keep ourselves pure and clean as fit channels for the Divine Power to work through us;
To turn toward and keep our faces always to the light;
To do our own thinking, listening quietly to the opinions of others, and to be sufficiently men and women to act always upon our own convictions;
To do out duty as we see it, regardless of the opinions of others, seeming gain or loss, temporary blame or praise;
To play the part of neither knave nor fool by attempting to judge another, but to give that same time to living more worthily ourselves;
To get up immediately when we stumble,

by attempting to judge another, but to give that same time to living more worthily ourselves;

To get up immediately when we stumble, face again to the light, and travel on without wasting even a moment in regret;

To love all things and to stand in awe or fear of nothing save our own wrong-doing;

To recognize the good lying at the heart of all people, of all things, waiting for expression, all in its own good way and time.

To love the fields and the wild-flowers, the stars, the far-open sea, the soft, warm farth, and to live much with them aloue, but to love strugaling and weary men and women and every pulsing, living creature better.

To strive always to do unto others as we would have them do unto us? In brief—

To be honest, to be featless, to be just, to be kind. This will make our part in lifes great and as yet noy fully understood play truly glorious, and we need then stand in fear of nothing—life nor death: for death is life.

Or, rather, it is the quick transition to life in another form; the putting off of the old coat and the outling on of a new; a passing not from light to darkness, but from light to light, according as we have lived here, a taking up of life in another form just where we leave it off here: a part in life not to be shunney or dreaded or feared, but to be welcomed with a glad and ready smile when it comes in its own good way and time.—Ralph Waldo Trine, in Mind. in its own good Trine, in Mind.

JEWELS.

When early sun the meadows strikes, He sees the dewdrops on the grass, And by his smiles he transforms ther And diamonds are his looking-glass. —William Brunto

About midway between Boston and the White Mountains is one of the most beautiful resorts which one could hope for, "Lake Win-

White Mountains is one or the mountains when one could hope for, "Lake Winnepeaukee."

Bordering on the south and west of Winnipeaukee is that celebrated stretch of delightful scenic land, the "Merrimack Valley," The waters of Winnipeaukee are clear and bright, it being possible to see in some places to a depth of fitry test. The surface is dutted with several small islands, noted as ideal sites for summer colon es.

The many pleasant towns and villages along the lake afford choice havens for health and rest. The atmosphere in this section is a refreshing blend of the cool air from the lake and the invigorating ozone of the White, Mountains.

A large and stately steamer, the Mt. Washington, sails over the lake, stopping at the various landings and making a tour of about sixty miles.

ington, salls over the lake, stopping at the various landings and making a tour of about sixty niles.

Perhaps you have visited this famed region; it so, you know what enjoyment can be had on the Boston & Maine Excursion on Saturday, September 6th. The round trip rate from Boston on this date is only 12. Special train will leave Boston at 8.20 a. m. for Alton Bay, connecting there with the steamer Mt. Washington. Returning, special train will leave Alion Bay on arrival of the teamer.

If you have never visited this delightful country, do so on Saturday, September 6th.

Tickets will positively be limited and will be on sale at Boston City Ticket Office, 322 Washington street, corner of Milk street. After 5 p. m., September 5th, tickets will be on sale at Union Station Ticket Office unless the supply has been previously exhausted.

Lily Dale.

A NEW DEAL, HIGH HOPES AND FAIR PROS

PEGTS.

In some respects this season has been the most prolific of good results of any in the history of the Camp. The class lessons by Prof. Lockwood and J. Clerg Wright have been a source of much interest and general satisfaction. This is one of the most interesting and useful features that the C. L. F. A. has introduced, and I hope the example will be followed by many—if not all—other camps. Such work will make a lasting impression upon thinkers and scholars of all schools of thought. I wish there were 200 teachers as well qualified as these two for the work they represent, and there may be, if Spiritualists appreciate the value of knowledge and its cultivation as an essential factor of the new revelation.

revelation.

Mediumship has been in demand and a supply of first-class mediums has been on hand, and many received their first lessons and the first reliable proof of immortality this season at Lily Dale, and went away rejoicing. No church or college can give the "value received" in this line that is found at spiritual camps, well supplied with reliable mediums.

ANNUAL ELECTION.

camps, well supplied with reliable mediums.

ANNUAL ELECTION.

On Monday, Aug. 18, 11e old board was reelected, except that Carrie Twing was substituted for Mrs. McKrever, resigned. This indicated confidence in the business ability and integrity of the management which for so many years has kept Lily Dale steadily progressing, until it has reached a point of general attractiveness and great usefulness, such as was never anticipated by the most sanguine hopes of its founders. I kniw of no other camp that has kept as steadily prosperous and progressive, and done so much superior work on a broad gauge plan, keeping the great central purpose of Spiritualism always paramount, and yet giving different cults a fair, free chance within certain wholesome limits, as has the C. L. F. A. at Lily Dale. This is in large measure due to the business qualities and steady purposes and integrity of the board of trustees. As a rule, they have suak all personal preferences and prejudices, to make their action the best for the success of the Camp and to meet the demands of the public as nearly as possible. That they have made mistakes they will probably not deny. But that they have conducted the affairs of the Association in a business and successful way, is evident from the steady growth of the interest and attractiveness, so widely acknowledged. But there is now a

so many years has kept Lily Dale steaduly progressing, until it has reached a point of general attractiveness and great uscfulness, eanything hopes of its founders. I knew of no other camp that has kept as steadily prosperous and progressive, and done steady purposes and integraty of the board of trastees. As the C. L. F. and to the business qualities and steady purposes and integrity of the board of trustees. As a ride, they have susk all personal preferences for the success of the Camp and to meet the demands of the public as nearly as possible. That they have made mistakes they have easy the demands of the public as nearly as possible. That they have made mistakes they have easy the demands of the public as nearly as possible. That they have made mistakes they have easy the demands of the public as nearly as possible. That they have made mistakes they have easy the demands of the public as nearly as possible. That they have made mistakes they have easy to have a supposite the demands of the public as nearly as possible. That they have made mistakes they have the demands of the public as nearly as possible. That they have made mistakes they have the demands of the public as nearly as possible. That they have made mistakes they have the demands of the public as nearly as possible. That they have made mistakes they have the demands of the public as nearly as possible. That they have easy they have the demands of the public as nearly as possible. That they have early the public as nearly as possible. That they have early the public as nearly as possible. That they have early the public as nearly as possible. That they have early the public as nearly the public as nearly as possible. That they have early the public as nearly as possible. That they have early the public as nearly as possible. That they have early the public as nearly as possible. That they have early the public as nearly as possible. The public as the public as nearly as possible. The public as the public as the public as the public as the public

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and pernament cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with fall directions for preparing and using. Sent by mail, by addressing, with a stamp.

Cauadian Day at Lily Dale.

On Monday, August 27, "Causalian Day,"
W. J. Colville lectured to a large andlense in the morning. The aftergoon session was deviced to a number of abort speeches by prominent Canadians. Hev. B. F. Austin spoulant Canadians. Lav. B. F. Austin spoulant canadians. In the several tables and genitense from Toronto and elsewhere via (ellowed him. From the general tenor of all remarks, it could easily be gathered that Spiritualism is making rapid headway in that certed in its diffusion are evidently carnest and active thinkers. W. J. Colville gave a poem on "The Blending of the Flags," and Mrs. Ely sang a song of rare beauty.

At the Forest Temple services at 9 a. m. and 6.30 p. m., Canadians were equally in evidence and as some of them laid great stress on kindness to animals. Mrs. Cadwallader (of Philadelphia) proposed the organization of a "Band of Merey" in which she was ably seconded by several prominent workers.

The banquet held in the Anditorium was latroduced at 8 p. m. by very fine orchestral music. Collation was served at 9 and followed thy abid speakers and good singing which lasted till 11.20. W. J. Colville who was called on to respond to the first toast, which was "King Edward, the British Empire, and our American cousins." spoke feelingly of the great affection felt all over Australasia for the Union Jack and then alluded to the veneration in which Queen Alexandria is held by all who know her. Not the rank or station of the woman, but herself, is the object of admiration, and for the King (God bless him), though not faultiess, he has always proved himself kind, thoughtful and considerate for others. The Coronation has been a blessed event for the nation and none but fraternal relations can or should exist between two great peoples who speak the same language and employ the same air for national anthem.

Rev. B. F. Austin replied to the toast, "Canada and Her Institutions." In his happy and

Stemach Troubles

Horsford's Acid Phosphate

Produces healthy activity of weak and dis-ordered stomachs; perfects digestion, and im-proves appetite. An unexcelled strength builder.

Notes by the Way.

"To be great is to be misunderstood." Thought is Power.—Victor Hugo.

Freeville Camp, N. Y.

Bunday, at 10.30 s. m., the services were opened with song by Mrs. Mabel Mone.

Dr. B. L. Robinson of McLean, the speaker of the morning, was introduced to the audience by Mrs. Elizabeth Brewer of Syracuse, N. Y., in a few well chosen words. Subject of lecture, "Individuality." Dr. Robinson handled the subject in a strong, concise way that was fully endorsed by the audience. In many ways it was one of the best things of the camp. Miss Stone closed the morning session with a song.

The afternoon services were opened at 2 p. m. Mrs. Lease called the attention of the vast audience to the fact that we had a veteran of the Mexican War in our midst. She brought forward in an inspiring manner the days of long ago when at the call of the government the volunteer shouldered his musket and marched off to the tune of "My Country Tis of Thee." Alas, many of them never returned. Mrs. Lease portrayed in a vivid way what the soldier had done for his country not only in the Mexican but in the Civil War. It was an inspiring scene never to be forgotten. She then delivered her lecture: "I Am the Captain of My Soul."

Mrs. Lease is a woman well known in the lecture field and has been heard from ocean to ocean. Her discourse was grand and will never be forgotten by the audience.

The evening meeting was called to order by Mrs. Brewer. She called upon Dr. Butter-field to make remarks. The doctor asked all Spiritualists "to examine themselves and to make stonger, wiser and better men and women than we have ever known before in this and of the free. It is a grand work to unfold one's self." Mrs. Brewer gave tests which were well received. She spoke in a feeling way of the ties of friendship and love that she had formed in Freeville Camp.

After a benediction by Dr. Butterfield, the Freeville Camp closed for the year 1902.—Rhinecliff.

For Over Sixty Years

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

Swami Abhayananda.

The Franco-American lady known as Swami Abhayananda and who is a member of Golden Gate Lodge, T. S., of San Francisco, is now visiting and lecturing is India in the interest of the Gita Samai, That is an organization for the promotion of the religious teachings of the Vaishnava Saint and alueged Avatara of Sri Krishna, Gauranga. The followers of this sect largely supplement their readings and discourses with masic and dancing; allowing themselves to be carried away to a great pitch of enthusiasm. In this they resemble the Salvationists and the campmeeting recivalists of Christendom, and it would appear, from the newspaper accounts, that their public services throw them into a state of nervous hyperexcitability.

The lectures of Swami Abhayananda in Bengal are conceled by all the press to be both able and eloquent.—The Theosophist.

Lowell, Mass.

Saturday, Aug. 23, we held our second annual basket picnic. It was a success. Committee in charge, Messrs. Fred II. Coggeshall, Orrin W. Horton and Alfred E. Jordan. There were seventy-five to one hundred people present. Early in the afternoon various games were indulged in, most prominent among them being one known as "doubted." It was truly amusing to see the expression on some of the faces when their word was doubted. A number of sports, including jumping, running and walking followed. Suitable prizes were awarded the winners. Supper was then served, after which a circle was held. Many coavincing proofs of immortality were given by Mrs. Anna M. Coggeshall of Lowell. Sunday, Aug. 24, Mrs. Abby N. Burnham of Malden occupied our platform in her usual pleasing and eatertaining manner. At the circle held at the close of the meeting a collection was taken for the benefit of Mrs. Trowbridge, one of our members, and a goodly sum realized. Aug. 31st, Mrs. Jones of this city occupied the platform. Sept. 7 we hold a conference which will close our season at Earnschiffe. Fred II. Coggeshall, Pres.

THE RIGHT KNOCK: A Story. By HELEN VAN-ANDERISON.

**is eactor, in her preface to the fifth edition, says: "It ned such a small, simple thing, this little book, and best that could be said of it was that it came from a tifuli of caseness to be the Master's messenger, and muchting toward preaching the glad goopel of healing

ered letters of gratitude, the kind words, the sps, the many testimonials of sick beds for ed spirits revived, vices discontinued, or spirits revived, prove that the word is not to be measured by puny human stand of the Spirit is not to be measured by puny human stand-ards of judgment, prove that simple things—he things from which we expect the jeast, in which we put the least ambi-tion or worldly dearle, may be those which will yield ten hundred-fold of rea bleasing.

A NGEL WHISPERINGS for the Searchers
After Truth. By HATTIE J. RAY.
The Poema contained in this votume are indeed Angel
Whisperings, and are calculated to cievate the thoughts and
bring contained to hearts of an indeer.
The Price of the Control o F.O. postage 15 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

THEOSOPHY, RELIGION AND OCCULT SCIENCE With Glossay of Eastern Words. By IRCHN'S OLOTT. ords. Theosophy or Materialization of the Common State of the Common Materialization of the Common Foundation of all Beligion. The Common Foundation of all Beligion. Theosophy; the Scientific Basis of Religion. The Science of the Common State of the Common State

THE HEREAFTER; A Scientific, Phenom-enal and Biblical Demonstration of a Future Life. By

The state of the s Salvoyance, Mesmerism, Somman Cloin, 13 cents. For sale by RANNER OF LIGHT PUBLISHING CO.

WORKS ON HEALTH.

THE MENTAL CUIRE. By Rev. W. F. EVANS. The Philosophy of Life: Bindrysling the Influence of the Bind on the Body, both in health and disease, and the Psychological Method of Treatment. The work has received the economism of able critics, and is considered upon of the best books in the English language, adapted to both sick associated with the Company of the Compan

Cloth, pp. 344, 13.48, postange a remainMENTAL MEDICINE. A Theore
Treating treating on Medical republicar
treating upon the application of perpola or aits
to expect the field. Its clear-installed mather its
to expect the field. Its clear-installed mather
the expect the field. Its clear-installed mather
the expect the field. Its clear-installed mather
persons of orderinary installagence connect only uniterminal to the control of the control of the contraction of the control of the control of the control
that its control of the control of the control
that its control of the control of the control
that its control of the control of the control
that its control of the control of the control
that its control of the control of the control
that its control of the control of the control
that its control of the control of the control
that its control of the control of the control
that its control of the control of the control
that its control of the control of the control
that its control of the control of the control
that its control of the control of the control
that its control of the control of the control
that its control of the control of the control
that its control of the control of the control of the control
that its control of the control of the control of the control
that its control of the control of the control of the control of the control
that its control of the control of the control of the control
that its control of the co heory but become quantized to the physician.

Cloth, pectage is center.

Cloth, pectage is center.

For sale by BANNEH OF LIGHT PUBLISHING CO.

Helpful Thoughts.

No man is superior to all other men. He may have the advantages in one line, but not in all lines. This should be an encouragement to us in causing us to feel that with all sorplack, and with all the superiority of many whom we know, there is still something for us to do in God's service, if we will but do whatever he points out for us to do. Archibishop Leighton embhasizes this truth when he says: "As there is no man so complete as to have the advantage in everything, so there is no man so low and unworthy, but he hath something wherein he is profitable even to those that in other respects are much morge excellent," Our possibilities of good are as God sees them, not as they are seen by our fellows.—Ex.

Love is the way from man to man, as well as from man to God. Hearts of men have gone out to each other as they have gone out to each other as they have gone out to God. He who loves God loves his brother. There is a pretty game of toy marionettes that are moved by magnetism. They are of metal, and when one holds a magnet over them they rise, and as the magnet is moved they seem to dance with its movements. But, besides this, when one thus attracts them upward they themselves become magnetized and are drawn to each other. That is the law upon which mun and women are constructed. The power that draws us up also draws us together.—Ex.

The power that draws us up also draws us together.—Ex.

The Fatherhood of God and the Brotherhood of Man was the clarion note uttered practically by every participant at the grand and never-to-be-forgotten conclave, the Parliament of Religions at the World's Fair in Chicago in 1893. On that memorable platform were uttered these words by one of our foreign brothers, Shaku Shoven, if Buddhist, who referred to the plan of Brotherhood in India, 2,000 years are, and concluded by saying: "Not only Buddha, but Jesus Christ, as well as Confucius, taught universal love and fraternity... ... Then let us true followers of Buddha, true followers of Buddha, true followers of Furth, unite ourselves for the sake of helping the helpiess and living the glorious lives of Brotherhood, under the control of truth."—Ex.

You are not simply to be kind and helpful to others; but whatever you do, give honest, earnest purpose to it.-J. T. Trowbridge.

to others, business to it.—J. T. Trowurus, carnest purpose to it.—J. T. Trowurus, I flower in the crannied wall,
I pluck you out of the crannies.
Hold you here, root and all, in my hand,
Little flower; but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.
—Tennyson.

Wouldst thou bring the world unto God? Then live near to Him thyself. If divine Life pervades thine own soul, everything that touches thee, will receive the electric spark, though thou mayest be unconscious of being charged therewith.—L. M. Child.

"The power to love—Gol's greatest gift!
Forget it not, dear heart. "Twill lift
The weight of burdens heaviest;
When thou remembrest that the best
He gives is thine—thou still caust love!"

He gives is thine—thou still canst love!"
Fear is a terrible bondage which keeps one in the very lowest depths of life. We try to ascend from these low depths, but find our fears mill-stones which keep us down. When we learn to get out of this slavery which fear imposes we find we are beginning to get glimpses of heaven—a new life—which we little dreamed of in our most hopeful thoughts.

To cast out fear entirely we must know God, and the only way to know God is to love Him. God is good and all love, and when we realize that, we see how groundless are our fearling the light of the light of the When inclined to be fearful. Which of faith we have the summer of the light of t

Him. God is good and an entrolless are our fears.

When inclined to be fearful, think of faith and patience; faith that you are one with God and are a child of the Blessed All-I ather; patience to wait for goodness without fear or doubt. It takes both faith and patience to learn that there is absolutely nothing to fear in this world. I know positively that there is nothing to fear, the moment you have a premoultion of fear, drive it away by thinking of faith and patience. All is pood, what we fear is good; all fears are groundless; all fears destroy and do not build up. Have faith, patience, hope, courage, and build yourself pure and strong, so that fear ceases entirely.—Magaziac of Mystelies.

"Grief is a species of idleness; it certainly

"Grief is a species of idleness; it certainly is a lack of faith and hope in God."

"When we climb to heaven, 'tis on the

"For I myself am heaven and hell." The

VOLS. III and IV. LONGLEY'S CHOICE Collection of Beautiful Songs.

The laiest from the press of these popular song books by O. F. Leonley is now ready for the poilin. It is two two O. F. Leonley is now ready for the poilin. It is two two desired the control of the con

WORKS OF KERSEY GRAVES.

1145 HIOGRAPHY OF SATAN;

1 torical Exposition of the Devil and his Pring
inclosing the Oriental Origin of the Relief is
uture Budhess Funlahmen; also, The Prages
replayed Typen, Rottonies Ph. Lake of Pr Punishment, the Worm that No d. By KERSEY GRAVES, th portrait of author, Cloth, Se

THE WORLD'S SIXTEEN CRUCIFIED SA YIDER, or thresheally before their Continue States and Extracollassy Revealables to Religious Broom, which disclose the Criscola Crigin of all the Registration for the Criscola Crisco

"(HE BIBLE OF BIBLES); Or, Twenty-Seven

"Dythe Revealeds" (Containing a Description of

"Dythe Revealeds" (Containing a Description of

Tempt deven highes, and a Exposition of the Thomas Billion of the Containing and the Containing of the Principal Present also a Containing the Characters of the Principal Presentages of the Christian Bible and an Exam-nation of their Descriptor. By Killer GLA 1975, a without and the Containing Containing Containing the Containing of By of Seize (Create Principal Seview, Service St. 1975). The Containing Containing

SIXTEEN SAVIONS OR NONE; or, The Ex-

The Cause of Many

There is a disease prevaling in the country most dansers because so decay the country most dansers because so decay the country most dansers by the country most danser by the country of the country of

Don't make any mistaka, but remember the name. Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghampton, N. Y., on every bottle.

"Without Me ye can do nothing."-John,

"Without Me ye can do nothing."—John, xv., 5.
Without Divine Inspiration man does little for himself or others. This is being realized more and more each day by men and women in all walks of life. The successful business man is he who has dod and Christ and the Holy Angels as active partners. It is the great truth that men are now beginning to realize—that with God we are not limited in our powers to do.

"I need Thee every hour;
Teach me Thy will;
And Thy rich promises
In me fulfil!

—Ex.

In me fulfill."

Veritable fame in all its glory and purity consists only in the earnest and exalted longings after intellectual and moral truth; when this is found and nurrured, the high sease of duty, supported by the strictest feeling of honor, will be so intense that no amount of popularity or worldly praise, no bribes of wealth or splendor, no cringing to frowns, not even the pearl of life itself, exposed to a mattyrdom of fortures, coald ever prevent or sway that truly noble man from expressing and maintaining such truths.—Ex.

WORKS OF E. D. BABBITT, LL. D., M. D.

THE PRINCIPLES OF LIGHT AND COLORS The Phase Prices Of First As De Colonia.

Reportly bound, with 200 engravings and planes, 537 pages.

Cortainly the greatest work of this age... 10 God's ownystem... Will revolutionly Threspecture. "Salving W.
false, Lt. D., D. M.

Lake, Lt. D., D. M.

A great amount of research."—S. F. Beroid.

"Dr. Rabbutt stands forth as a new Columbus discovering:
a new word."—J. C. C. Selection.

THE PHILOSOPHY OF CURE

THE PHILOSOPHY OF CURE.

"A mired condensation worth ten times its pris
"A mired condensation worth ten times its pris
"Ma. M. Portor, D. M.
The BANKER OF LIGHT has the only cheap editi

WARRIAGE, SEIUAL DEVELOPMENT AND SOCIAL CPBUILDING.

Price 75 cents.
"Fascinating, though deep "; "masterly "; "agr
of world-wide interest."

MENTAL AND PSYCHOLOGICAL FORCE, AND THE NERFOCK SYSTEM AND INSANITY. Cloth, Price \$1.50. HEALTH AND POWER

Cloth, 25 cents.
"Worth its weight in diamonds"; "a cem."
For sale by BANNER OF LIGHT PUBLISHING CO.

In the World Celestial

All OHO VOIL VOICES LIBA be a wonder ful book, being the personal experiences of 2 max whose dead ownerheart, after appearing in him many times, subrevailed, maternalized and through transce medicates and held in 'bat condition for ise days, which issue he spents with her in the collectial subsers, and then return and held in 'bat condition for ise days, which time he spents with her in the collectial subsers, and then rewonderful tory to his first adwer to the two the head in that realm of the so-called dead. He talk his wenderful tory to his first adwer to the head of the wenderful to the second of the wenderful preaches to the second of the second of the wenderful to the second of the sec

the Assemble of his to quantum of the second of the second

great spiritual book, but a most beautiral feve remainder two worlds. It is printed in elegant style, bound in size and good. Friend ELANAR OF LIGHT PUBLISHING OR.

Eighth Edition, Esvised, with Portrait of Antho Price Reduced from \$2.00 to \$1.25.

Seers of the Ages. ANCIENT, MEDLEVAL AND M SPIRITUALISM.

BY J. M. PERBLES, M.D.

This volume of nearly 60 pages, someon, traces the placement of SPGLITCALISM through India, Egypt, 70 thick, Syrich Person, Greece, Stone, Jones to Chitch's line TREATING OF THE MYTHIC JESUS.

" " CHURCHAL JESUS.

" " NATURAL JESUS.

Blow Degiction ! Where was he from twelve to thirty.

How begotten? Who Was he an Essentian?

Was be in Smither !

Modern Spiritualism.

The Wave community in Stocketter, The Years

of the Press, Personality of the Person

BANNER OF LIGHT BOOKSTORE.

nie n complete ressive, Mofe ni Wholesnie

Orders for Stoom, to be sent by Express passing the ad or an least half cash, the bal are too paid C.O.B. Orders for Stoom, to be not to read C.O.B. Orders for Stoom, to be not invariably be accompanied by each to the order. Percentages I put to \$4 dellar as

questing from TWE BANNER care about the taker with between editor hal articles and correspond or columns are open for the expression of imper thought, but we do not endorse all the varied opinion to which correspondents may give unles-No attention is paid to anonymous communicati same and address of writer is indispenable as a guar f good faith. We cannot undertake to preserve or respapers sent to this office containing matter for should be marked by a line drawn around the

Banner of Bight.

EVERY WEDNESDAY AFTERNOON AT 4 O'CLOC

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

PUBLICATION OFFICE AND BOOKSTORE Building, Copley Sq.

WHOLESALE AND RETAIL AGENTS,
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston, Mass.

THE AMERICAN NEWS COMPANY,

TERMS OF SUBSCRIPTION IN ADVANCE

BANNER OF LIGHT PUBLISHING COMPANY.

Marrison D. Barrett.	President.
Frederic G. Tuttle	Treas. and Bus. Man.
Marrison D. Barrett.	Editor-ta-Chief.
Marguerite C. Barret	Assistant Editor.

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the RANNER OF LIGHT PUBLISHING COMPANY.

ADVERTISING RATES.

OR
200 lines to be used in one year, 10 per cent
500 lines to be used in one year, 25 per cent
1000 lines to be used in one year, 40 per cent
80 per cent extra for acctal position.
8 pecial Notices ferty cents per line, Minion
sect lasertion.

nsertion. ces in the editorial columns, large type I matter, fifty cents per line. usirs charge for cuts or double column t of column 87-16 inches.

IF Advertisements to be renewed at continued rates must be left at our Office before D A, H ou Sainriay, a week in advance of the date whereon they are to appear.

sementer it is made hower liber over fact are accepted, as one using our advertising columns; they are at once interested of Newquest pairwas to mility as promptly in case they discover to be distournable or unsupplied by the characteristics of to be distournable or unsupplied out they have proved to be distournable or unsupplied out they have proved

Editorial Notes.

Why is it that people who claim to be well-bred will persist in disturbing public meetings by their loud whitspering, talking out loud, eating peanuts, and dragging their feet over the floor? At many spiritualistic gatherings, this very season, people who claimed to have been Spiritualists for more than a quarter of a ceatury, resorted to the abovenamed abominations. They had no regard for the feelings of the speakers, neither did they care one lota for the wishes of those who were present for the express purpose of hearing what the speakers had to say. They only wanted an opportunity to gossip with a friend, or to discuss matters that should have no place in a public assembly, hence were utterly oblivious to the comfort and well-being of their immediate neighbors. Such persons as will commit these petty offeases ought to be requested to relie from the assembly that they disturb by their unseemly conduct. If they claim to be Spiritualists, the more shame to them for acting so unseemly, and for being so unspiritual in conduct. They need educating in all respects to enable them to understand the first principles of spirituality.

The columns of the secular press are filled with graphic accounts of President Roosevelt's doings and sayings as he is "swinging around the circle," to be seen and heard of by the people in his endeavor to feel the public pulse upon the issues of the day. His speeches are not orations, for he is not an orator; they are moral homilies and exhortations that are most excellent in character, and cannot fail to do good through their impress upon the mentalities of his hearers. Many people are prone to take more stock in the advice of a public man, especially when that man is President of the United States, than they are in that of their minister, or seven of a trusted friend. Because of this tendency of human nature, and because of the many sound chunks of moral philosophy expressed. President Roosevelt's utterances are bound to do good. He is infinencing his hearers, not so much by his attackmanship, nor yet by his profundity of thought, nor by his seguicious leadership, nor by his oratory, as he is by his practical suggestions and exhoristions to live good lives. In this sense, his prolonged tour will make him many friends and strengthen his hold upon the people. Let us wish him a safe journey wherever he goes, and treat that his meeting with so many thousands of his fellow-citizens will add to his own and their mutual happiness.

What right have men and women to assame airs of superiority over their follow-mortals? Hose the possession of militions of adollars add anything to the moral stature of any human being? Does a title, or a princely income, make a man or woman greater in virtue or in intelligence? Are not an of these things thrice as likely to be indices of vicious lives than their opposites? There are many men and women of wealth who live the purest and noblest of lives, but it is not their wealth that has made them what they are, it is the limate virtue of the soul that they have retained in splie of all the enervating influences of luxury. True worth is of the Son, and that man is worse than poverty-poor who has only dollars to offer in proof of his moral and educational standing. Morality is in no wise a purchasable commodity, neither are any of the jewels of the Soal obtainable in ony market. They are gained only by honest effort on the part of mortals who desire to become better and truer men and women. The gilded paupers of wealth in worldly cash will have to sit at the feet of those whom they despised on earth because of the plebelan origin, when they meet on the highlands of spirituality in the life beyond. Real worth is ever modest and retiring—it assumes no airs of superiority, neither does it vaunt itself in vainglorying self-praise. Let all mankind cultivate their inner natures and become acquainted with their real Soul-Selves—then and not until then will this world be redeemed and purified.

Selves—then and not until then will this world be redeemed and purified.

So many persons are imbued with the idea that they must wait until they get out of their physical bodies ere they find their souls, that it is not strange to find them completely steeped in materialism of the most sordid kind. This idea is simply a revamped concept of orthodex theology, in which the angels are made to take the place of the atonement of a Savior. Theology promised a possible heaven for the souls of the few who were elected to be saved, but it said nothing of these elected ones being souls while in the form. Many Spiritualists are teaching the same error, viz., that men will find their souls or become souls, after they have left their bodies. Such a gospel causes mankind to think only of the physical and its comforts in a material way, for it relegates the culture of the soul and the discovery of its possibilities to the future life, where man is assumed to become a soul for the first time. Money-getting is considered a virtue because it enables its possessor to take better care of his body. The accumulation of wealth becomes a passion, because it relates to physical and material things that can be sensed through the avenues of materiality. If Spirituatism is to become the religion of humanity, its teachers must fearlessly attack and overthrow this erroneous doctrine. It must offer bread to the Soul, and boldly proclaim the immanence of that Soul in the daily life of every mortal. It must contend and prove (for it can prove it) that man is a Soul to the evalual truth that the Soul is the ouly real man. When this is done, there will speedly follow the spiritualization of all material things, and all material things will be turned toward spiritual ends, instead of being the goal of men's aims as they are today.

As a matter of fact, the real contest of the present is between Spiritualism and Ma-

As a matter of fact, the real contest of the present is between Spiritualism and Materialism among the children of men. There is no other division possible, for there can be no semi-Materialists—no semi-Spiritualists. Agnosticism also is anthinkable, for the man who declares he doesn't know which of these two is true, or asserts that he doubts them both, is yet inclined toward one or the other of the two cults. If he doubts Spiritualism he feans toward Materialism, or vice versa. If he doubts them both, then he is obliged to declare that he is living in a non-existent universe, which is an utter absurdity. Every Christian who believes in a future life is a Spiritualist, every non-Christian who believes in a future life is a Spiritualist, every non-Christian who believes in God is a Spiritualist, the cause God is Spirit (Soul) and Soul is God. A bellef in immortally is by no means the sole property of Spiritualists. It is a doctrine that is as old as man's conscious intelligence, and has been accepted by countless millions of people who never heard of Modern Spiritualism, yet every one of those people was a Spiritualist. Spiritualism is no new thing in the world, nor is it held only in possession by its so-called followers. Take Spiritualism away from the clergy, and every Christian church would be overthrown in short order. Yet if you were to tell the average clergyman that he is a Spiritualist, he would angrily deny your charge, and declare that he was nothing of the sort. Press him closely with the foreyoing facts, and he is driven into the fold of Spiritualism in spite of himself.

If it is either Spiritualism or Moterialism in the last analysis, and if all so-called Christians and non-Christians who betieve in immortality are Spiritualists, is it not wholly out of order for those who hold like views to be forever quarreling one with another? What business have the Spiritualists to demounce and villify the Spiritualists? Why should a Presbyterian-Spiritualist inveigh with bitterness against a Unitarian-Spiritualist, or any other Spiritualist? Are not the members of the same household brethren in soul in the best sense of the word? Why should there be criminations and recriminations on the part of those who are seeking the same end, pressing toward the same goal, striving to establish the same driven purposes? Should not all these spiritualistic sects begin to unite their forces to meet the assaults of their common and most formidable antagonist? Would lit not be far more seemly for them to seek for their polats of agreement, rather than for those of disagreement? In short, should they not cease their endeavors to build themselves up by turning their spiritualistic brethren down? Of all people on earth, ought not the Spiritualists to take the lead in this work of harmonizing and unifying these contending

When the questions in the foregoing division are answered, it will be seen that it is time for Spirituallets—those who have become auch since 1843 when Andrew Jackson Davis gave the message of the angels to the world—to be devoting themselves to practical, humanitarian work, along spiritual lines. They should show such positive evidence of the intervention of mortals in the affairs of men as to overthrow the last vestige of Materialism, and give the scientific world verified facts in place of guess work. If it is probable that man survives the change called death, then Materialism meets with final defeat—atter rout. It has been demonstrated that man survives the grave a living, conscious Soul, but it has not been-shown what that surviving entity is capable of doing. There has been so much playing done with spiritualistic phenomena, that very few persons today, comparatively speaking, realize that the vast storehouses of spiritual truth are as yet unepened. The phenomena are as necessary as eyer, but they are only designed to be used as guides to the granaries of Trath where the pure religion of the Soul is to be found. Social and economic systems for the good of suffering human beings are yet to be evolved; by do not the denizens of the angel-world present some practical suggestions in these directions? If there were proper attention given to the higher truths of Spiritualism, and less to the features that are now being turned into channels of amusement, there would come to this earth such a grand revelation of truth as would completely do away with all existing ills, and establish the socialism of the Soul-world over all the earth.

the socialism of the Soul-world over an execution.

When our phenomena are more carefully studied, they will be better understood, and can be intelligently classified, as they never as yet have been. By taking them into the laboratories of science, these desired results can readily be obtained, and there will then be no more vague speculations and bazy guess work put forth in the name of Spiritualism. The cause or causes of things will be sought and determined. Intelligent souls in the higher life will then have a chance to impart accurate instruction to their brothers on earth. They do not have that chance today—at least, it is not used, or made known. If it were, light would be speedly east upon the fate of Andree the balloonist, the cause of the destruction of the ill-fated City of Portiand, the powerful combinations that forced Mt. Pelee to speak, and all similar conditions in the outer world. A method should be devised by mortals and their arisen helpers that would result in giving absolute evidence of fact to all seekers for truth in whatever field of thought and research they may presume to labor. Spiritualists, do you not realize that the indefiniteness of many of your communications from the other life renders them worthless as evidence in the way of establishing the truth of any assertion, and lays us all open to ridicule on the part of scholars? When we use our phenomena aright, these dangers will disappear, and no counterfeit manifestations will be possible, for each student will have the key to every psychic problem hidden within his own breast. Then knowledge will be the aim of all, and the sacredaess of the communion with our arisen tored ones will soften every heart by hallowing the memories, the precious memories of those whom we shall see on earth no more.

knowledge will be the aim of all, and the sacredaess of the communion with our arisen loved ones will soften every heart by hallowing the memories, the precious memories of those whom we shall see on earth no more.

Do you miss the law of kindness as you journey along the highway of life? If you do, may it not be due to the fact that you fail to reflect that law from within your own soul? No man is called upon to endure uneuding pair in the physical, nor does his mind give him perpetual torture. Oblivion comes when the pain is too great to be borne, and then there is rest for the weary sufferer. But this sufferer can only reflect the agony that he is capable of grasping from within. If his torture is great, it is because of his capability to receive a full measure of compensation—so it is likewise with any great joy. If one longs for kindness, he only will receive that which he is capable of comprehending through his ability to reflect the same upon the lives of others. A cold, repellant nature neither enthuses nor warms the lives of those with whom it is brought into contact. Therefore, if you want kindness from others, give it forth from your own nature to those whose need is greater than your own, and then you will receive from those who have more to give than you have, that which will replends itself, as did the widow's measure will be filled to the overflowing. Your sounds be hard of even one of your fellowmen, for one crumb of that which you have in store. In fine, if you would be happy yourself, sive happiness unto others, and you will surely gain it.

self, give happiness sale and the sarely gain it.

The political pot is bolling "fast and furious" in the State of Maine at the present writing. The veters will record their decision at the poils on Monday, Sept. 8, and then there will be peace for the two years next ensuing. The Spiritualists have a chance to secure some advantages to themselves in the pending election, if they will but vote their principles on election day. Several of their number are candidates for the State Senate and House of Representatives. These candidates are members of both political parties, yet they stand for principles that are identical, hence should be elected. In Kno. County Senator Staples is a candidate for re-election on the Democratic ticket. He is a Spiritualist and will faithfully support all honest reform measures that Spiritualists, advocate. He will oppose medical monopoly, capital punishment, compulsory vaccination laws, and will stand by the principles of liberty and Justice in all things. He should re-

ceive the vote of every Spiritualist in his county regardless of party, for he is a friend to the cause of right. Spiritualists of Kaox County, of all political parties, rote for Sen-ator Staples and honor yourselves by so doing.

to the cause of right. Spiritualists of Kaox County, of all political parties, vote for Senator Staples and honor yourselves by so dolog.

In Waldo County, the Spiritualists have a similar opportunity to record their ballots for a man who will honestly represent them in the State Senate. Hon. Lucius C. Morse of Liberty is the Republican candidate for the office of Senator. He is a Spiritualist in every sense of the word—outspoken in his advocacy of its principles, and one of its most earnest workers in the Pine Tree State. For many years he has been one of the officers of Temple Heights Campmeeting Association, and has been a member of the State Association of Spiritualists almost from its inception. He is a brave, earnest, honest man, and every Spiritualist who votes for him will have the consciousness of knowing that his bailot is in favor of a man who will stand up for the right, regardless of consequences to himself. Spiritualists of Waldo County, be you Demorats. Republicans, Socialists, Populists, or Prohibitionists, vote for L. C. Morse for Senator, and elect him! You will need him next winter on the floor of the Senate when bills are introduced that are hostile to you, and inimical to your welfare. Mr. Morse believes in direct legislation, in a free press, and a free platform, favors the abolition of child labor, the overthrow of the liquor traffic, the repeal of the "Doctor's Law," opposes capital punishment, compulsory vaccination, and all other crimes of like nature. He should be elected by a large majority.

Some of the advocates of Woman Suffrage have put themselves in a very unfavorable

all other crimes of like nature. He should be elected by a large majority.

Some of the advocates of Woman Suffrage have put themselves in a very unfavorable light in the eyes of thousands of their best friends. At the last National Convention of the Spiritualists of America, the delegates almost unanimously placed themselves on record as being in favor of suffrage for women and elected two fraternal delegates to the National Suffrage Association. In fact, Spiritualism has always advocated the emancipation of woman, and has persistently demanded the ballot for her since 1845. The suffrage movement nowhere has such devoted friends as are the Spiritualists. Notwithstanding this fact, and regardless of the countless favors the Suffragists have received for more than fifty years from the Spiritualists, with Mrs. Carrie Chapman Catt in the chair, with Mrs. Carrie Chapman Catt in the chair, with Mrs. Shaw, Miss Anthony, Mary Seymour Howell, and others of equal rank present on the floor, the fraternal delegates sent by the Spiritualists were refused recognition, coolly ignored, wantonly insulted. All of the ladies named have spoken from spiritualist platforms, and have been paid good Spiritualist money for their services. They have been received everywhere with the highest honors by all of our people, for they are working for a just cause. The writer honors them for their devotion to it, and their earnest labors for humanity. But I ask in all honesty of spirit, why did they not welcome their fraternal delegates from the Spiritualists times without number? Do they only want the Spiritualists were made aware of the fact, and action taken accordingly. An apology is certainly due the insulted ladies who went to their convention as fraternal delegates from the Spiritualists for the direct affront given them after their many years of helpful service to the cause of equal suffrage.

The Spiritualists of the Carmel-Glenburn class of towns in Penobsect County, Maiae,

The Spiritualists of the Carmel-Glenburn class of towns in Penobscot County, Maine, have a chance to do themselves and Spiritualism a service by casting their ballots for William G. Clapham, of Carmel, for Representative in the coming election. He is a Reformer with a capital "R," and stands out boddly for the vital principles advocated by Spiritualists. It is not party the writer is seeking; it is principle, and Mr. Clapham stands for those principles of truth, right, and justice in which every true Spiritualist believes. Every spiritualistic voter in the district named, regardless of party affiliations, should vote for Mr. Clapham. He will be needed next winter at Augusta to stand upfor freedom in the old "Pine Tree State."

New England Spiritualists, do not forget the fact that you are to entertain the National Convention in Boston in October. Upon you devolves the duty of furnishing the hall in which it is to meet, and the floral decorations for the same. Have you sent in your donation to the Haft Fund yet? If not, now is the time to do so. Two hundred dollars are required to meet the expenses in question. Let us make it up at once, and show our brethern of the N. S. A. that we of New England appreciate their coming among us. A few dollars from each one will do the work. Let the money be sent in at once. Send all donations to J. B. Hatch, Jr., 74 Sydney St., Boston, Mass. . . .

Are the Spiritualists desirous of keeping up with the progressive thinkers of the age? Should they not be in the lead in the presentation of all advanced thought to the world? It seems to the writer as if they should take a more active interest in the questions of the day if they would be classed as progressive beings. Some Spiritualists, aye, many of them are now in open opposition to a free platform, and smile with approval upon the suppression of a journal that publishes opinions contrary to their own. Some of them have even applauded the sentence to a term of six meaths in prison of those Manila editors who had the courage to publish criticisms of the liagrant abuses on the part of the officials of the United States on duty in the Philippine Islands. It is true that a fine of one thousand dollars each has been substituted for the term in prison, but that does not change the principle involved. The right of honest criticism belongs to every freeman, and should be sacredly protected. This right has been trampled upon, outraged, and completely overthrown in many instances in this

country, in addition to the one named in Maulia, yet very few of the Spiritualists have had much to say in protest against these acts of injustice. If, in Spiritualism, as in the church of today, the platform is to be controlled by the pews, a new religious movement along humanitarian lines will be an absolute necessity. Let Spiritualists thiak the advanced thoughts of the age, and fear-lessly proclaim them to a hungry world. The people want the new thought, and are waiting patiently for its coming through those who are possessed of a knowledge of spiritual truth.

people want the new thought, and are waiting patiently for its coming through those who are possessed of a knowledge of spiritual truth.

It would not do to have every speaker on the rostrum of Spiritualism plead solely for reform. There are other issues that pertain exclusively to the requirements of the soul that should receive attention. But metaphysical speculations and beautiful transcendentalisms should not blind our speaker's eyes to the need of their auffering fellow mortals today. People should not be told of the glories of the supernal world, and be given no remedy for their misery while on earth. The idea that it will be all right in the home of the soul, that compensation, rich and blessed, will be found in heaven, is the rankest kind of nouscase. Anything that is wrong here will be wrong anywhere and everywhere. There is no such tamg as a future heaven, or even a future life. Heaven is here and now, or it is nowhere, and it must be realized on earth if it is to be enjoyed after man takes leave of earth. All life is eternal, hence there can be neither past, present, nor future in the life of the Soul. The Soul is external both forward and backward, yet is ever one continuous life. What is needed today is more spirituality in the daily lives of men. It will never be gained by dreaming of the happiness that is to come, while neglecting the spirituality in the daily lives of men.

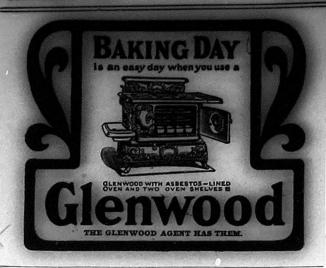
It will never be gained by dreaming of the happiness that is to come, while neglecting the happiness that is to come, while neglecting the happiness that should obtain in the present. Let our speakers and writers tell us of the life beyond the tomb; we all love to hear of the joys of the higher life, but they should also tell us of rearth. In order to do this, they must become letormers in the full sense of the word, and always be brave

on the other hand, the freedom of the day is seized upon by unscrupulous demagogues to stir up strife, to arouse the baser passions of mankind, it becomes a menace, rather than a help to labor's cause. Organized labor was a necessity as an offset to the unjust demands of organized capital, but the tyranny and injustice of the latter constituted no excuse for worse tyranny on the part of labor. Unionism is right in so far as it protects the weak from the oppression of the strong, but when it arrogates the power to declare that non-union men shall not be employed, or seeks to force employers of labor to hire incompetent and unworthy men, it becomes a hindrance rather than a help to the workingmen. The tyranny of labor is equally as base, unjust, and un-American as that of capital. If the celebration of Labor Day this year has resulted in relegating Unionism to its proper place, it has served the nation a noble purpose. The writer is in favor of organization that will help, not retard, the progress of the laborer.

The campameeting season is almost at its close, and our Spiritualist friends will soon be returning to their homes. It is to be hoped they will put into practice the many excellent precepts they have heard from the platform and in the classrooms of our able teachers. One of the duties that should have been frequently emphasized was too often forgottenthe duty of organizing and supporting local Spiritualists societies. Many Spiritualists do not realize how remiss they are in this respect. Some of them never attend a Spiritualist neeting save at the camps they visit. If Spiritualists be made a working force in every community where its followers dwell. Our local societies are weak, and deserve the united support of all Spiritualists who reside in the cities and towns where they exist. There are very few children's lyceums in America today. Our camps should have made the welkin ring with appeals to organize these spiritualistic Sunday schools. The children have been neglected for many years, and it is not

A prople.

Hon. Edwin Bunker of Dexter, Maine, one of the fearless defenders and loyal supporters of Spiritualism in the "Pine Tree State." is a candidate for Register of Deeds in Penobscot County. He deserves an election, and if he is given every spiritualistic vote in the county, he will surely be chosen by a good majority. Spiritualists without regard to party in Penobscot County should unitedly support him and work hard for his election. He is an able, carnest, honest man, and will, if elected, discharge the important duties of his office with fidelity. Vote for him and have the satisfaction of knowing that you have placed an honest man in office.



The Tenth National Convention.

This important body is soon to assemble in the city of Boston, under the auspices of the N. S. A to trace much important business that is vitation of much important business that is vitation of the properties of the N. S. A to go the trace of Subirtualists who can possibly do so should plan to attend this Convention. Questions of moment, not the least of which is the legal status of our Cause with regard to bequests by will, the standing of our mediums and magnetic healers, will be discussed by the delegates. Every Spiritualist in America is interested in these problems, and owes it to his own honor to assist in solving them for the benefit of his fellowmen. Every Spiritualist society not already allied with the N. S. A. should at once charter with it, or with some one of its State Auxiliaries, and then see to it that every one of these auxiliaries are represented in full by delegates on the floor. This is an important epoch in the history of Spiritualism, and all Spiritualists, whether delegates or not, should prove their descention. There should be not less than ten thousand Spiritualists in our city the week of the Convention. There should be not less than ten thousand Spiritualists in our city the week of the Convention, and there will be if every Spiritualist does his duty. Herkeley Hall will not hold that vast aggregation of people, but overflow meetings can and will be held throughout the city, and will be addressed by those who know the needs of our Cause. Convention, and will be good returning two or three days after it has adjourned. Each purchaser must ask for a certificate ticket to the National Spiritualists' Convention, and pay one full fare therefor. This will enable him to secure a return trip ticket for one third of one regular All Spiritualists is the chance of their lives to do so. Hetele Berkeley corner be kistoric Boston, and this is the chance of their lives to do so.

return trip ticket for one third of one regular fare.

All Spiritualists ought to see historic Boston, and this is the chance of their lives to do so. Hotel Berkeley corner Berkeley and Boylston Streets, has been agreed upon as the official headquarters for the delegates and visitors. It is run upon the European plan, and will furnish excellent rooms at reasonable rates, either with or without board. This hostelry is only a short distance from the hall, and is one of the most central points in the city. Spiritualists of America, come to Boston in October to attend your National Convention, and the cause you love and have a good time as individuals, all at one and the same time.

What Is It That Keeps Her Alive

Want Is It That Keeps Her Alive

We translate the following from the Figaro, one of the leading dallies of Paris, France:

"The twentieth century finds the peoples of Europe in the midst of a tidal wave of new discoveries, and irresistible currents are drawing our civilization to try the occult and invisible; but, in the battle of conflicting interests and appetites, scientists should remain attentive to all the manifestations of the unknown forces of life.

"As a contribution to this research, we present to our praders the case of Mademoiselle Bouvenal, who lives in a cataleptic state, without eating, now going on eighteen years and six months. Mile. Rouvenal still lives with the mother in the little village of Thenelles, near St. Quentin.
"No one is debarred from visiting her; but what a sight to see!
On a damp ground floor, lying upon a poor with the ample of a humble statue; it is neither death nor life; it is a dream. Her eyes are sunk deeply in their sockets. The mouth is closed and without any salivary secretion, the teeth are tightly locked, and the skin is dry and cold. The beating of the heart is scarcely perceptible; but is very regular. If one lifts her arm, it remains in the position it is left in.

"Mile. Marguerite Bouvenal was born the 29th of May, 1564, it is now eighteen years and six months that she has taken no nourishment, not even a drop of water, and still life continues!

"Professor Cahu, by recent experiences, shows that peptones, alove or in combination with alimentary substances, are not assimilated; as, for more than five years, Mile. Bouvenal has been given peptones by injection."—The World's Advance Thought and Universal Republic.

Therefore first find the home of peace before emerging to meet the mob. Every mob
is an expression of excess. Therefore become
exceedingly moderate in all your ways, centred, strong, coafident. If the violence of the
mob be sent back upon itself, let it rebound.
Keep calm and observant, letting the power
work. If you can keep free from the mob
process, the process will take care of itself.
Do not think that you must reason with each
man. Simply utter a word of wisdom and let
lit work. Nature is competent to take care of
the rest.

man. Simply utter a word of wisdom and let it work. Nature is competent to take care of the rest.

A word of peace carries a power which no calculation can measure; wisdom has a weight which no error can support. It is the truth of the situation which calma the mob, the facts of the real stafe of affairs set forth with calm permassion. Likewise it is the truth about life which sets the sick man free.

The sick man is ill in mind and body, to be the sick man is lill in mind and body, to be use, but he is very much more. He is a soul, a son of God, who is wisdom and love and beace. As a soul he dwells not only with the body, but in a higher region, the environing pluritual world where God acts directir. As a soul he has the power to transcend the mob of his sensations and become the man of wishful sensations.

dom, the Christ whose word of peace stills the troubled sea of the lower life.
It is almost a matter of indifference what the difficulty is. The wisdom of God is a panacea for all difficulties: His peace has power over all circumstances. That peace and that wisdom are open to every soul. Therefore the essential is to seek these, asking for guidance to meet the case in hand. When the guidance comes it will recall the trath of the present situation. When the peace comes it will bring the power to quell the mob.—Horatio W. Dresser, in Higher Thought.

"In the World Celestial."

ALEXANDER WILDER

Our excelleat friend and stalwart champion of fair opportunity, Dr. Thomas A. Bland, has given us this little work, vouching that it is really a record of things seen and heard. I have read it with interest, as I do all statements of such character in which I perceive a semblance of something reasonable and possibly true.

If we can read the Apocalypse of John, the Commedia of Dante, or the Memorable Relations of Swedenborg with interest, we certainly are able to bestow an appreciative light of the revelations of this little narrative and the state of the revelations of this little narrative method in the property of the same of the relative method in the property of the same of the plain people that President Lincoln so much admired. He is well known by reputation to all who have opposed the concerted effort of the last half-century to introduce anew the oppressive medical legislation which the American people had so generally repudiated in former years before the Cilyl War. He has always been one of the most zealous and vigorous champlons of all rights and equal opportunity for everyone that ever pleaded before Committees of Congress and State Legislatures. Dr. Thomas says of him: Those who have known him longest and best esteem him for his high intellectuality, integrity and ability."

"Dr. Bland is a firm believer in immortality under conditions similar to those foreshadowed by Socrates in the famous Apologia. He vouchess positively for the substantial truth of what he is telling. It is the recital of a man who, while his body is entranced, has visited the several spheres of the celestial world. He there holds converse with Pearl, his former child-lover, and also with Socrates and other distinguished personages upon the various spiritual and intellectual problems that are now engaging the attention of students and thinkers.

"Dr. Thomas has given the story an appropriate introduction. The large and better failth and hope of the new', he declares, 'is taking the place of the old. Nor are we called upon to do

A Tribute to Laura B. Payne.

A Tribute to Laura B. Payne.

Mrs. Laura B. Payne of Topeka. Kam, who is doing missionary work in this state under the auspices of the State National Spiritualists association, came to us in June and has done a good work here during her enagement.

During all the years since the first organization of the Spiritualists of Dallas in 1832, notwithstanding the fact that many lecturers of acknowledged ability, vast experience and wide reputation have been with us, none has quite reached the hearts of our people as has Sister Payne. She seems so graciously endowed with that high nobility and stability of character and purpose, that what she says in her earnest, honest unassuming way at once wins the love and admiration of all truth seekers. The love and truth so beautifully prominent in her private as well as public life seem to awaken their counterpart in every soul in her presence. Her voice of song is of that clear and rich tone which tends to lift and carry human souls across the borderland of spiritual life and beauty, where hope, harmony and love blend with the voices from the higher spheres. She is at once queen of the parlor meeting as well as the platform, and every thinker learns quickly to love her, a true sister and helper. Her deep understanding of the phenomena and philosophy of Spiritualism is of the highest order. She is, in short, a noble, beautiful soul, worthy the love and confidence of any one not afraid to turn his face to the central sun of truth.

Dallas, Tèxas.

Man. Be Truthful.

Man, be thyself. Do not cover thy soul with a mask. Live open and clear of heart and conscience, before thy fellowman. Do not shut thy brotherly love and help from the needy; do not conceal thy better nature beneath a hypocritical smile.

How much good might be done if individuals would exert themselves, nor for self alone, but for the encoungement of the struggling, sorrowing ones who are wearly treading the path of misery.

The mean of human sorrow and misery celeoes through this daily life, like the undertow which sweeps beneath the tempersious see.

Man should not let his intellectual and noral strength be pent up within his own reast; he should let the knowledge and hap-shess which he has acquired shine forth in explendent rays upon the hearts of those who are less fortunate. Only in the contemplation of the happiness of others, can we truly realize the happiness of life. Lewis R. Hüller.

Missionary Work.

We have been too busy to write of our labors during July and August. It has been an incessant visit and social talk with people, with a meeting nearly every evening. During July we held twenty-elight meetings in the States of Missouri, Iowa and Illiaois, chartering a splendid society in Des Moines, Iowa, where we held a series of services in a tent.

chartering a splendid society in Des atomical lowa, where we held a series of services in a tent.

During August we have held or taken part in over forty meetings at the following camps: Island Lake, Graud Ledge and Vicksburg, Mich., Clinton, Iowa, and Waukesha, Wis.

These camps have all been fairly well attended; but, in Grand Ledge, Vicksburg and Clinton, we found large und enthusiastic audiences. They each had a successful season. Island Lake is splendidly located and should attract large numbers of people. This camp is too pleasant to be passed by. Waukesha is not a town that will attend or encourage a Spiritualist camp, but is well located for a possible attendance of many campers.

We go next to the Minnesota State Convention and will have a busy month during September. We have some open dates in November, to be placed in the East.

G. W. Kates and Wife.

W. J. Colville.

W. J. Colville reports very successful visits to Lily Dale and Oscawana-on-Hudson; in both places he gave numerous lectures to large audiences. Etna, Me., was the scene of his activities from Ang. 20 till his visit to Madison, where he is just now due to remain till September 14, inclusive. From there he goes to North Edgecomb, Me., for a few days, and is announced to lecture in Haverhill, Mass., Sept. 21, 22, 23, and in Provideace, R. L., Sept. 25.

During October W. J. Colville will deliver

ANDREW JACKSON DAVIS. M.D. PHYSICIAN TO BODY AND SOUL.

On and after September 1, 1901, Dr. Davis will be in his face, \$1 Warren Avenue, Boston, Mass., from 8 a. m. to p. m.

ofter, 4! Warren Arenue, Boston, Mass, from 8 a. in. 10 d.p. in.

Frey Teneday and Thursday.

No interview except by appelutiment. First consultation 8169, every pushequent interview, in officer by letter 8169, every pushequent interview, in officer by letter 8169, every pushequent interview, in officer by letter 8169, every pushequent interview, in other private such consultation, in the case of the reduce and the declines all business or other private uses of his reduce, Appointments. Telests, from 1 to 10 inclusive, may be accured by letter or relegible ne addressed to 8. Webster and the hour produces the officer. If the time to open to you, in at her case 8. Webster a Co. will be included the consultation of the time to open to you, in at her case 8. Webster a Co. will be called too their pipes.

promptly inform yoc. Persons not present when number is called love heir place.

Renewal of Medleines. If you desire more of the same mediciner, either sack off the labels and seed by the same of the labels and seed by the same of the labels and seed by the same of the labels and seed by the labels and the labels and seed to the same of the labels.

Caronic Diseases Dr. Davis treationly chronic or long-standing disorders. In rase of student or scate) at long-standing disorders. In rase of student or scate at labels and call to the family phytician, on this remedies added and to the family phytician.

The Supremary of Mind. Dr. Davis teaches that soul is the Irue remedy for all diseases of the body.

OCCULT State of the Meritary and Cialitoyance PSYCHIC State Box of Worders, etc. Astrology Meritary Carlo Castrology Meritary Merit

WONDERFUL CURES

BY DISTANT FNYCHIC HEALING.
Costs You Nothing if You Are Not Perfectly Restored to
I have something better to offer you than others. I will
take your case, no matter what, or how serious your dis
case, for facts, and if I fail to heal you remarkerity-you to
be the judge-1 will promptly retund every cent of it to you.
For fact, Edw. E. Gone, Ph. D.
Taltior of "The Oce mit Truth Necker,"
Lawrence, Hannas.
C25

The Melody of Life

This little volume of valuable lessons and practical suggestions in spiritual trub, is a collection of class loctures given at the Ouset Camp during the season of 1962, and published by request. Cloth. 75. For each by BANNER OF LIGHT FUBLISHING.

SELF-HYPNOTIC HEALING!

Most Wonderful Results

DR. R. GREER.

48 years a psychic healer, will immediately relieve pa remove prostration, cure disease, and restere lest heal Patients at a distance treated with may prailed enter Trial treatment at office, or by mail, \$1.00. If by me

LIFE OF Jesus of Nazareth

BY DRAY DUDLAY.

Having made an exhaust we study of the first Gumenical Council of Nices, it was but natural, Mr. Dudley says, that he should supplement that work with the life of the man concerning whom the Church Fathers downstized so much at their first great conclave, and the council of the study of

PRICE 23 CENTS.
For sale by BANNER OF LIGHT PUB. CO.

two full courses of twelve (12) loctures each in Hanner Hall, 264 Darranouth St., Beston, for particulars of which will shortly be ad-ceptised in Banner of Light. On Sandays laring October he is open to engagements were Boston. Address care of this office.

N. A. S. Missionaries.

Our work continues to prosper. During the month of July we held 25 meetings, officiated at one funeral, organized and chartered two new societies, reorganized one, and ristited four of our previously organized societies. The work has been successful and much good has been done. A small balance was left for the N. S. A. treasury after all expenses were paid.

We are now filling our Camp Meeting eagreements, and will complete the last one September 7, at Ashley, Ohio. We are billed for Williamsport. Pa., Sept. 12, 13, 14; after that time we will fill engagements in the state of New York and Mass., while working our way to Boston where we, will attend the N. S. A. Convention. Parties wishing our services as missionaries should write us at once, so we can arrange to serve them on our way. Address, 618 Newland Mrs. Jamestown, N. Y. E. W. Sprague and Wife.

Announcements.

Malden Progressive Spiritualist Society will resume services in Marcus Hall. Browne Bidg. Sunday, Sept. 7, 142 Pleasant street. The best of speakers and mediums are engaged weeks in advance. The public and friends of trme Spiritualism are cornually invited to attend. One of the best musical mediums in the work will be with us through the season. Wednesday evening meetlings at 7.20 in Esther parlors in the same building. L. W. Neary, chairman.

Toledo, Ohio. The Independent Ass'n of Spiritualists reopens for the season on Sept. 7.

Waiter H. Rollins has a few open dates for season of 1962-63. Address 136 Dodge street. Beverly, Mass.

Campmeetings for 1902.

Unity Camp, Saugus Centre, Mass.—June to Sept. 28.
Camp Frogress, Mowerland Park. Upper wampscott, Mass.—June 2 to Sept. 28.
Niantic, Conn.—June 21 to Sept. 8.
Madison, Me.—Sept. 6 to 14.
Fathley.—Aug. 24 to Sept. 7.
Marshallton John — Mag. 24 to Sept. 14.
South Boulder Canyon, Colo.—July, August, Sortember Canyon, Colo.—July, August, Sortember 1

eptember. Los Angeles, Calif.—Aug. 17 to Sept. 14.

"The true remedy for anarchy is social justice, a social justice which shall be co-operation in simple, human, yes, divine love."—Lord.

BE SICK?

Br. J. M. Peebles the Famous Physic and Scientist Has Perfected a Sys-tem of Treatment That Gives Hope to Every Sufferer.

Why will you continue to suffer when there is a treat ment at hand that will cure you? Dr. Pectics and his sec-clate, all physicians of wide experience and regulation, have perfected a system of treatment that promise health and symmits to all.



Many of their recurs seen since like unionics, for him-dreds of these restored had traveled for and wide, tering this doctor and that, without petting any relief and were about to give up in despair when they began the iread-ness of Dr. Peeders. So, wonderful curse because they work in harmony with nature, and employ her mightly bealing forces in connection with mild, stentifically per-beding the control of the control of the period of the bealing forces in connection with mild, stentifically per-peried digention and as mildlen, gives strength and inse-jor weakened serves and muscles, and permanently regardly to rejoice at being helical control of the control with the control of the control of the control of the Why don't you sit down, at once, and write the doctor you will do him, they will carefully examine your case and send you a full diagnosis of your condition, and tell you trainfully whether or you they can be a full you. This will

truthfully whether or not treat the reason of the truthfully whether or not they can carry you. This will cost you handled, and if they cost you handled, and if they from the treat you have the treatment. It you are the treatment if you have the treatment if you have the treatment and the season of the their lift is the season of the treatment is the season of the treatment and the season of the treatment is the season of the treatment is the season of the treatment is the season of the treatment with the season of the treatment with the season of the treatment with the season of the treatment of the treatment

WISDOM OF THE AGES !!!

GREAT WORK!!!!

Inspiring!

Interesting!! Instructive!!!

Filled with profound philosophy, fascinating mysticisms, transcendental spiritualism, lofty occultism and supreme idealism!!

The Book of the Season, and of the Present Age!

NOTE A PARTIAL LIST OF SUBJECTS WITH WHICH IT DEALS-Angels, Archangels and Spirits. Character, The Flower of the Soul Causation. Death. Dirtins Unity. Freedom and Self Goverment. Healing. Influence of Mental States.

Karma.

Matter a State of the Substantial.
Moral Code of the New Religion.
Nature of Religion.
Otherscion.
Otherscion.
Peane, Not War.
Peane, Not War.
Reason.
Sublimation.
Sublimation.
Sublimation.

Law.

Language of Spirit

Language of Spirit

Language of Spirit

Many other interesting topics are ably treated. It is a book that YOU want. Cloth, 12 me pages. Send in your orders \$1.00 per volume. Order of

A FTER HER DEATH. The Story of a Sum-farmer. By Lillan Writting, author of "The World Beautiful," "From Dreamind Seut," etc.
It is an open secret that the friend reterred to in this juits book ("After Her Death" the Story of a Summer," whose portrait appears as the frontingiese. Miss Field had impired on the part of the writer one of those rays frame-ships of absolute devotion, whose trust and truth and ten-dermess made a kind of consecutation of the. Even now this All of the state of the string one of those rays meaning of the string o

The Medium's Guide

M. THERESA ALLEN, M. D.

ove and peace."
This work of hearly led paren is devoted to the cartring of the laws governing the different phases
mediamship, with portrait of author. Price 88 constaFor sale by BANNER OF LIGHT PUBLISHING **O.

Life in the Stone Age. THE HISTORY OF ATHARAEL, Calef Friest of a Band of Al-Aryana. As Outlier Friest Man. Written through the median ship of U. O. Friest, Framphle, p. U., Fries Reests, For sale by HANNER OF LIGHT FORLISHING CO. TI

DOEMS OF PROGRESS. By MISS LIZZIE L DOTEN, arither of "Pressa from the Inner Life." In the book will be found many of the beautiful Imperialment venus given by Miss Doom show the publication of her has venus given by Miss Doom show the publication of her has been appropriated with a line sensed angarwing of the published antiforms. ents.
For mis by HANNER OF LIGHT PUBLISHING CO.

Miss Judson's Books.

Why the Became a Spirit In cloth, 34 payer, \$1.50. From Night to Mora;

The Throne of Eden A Psychical Romance

W. J. COLVILLE.

mides Antitarie, Nrs. Per 11 process. Render of A Marrial from Parkase of Polymer Render of A Marrial Science in Polymeria, Good 6 v. nethrinia; Marial Science in Polymeria, Good 6 v. and Thosphile Problems. A Lesson in Opinion. I mouries illi Diocipies and Mr. Creine, Perfore Maria process. Illi Diocipies and Mr. Creine, Perfore Maria No. Perroll, Section in Landson, The Structure of Paid 177; Through War in Press. The Marian of the father the Sant The Southern in Landson, The Structure of Paid 188 bearing the Committee of Paid Structure of Paid Per male by BANNER OF LIGHT FURLISHING OR.

MEDIUMSHIP, AND ITS LAWS:

nditions and Cultivati

BY HUDSON TUTTLE

THE RESERVE THE REAL PROPERTY.

PRACTICAL ASTROLOGY, Bear a ST

SPIRIT Message Bepartment.

following communications are given by Soule while under the control of her own a, or that of the individual spirits seek-reach their friends on earth. The mes-are reported stenographically by a representative of the Banner of Light, are given in the presence of other mem-of the Banner Staff.

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 it of the manarement of the Bamer of as it is for the good of the reading. Truth is truth, and will bear its own it whenever it is made known to the

world.

AFIn the cause of Truth, will you kindly useful us in finding those to whom the follow-age messages are addressed? Many of them are not Spiritualists, or subscribers of the Banner of Light, hence we ask each of you a become a missionary for your particular scality.

eri of Seance held August 7, 1902, S. H. ES.

In loving trust and with tenderest thought we come into this circle this morning with the one desire that those who have gone on into the other life may be able to speak clearly their message to the waiting ones bere. The knowledge that has come to us in the days that have passed makes us sore, makes us certain, of the power of love to speak case the darkness through the bitterness of grief. Bless our effort, oh, spirit of love, and may those who are strong, who understand, guide and direct our effort this day; may direct our effort this day; may have been a strong, who understanding of through this communion of spirit, with spirit be lifted to a better understanding of upoportunities here and now. May no harsh word escape our lips, no unkind thought had resting place in our lives, no expression of anything but charity and good-will to everybody be ours now; and when the days shall have passed and the hights have come on, may we feel that we have done the best we know. Amen.

MESSAGES.

Charles Lane, Natick, Mass.

Charles Lane, Natick, Mass.

The first spirit that comes to me this moraing is a grattleman about sixty-five years old. He is rather tall, heavily built, square shouldered, with strong firm booking face, and arms that look as though they were able to fight battles for anybody that he loved. He steps over to me with an air of importance, smiles and says, "If you please my name is Charles Lane; I lived in Natick, Mass.; I desire to send word to Emma, to lell her that I am watcang over her and striving to bring her peace and comfort. If am sorry that the boys have done just as they have, but it isn't much use to fuss over it. We will just do what we can to keep together and pull out of the condition as fast as we can. I have seen Arthur and he says for me to express his love to you. Thank you."

Annie Hunter, Wayren, Ohio.

The next spirit I see is a woman. She looks about forty-five or forty-eight years old. She is rather stout, her eyes are very dark and her hair is brown with only a little of the gray mixed in it. She has a very bright, lovable expression on her face and her seems interested in all this work. She may, "I am interested, although it is entirely new. I really had never known that it was possible for a spirit to return, but today, having heard about it 'just a-short time ago. I mad up my mind to try and reach my people through your paper. I don't know just how long it has seen since I came over, but it seems to me that it is about seere, but it seems to me that it is about seere, but it seems to me that it is about seere, but it seems to me that it is about seere, but it seems to me that it is about seere, but it seems to me that I lived when I was with you people in Warner, Ohio. The reason I knew nothing about this Spiritualism was because nobody was teaching it in the place where I lived I don't know hoot guid have received it, of course, but it seems to me that I would have been most glad to have heavy that it is easy to be a thing with the communication with me just as soon as he can; tell him that I have many things of importance to say about Christine and Jennie. It is very hard for me to take where I am, because I find myself taking on the old condition of unrest and uneasiness, but do want to say that I am not unhappy and that I suffer no more pain. George is with me and he says, Tell them to hurry up with the house, so it will be done before cold weether."

Lixie Cameren, Banger, Me.

A woman about twenty-five years old, just as nerrous as she can be, comes. Her eyes are black as coals, her cheeks are red and they glow just as though she were all excitement over this fact of returning. Her hair is brushed back in a careless-sort of a way as though her personal appearance affected her very little in her effort to get here. She says: "Oh, don't keep me any longer than you can help. I have come from my home, where there is so much sickness and so much pain that I can hardly be spared. I want to speak, because I want them to know that I am taking help to them. My name is Lizzie Cameron; I am from Bangor, Me. Oh, dear, it seems as if I could never get hold of the conditions in the way I want to! They were so worried about my death, anyway, it seemed as though it broke up the whole family; I don't want them to feel that way. It is all right as it is; it is no use to regret anything that has been done; and do tell my mother, whose name is Emeline, that it is no use, for her to be fretting over this condition. Papa will get well. That is what I want to say more than all clee, and I am with my friends; I am not lest. People think because I did not believe as you people do that I am in darkness. Everything is light about me and I shall be happy if I can only make you understand that I am all right. Ob, thank you all for helping me to come this way!"

will Lincoln, Damascus.

see now the spirit of a man about thirtyyears old. He is just as caim as a clock,
or and steady going, and desent intend to
disturbed by any condition of anxiety. He
w: "I have seen trying for more than six
stats to come and it has seen that those who
me in a calm and steady fashion pet along
the better hand she servous ones, and so
are schooled unyeit to be calm in my efant will blackin; I belonged, when

Troy, N. Y., so you see I have a division of interests. My father is alive and he is pretty clear-headed, but he has no use for Spiritualism. My mother is more sensitive and responsive to my touches than he, and if I am ever able to come into close contact with them, it will be through my mother rather than my father. I found over here a little sister that I did not know I had. She had never meant anything to me, because she was so young when she passed away, but she is quite a companion and is very philosophical about all this work. She says that while sometimes a little sense of loneliness comes over her because she isn't received where she belongs, the knowledge that she will be able to make herself known and understood when they come over here makes her very happy. I found my friend, John Emerson. He says he knew he was going to die and nobody was to blame for it but himself, and if he could send word to Ella it would-be to tell her just that thing. I think I have made a pretty clear message out of mine and I thank you."

To Theodore Stevens, Buffalo, N. Y.

To Theodore Stevens, Buffale, N. I

A young girl not over fourteen or fitteen
years old is here. She is very dark; she has
black eyes, black hair, and a dark skin. She
is very energetic and earnest la her effort to
come. Her mother is with her in the spirit.
In the firl's name is Grace and the mother's
name is Lucy. As they stand here they seen
rankions to set to another girl and a father,
and they direct their attention to Buffalo,
N. Y. The father's name is Theodore Stevens
rankions to set to another girl and a father,
and they direct their attention to Buffalo,
N. Y. The father's name is Theodore Stevens
rankions to set to another girl and a father,
and they direct their attention to Buffalo,
N. Y. The father's name is Theodore Stevens
rankions to set to another girl and a father,
and they direct their attention to Buffalo,
N. Y. The father's name is Theodore Stevens
and the girl says: "We have been with papa
through this last month and have been trying to give him courage to been with has
happened. He knows that we come. He
sometimes sees mama and sometimes me, but
the doesn't know how to get into communication with us. If we could only stay long
enough to make him understand what we
want to say, he could get a good deal of
advice and help from us. We don't want
him to move either in the business or at the
home. If he stays just where he is, things
will change and he will be able to take advantage of the conditions, but if he moves he
will lose all and have to start over again.
Mabel doesn't know the circumstances,
which we do, but if she will try to have us
were It hink that either mama or I will be
able to write through her hand. Of course
we send love. We don't need to say that.
Thank you."

Henry Clapp, Des Woines, In.

I see now the spirit of a man who looks just like a minister—tall, plump, round, well-kept, black coat buttoned right up tight in front, gray hair pushed back from the fore-head and very thin on the top, steely blue eyes that look right through his people every time he speaks. His hair is wary, hangs almost in curls round his face and neck. He is a cool, calculating sort of a minister, as though there is more of the theoretical and intellectual power with him than there is the power of love or the effort to save through loving thought. He says to me: "That is a pretty cold estimate you are making of me;" but I see it in his manner. Everything about him points to it, and I know that this man must have sized up conditions in the earth life with the same cool, calculating way that I am describing him today. He is very self-opinionated, and it came from his being the end of the law to his people. He says: "My name is Henry Clapp and I am from Des Moines, Ia. Of course I was not in one place all my life. I had more or less travel, and more or less study, but whenever this subject of Spiritualism was brought to my notice I tossed it saide as an evidence of the devil in the world. It never occurred to me that it was possible for us to know anything about heaven or the after-life. I had, I confess with some shame, decided that if God wanted us to know anything about what was going on in the other life he would have made the knowledge universal and not have revealed it to a few people whom I considered my inferiors. I am sorry that I did not take a broader view of it. I have learned since coming into this life that to ignore a truth because of the instrument which convers it, is a most absurd position, and if the devil himself should come to me with something like truth or with something that he wanted me to investigate, I think I would fearlessly sift it to the bottom and find if there were any truth in it. I say, these things hooping it may help some other who is in the same way it may he

Carrie Blake, Grand Rapids, Mich

much obliged to you people."

Carrie Blake, Grand Rapids, Mich.

A sweet, lovely spirit is revealed to me now—a woman about fifty years old. She is short, very plump and fair; her face is as round as an apple and she looks just as sweet as a flower. She is dressed with a good dead of care, though she doesn't seem to spead more time on that than she ought, and she says: "Bless your dear heart, this isn't the least bit new to me. I have been interested in Spiritualism so long that I don't know anything else. It is perfectly natural for me to understand how the spirit comes and all about it. I am from Grand Rapids. There is quite a little Spiritualism in Grund Rapids, and was before I came away. My name is Carrie Blake; Caroline, of course, was the proper name. I lost nearly all my people before I came over and it was from the first grief that I understood spirit return. I was rather mediumistic and had the greatest desire to express my mediumship to my friends, and did it in many ways. I want to send word to Jennie and have her know that I am doling the things that we talked about before I came. It was as real to me as if I were soling to another city, and I planned what I would do and how I would carry on may work, and how I would return, and I have returned to the home, though I didn't make that manifestation on the lamp that they couldn't understand. That was the Indian forces about the home; I call them the household forces. I haven't gotten to that state where I can make a special physical manifestation yet. I hope I will be able to by and by. Take good care of little Carrie and have her grow up lu the knowledge ôf Spiritualism. Don't keep it from the children. They need it. It is the best developer of anything I know, It takes away the fear from the children. They need it. It is the best developer for anything I know, It takes away the fear from the children forces. I would like also to tell Mollie that I have been to see her."

Hattle Growier, Beston.

The next spirit is a woman named Hattie

but do say that I am trying to grow accus-tomed to it all and am trying to understand that perhaps it is for the best. I show that this is only a little message, but it is the best I can do, and I do hope that next time I will be able to say more.

this is only a little message, use I can do, and I do hope that next time I will be able to say more."

Marry Turner, East Bosion, Mass.

The last spirit that comes to me is a man, I should think, about thirty-eight or forty years old. He is silek and fine and particular. He has a smile that is just as suggestive of fineness as his looks. He says, "I am Harry Turner; I am familiar with all this section of the country, for I was an East Boston boy. I see you don't have very many people from East Boston, so I thought I would represent my district." He laughs, then says, "You may think from my words that I was a sort of a politician, but I was not. I knew how they did it, but I wasn't one myself; more than that, I didn't care to be. I wasn't much of a Christian, hadn't any particular religion, and I don't know what I would have done if I had stayed. Life wasn't filled with any great and noble purposes for me. I just about lived from day to day in a natural sort of a way, taking pleasure as it came and having very little pair, but when I came overhere it looked as though I had been like an lidle boy at school, and I decided that I would make a little study of some things, and I have gone on with my music. I was very fond of it before, but never had applied myself, and now I can sing pretty well, and do you know, just coming in contact with people in the way of study has made me a better man, I think. I am stronger, I have better purposes, and pretty soon I am going to teach what I know to some of those who do not know as much as I do, and right here is the whole secret of spiritual life, I think. Of course, my opinion may not be worth much, but I will give it to you, and that is, as fast as you know a thing, give it out to somebody else. Everybody should be a teacher to somebody else in the very best way and with the most charitable feeling of helping them to understand what you already know. Thank you."

Letter from Abby A. Judson.

NUMBER TWO HUNDRED AND THIRTY-THREE

To the Editor of the Banner of Light:

Elizabeth Towne is always saying good things in "The Nautilus." She knows just what she wants to say, says it, and perhaps adds an illustration that is so to the point that one sees it clearly and never forgets it.

We all desire harmony, but I never saw so clearly how to attain it as when I read "A Musical Life" in the September number. She says we should not bring another's discording to our own little song. Mrs. Jones does not harp on the differences between her song and her neighbor's. She sings with her neighbor when she can, and keeps still when she can't. Sometimes the other sings when she can't. Sometimes the other sings when she can't. Sometimes the other sings when she herself cannot join, but she lets her give her little solo, and does not produce a discord by singing something different at the same time. So there is never any inharmony in the ducts and solos. Mrs. Towne says Mrs. Jones has a harmonious mind, a spiritual mind, and lives the Christ-life.

I want to do like Mrs. Jones—sing with others when I can, and keep silent when I can't. I think we may all thank Elizabeth Towne for this clear and gentle hint.

She also says that the mind which looks for differences, the criticising mind, is the one that strikes the discords. The harmonious soul sings its own song when it can do so without drowning out his neighbor's, keeps silent while his neighbor sings his, but is always ready to chime in whenever it is possible to do so. Now is not this a neat and charming little illustration, Mr. Editor?

I suppose I am now going to sing a solo in which all cannot join, but I want to sing it harmoniously.

When I first heard of Theodore Roosevelt and his "rough-riders," I did not like him. I do not like rough, galloping things, though even they are not so frightful as automobiles that rush from sixty to eighty miles an hour on public roads open to pedestrians and vehicles drawn by horses. And when I heard that he liked to go into the woods and kill animals "for sport," he

ion was paid for, and the rest of the 4690 would remain in the pockets of the American people.

If the Postal Service was in the hands of a corporation, we might still be paying six cents for each letter, as we did when I was a young girl, so as to keep up dividends for the stockholders. But being in quational hands, it was found that expenses could be paid, while yet the postage of a letter has been gradgally reduced, till now it costs but two cents. We think that every sort of business that has to do with more than one State should be under the direction of the general government. This includes railroads, telegraphs, expresses, and the like.

Coal is a natural preduct and it is wrong that the public should pay more for it than the cost of getting it out of the ground, and transporting it to the coal-cellars of you and me. That it should be in the hands of a monopoly is a crime, and the "combination of coal-mine owners in restraint of trade, breaks the law every hour of its existence."

My neighbors, here in Arlington cannot buy coal now at any price, for the coal-dealers ("middlemen") cannot pay the prices that are demanded. Meanwhile, the owners of mines, so-called, declare that this matter concerns only themselves and the men who work the

mines. They mistake. The public, everylooly who burns coal, is concerned. Both the
mine owners and the miners are subject to
the will of the people as a whole, and we
hope that the people will ere long express
that will. We grieve for human suffering,
but perhaps an actual coal-familie would open
the eyes of the people to their rights and to
their powers as expressed by their votes.

We learn that President Roosevelt favors
an Amendment to the Constitution that will
suppress the power of these trusts, and that
will take the countrol of great industries and
of natural products out of the hands of the
moneyed few and place them, where they belong, with the government, "which derives
its just power from the consent of the governed."

Now, to apply Mrs. Towne's wise and see-

moneyed few and place them, where they beginning, with the government, "which derives it is just power from the consent of the government." Now, to apply Mrs. Towne's wise and gentle mode of procedure, when this Amendment is formulated and presented to the people, let us not seek to find laws with it and to critical amendments on the same subject as there are voters who can formulated by its framers, but work harmoniously for it. An amendment that is not worded just as each to the properties of the control of t

by way of partial indemaity. They lost much, but they had to stand it, for the government so decreed.

We believe that some of these capitalists realize that these trusts are destined to be swallowed up in Nationalism. Such may assist their absorption and thus prevent blood-shed, and also win great credit for themselves.—They may thus retain the influence, and some of the power, which are dearer to them than the mouey itself.

If I remember aright, it was Bishop Potter who said lately at some Commencement in Connecticut, that the public had the right to ask rich men two questions:—

"How did you get this money?" and, "What are you going to do with it?"

This remark is a step in the right direction. Still, the time will come when it will be against the law for a few men to control the liberties, yea, the very lives of their fellowmen, on the ground that they have gathered together unreasonable accretions of money.

And now that we have a chief executive who has wit enough to see the peril of the ship of state, and courage enough to work for her salvation, and ambition enough to work for her salvation, and ambition enough to work for seasy and a salvation and the safety, let us not hamper his efforts by discordant criticism, but assist him with might and main.

Yours for humanity and for spirituality,
Abby A. Judson.

A Letter and Reply.

Dear Mr. Colville:—Will you be so kind as to reply to the following through the "Question and Answer department" of the Banner of Light? The matter involved may be somewhat personal, but your answers are an education to many having corresponding experiences, but perhaps, like myself, without the understanding that gives them value. Upon reading, a few days ago, an article on "Vibrations," etc., by E. N. Treadwell, in "Eleanor Kirk's Idea" (February, 1909), I was startled, as if suddenly I had come upon a new revelation of the unknown. He gives his experience relative to the finding of what he says is "his key note" which is G, second line in the treble, and says also that he heard this note two years before he took pains to verify it as his own.

What startled me was this: I have had, in a measure, during the last year, a like experience, often repeated, and have been puzzled to account for it, for it did not seem to be the trick of an unruly or mischlevous car drum, which always perfectly did its appointed work. At such times, regardless of outside noises, suddenly a high, clear, prolonged note would ring out—apparently in my innermost consciousness, and I have stopped my work and listened with delight and with the childluke hope that I was about to hear celestial music or the song of an angel. But nothing was ever audible but this long, clear, high note. Since reading Mr. Treadwell's article I have tried to locate the note and to my surprise find it is high C, two lines above the treble staff—a note difficult for me to reach with the natural voice, which is contraito, or, possibly, mezzo. Although when young I could easily run a scale of three octaves with my voice, from O, second space in the bass, to this C, above the treble, and I can do it now, though my hair is gray and I have crossed the half-century line.

The dominant desire of my youth was to sing in public, and I preferred the high, clear, difficult music of songs, operas and oratorios.

is gray and I have crossed the matricentry line.

The dominant desire of my youth was to sing in public, and I preferred the high, clear, difficult music of songs, operas and oratorios. While I could sing at these productions, I could not master, because circumstances prevented and put a veto on my ambition, and because of that stubborn, low-pitched volce, which despite octave run persisted in asserting its contraito quality. The voice was light, rich and sweet, and in a measure is yet, notwithstanding the gray hairs and the fifty years.

which despite octaye run persisted in asserting its contraito quality. The voice was light, rich and sweet, and in a measure is yet, notwithstanding the gray hairs and the fifty years.

Sometimes before hearing this note, I've awaked suddenly and seemed to see myself in some white, beautiful, floating, diaphanous stuff, going through the air, as if ou wings, with something corresponding to a long, slender bugle in my hand, and I was singing, oh, such high, clear, delightful music as I never heard with my earthly ears, and I could hear this singing, that held on and would not stempt with my human voice. I could hear this singing, that held on and would not stop, and it seemed to penetrate distant space, till gradually I was fully awake.

Mr. Trendwell's article has roused me to inquire: Do these things mean anything? I sthere really such a thing as a humanly individual keynote such as he describes, and what is its superior or spiritual significance, and what should we or I do to come into a perfect understanding of this phase, or whatever it may be? These questions imply no doubt of the correctness of Mr. Treadwell's statements, but in the multiplicity of counse is wisdom. I ask you these questions because you are spiritually wise and not liable to let a mere fancy run away with your judgment. If this high O be my keynote, why should it be so far beyond the easy singing compass of the ordinary voice? Way should no note but that one high C ever ring in my consciousness? Why is it not sometimes the U of a lower octave? Is there a mystery

here for me to unravel? Is the for me to do? I ask these que child who wishes to learn. Son as if I have opened a door into dom. Please be explicit in your you may help many others as we who are having like experiences where the production of the contraction.

Answer:—The abore letter, though extemely interesting, calls for but little comment, as the experiences related simply suffice to prove the general accuracy of the theory suggested by the writer as the basis for their interpretation. Every human being has a distinct keynote in a special octave of sound, and whenever this note is struck on any instrument, its vibratory activity sets up a corresponding vibration within the organism of the individual who is thus closely related to it. There can be no real sympathy or pleasure on planes of intellectual or physical association between persons whose key-notes when struck together produce discords in combination, though each is perfect considered as a single note. Finding one's keynote is never difficult to an inquiring student who persistently companses the entire keyboard of an organ or piano and carefully takes cognicance of whatever note vibrates most intensely through him.

People speak of favorite flowers, colors, odors, flavors, etc., and this only means that they detect the embodiment of their special keynotes in form, flower, or perfume, as well as in sound, and so complete is the sympathy between what appeals distinctively to our five differing senses that we can truly declare that masic can be seen, felt, tasted, and touched, as well as heard. The external natural singing voice may be either higher or lower in actual development than the predominant note of the singer's economy might signify, but this is due to peculiar present limitations of material structure which have not excelled as singers have often stated their belief and hope that in the next stage of their expression they would actually sing. Truth is that they have already often sung inwardly but have remained seemingly unable to externalize their song.

The expression 'opened the door into a new kingdom' is quite accurate, because our correspondent has actually found entrance to the psychic entity. Mrs. Livermore and many other lovers of music who have not excelled as singers have often six high

Christlan Science.

Unisities.

Christian Science.

Mr. Alfred Farlow, who is understood to be one of the designated oracles for the expounding of Christian Science, if not the one selected upon whom the mantle of Mrs. Eddy is sooner or later to fall—Mr. Farlow takes exceptions to the recent criticisms of Prof. II. E. Cushman concerning Christian Science, and Incidentally to certain comments touching this subject made by the Editor of Boston Ideas. Mr. Farlow says: "His (Prof. Cushman's) knowledge of other theories alone does not qualify him for an intelligent presentation of Christian Science." Even so, but why assume that a Doctor of Philosophy does not possibly know something else than what pertains to his specialty?

An all-round acquaintance of general philosophy and of science per se and an intimate knowledge of Mental Science in particular—does qualify such a man as—Prof. Cushman for an intelligent comprehension of the claims of what is called Christian Science, the statement of our critic to the contrary notwithstanding. A knowledge of the teachings of other and kindred theories does give one special qualifications to pass judgment upon any presentation of Christian Science; and the greater his degree of general intelligence, the better would be his statement. If such an one is not qualified to express an intelligence, the better would be his statement. If such an one is not qualified to express an intelligence, the better would be his statement. If such an one is not qualified to express an intelligence, the better would be his statement. If such an one is not qualified to express an intelligent opinion upon what has been authoritatively put forth as Christian Science, by its authorized expounders and its publications—pray who is? It certainly does not require any extraordinary eradition to compass "Science and Health," especially when one has the "key."

The declaration of Prof. Cushman that "the statements of Christian Science are yet immature and incomplete," is an pertinently true, this writer is convinced, as anythin

ces, to one cause why there is such disagrect among the acceptors of Christian Science teachings, as to what Christian Science y is, even with "Science and Health" in hands, is the fact that it lacks the elects of a true science. Its propositions, parations and statements are incomplete, assistent, illogical. It claims to know all it God and that its statements are not to tainsaid or questioned but must be accord.

experience of the same of the

Reducing and Increasing Weight.

PREDERICK W STONE

tile Instructor of the Chicago Athlet ion, formerly Athletic Instructor of Co College and the Knickerbocker Athletic Association.

To the person who desires to convert angles to rounled curves and to cover his bones with comely flesh and also to the one who seeks to be rid of his great burden of fat, physical exercise offers the way to the desired goal. At first sight this may seem a paradox—and bring forth the accusation of trying to blow hot and cold with the same breath, but a little study and consideration of the nature of exercise and its physiological effect will convince you that it is by no miracle or wonder-working that the change is wrought. It is simple cause and effect, the change that Nature herself will bring about if allowed the opportunity.

Doubtless you are already acquainted with the cell-theory of the construction of the human body. The countless millions of cells that compose the physical being are in constant state of motion and growth. Either they are being built and strengthened, or they are being torn down and cast away, their places to be taken by newer, more vigorous cells. Each motion of the body, however slight, tears down old cells and provides the activity necessary for the creation of new.

Naturally, therefore, exercise rapidly increases growth and development in the person needing it, but if the subject is a victim of too much flesh this same exercise will dispose of the fatty cells and restore him to normal weight and outline. There is also another feature to be considered. Exercise induces deep breathing and causes great quantities of oxygen to enter into the system, one of the first effects of which is to consume the unhealthy fat and establish improved circulation. The new activity brings all organs to a normal and healthy state so that they perform their functions readily and perfectly; likewise all secretions are of the proper nature. To the person of too little flesh this means that better dijection and assimilation will prevent unduce accumulation of fat, and the natural and prompt disposal of waste matter will prevent that clogging of waste matter will prevent that clogging of the system which lea

The Cure of Leprosy.

The Cure of Leprosy.

A-leper patient is now being treated at the Belgatchia Hospital by a native doctor named Pandit Kriparam. He claims to have made many cures of patients who were in the most advanced stages of this fearful disease, and demanded of Dr. Kar, the physician in charge, that he should be given an opportunity of showing his skill. After a good deal of discussion one patient was turned over to him. The Amrita Bazaar Patrika of July 7th, reports the result as follows:—

Before admittance he was shown to us, to Dr. Kar and others, and his photo was taken. Indeed, he was in a most pitiable condition. That was eleven days ago. After six days were over, Dr. Kar wrote to say that the man was improving wonderfully. Impelled by curiosity we went yesterday to see the patient and found him quite a different man from what he had been. There is very little doubt that he is on the sure way to recovery. This Pandit Kriparam is an enthusiast, as his father was before him. The father took it into his head to find cures for the different forms of leprosy and spent vast sums after the inquiry. He effected wonderful cures in his time. He died and his son took up the matter with equal or even greater zeal. He has traveled all over India in search of medicines. Every medicine was subjected to rigid experiment before adopting it and he now considers himself to be the victor. There are various forms of the disease and stages too. One medicine will not suit the other; a medicines suited to one stage will fail when applied in another stage. To make the matter short he has a large number of medicines and a system of treatment. Some of these medicines and early one of these medicines are very poisonous and they should be manippalated only by skillful hands. Thus he has a large number of medicines and they should be manippalated only by skillful hands. Thus

General Booth a Spiritualist.

"General" William Booth of the Salvation Army is a Spiritualist, in the broad meaning of the term. Soon after the death of his wife, some years ago, the immediate members of the family heard the Salvation Army leader's voice in his bedroom. It was known that the General was alone, and, as the voice was clearly being used in a coavernational tone, one of the daughters went in to see who could have disturbed the General's privacy. She found him alone.
"To whom were you talking, General""
"To your mother, my dear," was the unexpected reply. And they can in answer to the daughter's look of inquiry, the General explained that he frequently held long conversations with the apirit of his dead wife, who, he irmly believed, was always beside him, as in Interesting the next of the control of the cont

life.

Thereafter, the sound of the General's voice holding converse when it was known no one had entered the room caused no comment. It was taken for granted that he was communing aloud with the spirit of the remarkable woman who in life had been known as the "Mother of the Salvation Army."—North American.

Go on in all simplicity; do not be so anxious to win a quiet mind, and it will be all the quieter. Do not examine so closely into the progress of your soul. Do not crave so much to be perfect, but let your spiritual life be formed by your duties, and by the actions which are called forth by circumstances.—Francis de Sales.

Fraucis de Sales.

Many people think that they will be extricated from their undesirable conditions by a change of environment. Some look forward, to it in this earth life through the acquirement of money or health, while others put it off until after so-called death. But few are bold enough to make a start at this day, at this hour, at this moment, and unravel the tangled ends of life. Yet we know that if the fact is accepted that we are free agents, and that our own acts produce these results, it must follow iogically that only through our own volltion, begun at any time and under any circumstances, can we bring about the change. This is why we advocate an immediate beginning of though discipline.—Leo Virgo, in Unity.

MY TRANSCENDENTAL EXPERIENCES
WITH SPIRITS. Mostly through my own Clairvey
ance, Clairaudience, etc. With four illustrations. By Lacrotx.

Lacrotx.

Swork will be found new views, process startling and instructive.

WHAT IS SPIRITUALISM? An Address
What Is Spiritualism? An Address
Unidered by Thomas Gales Forrer, in Music
Hall Boston, Mass. Sunday afternoon, October Title, 1977.
Title address poscesses great merit. It is treve and to the
specifier localities with a lavish hand,
pampher in their retraper, Jecus States and States and States
For sale by BANNER OF LIGHT PUBLISHING OR.
20.

MORAL APHORISMS

TERSEOLOGICAL TEACHINGS

CONFUCIUS, The Sapient Chinese Philosopher,

And Cappellt United Fallosopher,
We lived fore hundred and fityone years before
Christian era, and whose site precepts have left
a lasting impression your all subsequent.
To which is added a correct likeness of the great mor
and a comprehensive sketch of his life.
The only copy in the English language,
BY MARGENUS R. K. WHIGHT.
Price \$5 cents.

Price 25 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

'THE LIFE BOOKS

BY RALPH WALDO TRINE

WHAT ALL THE WORLD'S A-SEEKING Twenty-first Thousand. Price \$1.95.

IN TUNE WITH THE INFINITE

Thirty-first Thousand. Price \$1.35. The above books are beautifully and durably bound in gray-green raised cloth, stamped in deep old-green and gold, sith guit top.

THE GREATEST THING EYER KNOWN
Pincenth Thomand. Price \$0.35. EVERY LIVING CREATURE

WITH Thousand. Price \$0.35.

CHARACTER-BUILDING THOUGHT POWER
Just Published. Price \$0.35.

Beautifully bound in white, stamped in green an gold. For sale by BANNER OF LIGHT PUBLISHING CO.

Words That Burn.

A SOTH CENTURY NOVEL. BY LIDA BRIGGS BROWNE. itle gives a cine to the plot, which shows the after a the soul, of angry words and wrong deeds done in

arth-life.

The story is progressive in its tendencies, and embraces the new thought and some of the latest inventions of the

the new thought and some or nor marked which are instruc-glanny pyrishin cuparisaces are narrated which are instruc-tionally and external and the property of the policy of the The book can be naticy placed in the hands of the years and recommended to a friend after reading. It is a large lime, of 28 jages, is nearly bound in cloth; is printed on lime, of 28 jages, is peasity bound in cloth; is printed or for the writer in at a frontispiece. Price reduced from \$1.50 to 21 Ge. Pestrag liee. Price reduced from \$1.50 to 21 Ge. Pestrag liee.

Life Beyond Death

BEING A REVIEW OF THE WORLD'S BELIEFS ON THE SUBJECT, A CONSIDERATION OF PRESENT CONDITIONS OF THOUGHT AND FEELING, LEADING TO THE QUESTION AS TO WHETHER IT CAN BE DEMON-STRATED AS A FACT;

An Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT JUDSON SAVAGE, D.D. (Harvard CONTENTS.—Primitive Ideas; Ethnic Bellieft; The Oid revisioned and Immortality; Paul's Doctrine of Desith and in Other Life; Jesus and Immortality; The Oidse World and the Middle Lares; Protestant Bellet Concerning Desith and the Middle Lares; Protestant Bellet Concerning Desith allette Reservictors; The World's Oundation, and Needs in telefel in Immortality; Probabilities Which Paul Short of Demonstration; The Society for Prychial Research and he immortal Life; Possible Conditions of Asother Life. Possible Conditions of Asother Life. Possible Conditions of Asother Life. Possible Conditions of Asother Life.

Price BLEG. FOR SALE BY BANNER OF LIGHT PUBLISHING CO.



nal Spiritualists' A mington cordially invited to eath operations of the Esports of Conventions of Ti, Ti, Ti, Till on and. Copies up to Ti S couts each sy be procured, the two for H cents; singly, MES. MARY T. LONGLEY, Sorty, Pennsylva nia Avenne, S. E., Washington, D. C. tit Feb. St.

JULIUS LYONS.

Practices in all courts. Special attention given less of ab entees, office 223 Meliman Building, Sec Broadway, Les Angeles, Cal.

MRS. SEVERANCE'S GOOD HEALTH TABLETS.

One of the createst achievements of spirit power. You rannot long have poor bealth when you lake these mildly larative takest, and follow the free instructions she will give you, when you have some a retire you when you have stated one or two searing typing you will not not stated one or two searing typing you will refer to the control of the contro

An Astonishing Offer.

The Great Reveletion of the Ninebearth Century.

Most Important Disclosures Conserving the True Origin of Christianity.

This is one of the most remarkable books of the century. It reveals facts concerning the formulation of Christianity which should be in the possession of every truth seeker. Antiquity Unveiled contains the most striving evidence from occult and historical sources, that the Christian system is the offspring of more ancient religions.

EXEMACED ROOM ION GONDERUS.

Apollonius of Tyana, the Nazarene.—Born A.D. 2, died A. D. 99—His history and teachings appropriated to formulate Christianity—The original gospels of the New Testament brought from India. Cardinal Caster Barenius, Librarian of the Vatican.—The Hindoo god Chrishna, in reality the Christ of the Christians—Sworn to scerecy. Paulinus, Archbishop of York.—His mutilation of the Scriptures.—He finds Jesus Christ to be Apollonius of Tyana.

635 pages, cloth and gilt, illustrated.

Apollonius of Tyana.

625 pages, cloth and gilt, illustrated.

Price, \$1.50, postage 12 cents. Abridged edition, 224 pages, board cover, 50 cents, postage 4 cents.

For Sale by BANKER OF LIBHT PUBLISHING CD.

A NEW EDITION.

PROOF PALPABLE **IMMORTALITY**

n Account of Materializing Phenoms odern Spiritualism, with Hemarks a the H-lation of Pacts to Theo ogy, Morals and Beligion.

EPES SARGENT.

This work contains chapters on Materializations to the Past, Phenomenal Profes of Immortality, Materializations at Morwis, N. Y. and Elsewhere. Materializations of Morwis, N. Y. and Elsewhere. Materializations from the Contained of State of Material Professions, Profession of Material Professions, Profession of Spring Parallel, The Spirit Boy, Powe of Spirit Over, Matter Duity of Powes and Phenomena, Relations of Spiritualism Contained to Materialization of Materialization of Materialization of Materialization of Spiritualization of Materialization of Materi

For sale by BANNE OF LIGHT PUBLISHING

Pilate's Query.

life.
Price, cloth 81.25; paper, 50ents
For sale by DANNER OF LIGHT PUBLISHINGCO.

THE LIFE OF THOMAS PAINE

cision a History of his Literary, Political and Heligious Ca-feer in America, France and England, By MONCORE DANIEL CONWAY. To which is added a Section of Paine by the building of History on published). The building of History of History of History of Paine that Mr. Commercial. were and good-will. The political career of Pains, so potent but so strangely obscured, is given unflagging consideration caused upon documents which none but a bold and here the band could ever have unearthed.

In two volumes, nearly to nears.

THE PURPOSE OF LIFE.

Or, The Phenomena and Phi-losophy of Modern Spiritu-alism Reviewed and Explained.

BY C. G. OYSTON.

Boston Adbertisements.

OLIVER AMES GOOLD

ASTROLOGIAN

I work the sense, and with prices in
Ast No. 1 beliefs street. - 7.0, address.

I see of file for all ordinary in
I saw and all address in the answering
as for more detailed work.

MRS. THAXTER.

Mrs. Maggie J. Butler,
MEDICAL CLAIRFOYANT,

Evan's House, III Tramort At. Booms G. 44 & Tel. con
sections Take elevator, Office hours is to a daily, exper Standays.

Marshall O. Wilcox. MAGNETIC and Mental Healer, 26 Dartmouth street Boom 1, (two doors from Copies sq.), Boston. Hours 3 A. M. to 5 r. M. Telephone IIII Sack Bay. C-87

Ella Z. Dalton, Astrologer,

Osgood F. Stiles,
DEVELOPMENT of Mediumship and Treatment of Mediumship and Treatment of Mediumship and Avenue.

Mrs. O. F. Stiles.

DR JULIA CRAPTS SMITH is located at 22 Columbus Ave., The Albemarie, Boston. D2 MRS. A. PORESTER GRAVES, Trance and Business Medium, MUnion Parket., Boston 16 to 5.

MRS REED 795 Washington St., snice 17,

MRS. STACKPOLE. Medium. 611 Tremont 8t., Boston. Circles Thursday and Sunday evenings.

KEY-NOTES FOR DAILY HARMONIES
A By Miss SUSIE C. CLARE. A perpetual Calendar,
short pithy selections for every day in the year, on the plane
of practical, healthful living. Just the thing for a holidar,

ff.
Paper, 50 cents; cloth, full gilt. 75 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

THE SIXTEEN PRINCIPAL STARS.

By J. G. DALTON.

This is weally see and fills a great vacancy in the theory and practice giving their positions and aspects, for 182-184 with tall instructions for see in Nativities of 182-184 with tall instructions for see in Nativities of Eramus, and Neptune, for 143-187. There is now added the geocentric positions of Neptune from 179 to 1835, the only ephometr ever made of the planet f-that period. Price, paper, 70 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

WOMAN, AND HER RELATIONS TO HUMANITY.

HUMAN, AND REA RECATIONS 10 NUMANITY is mad of Develop-tion and off-clearly lightly lightly and pevelop-tion of the Human Family lightly consists of a series of con-mications received by the compiler from several spirm in the contents of the volume consist of a series of con-mication received by the compiler from several spirm of dictator being Ben Haman, formerly a general in the risks structure of the content of the content of the risks structure of the content of the con-tent of the content of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the content of the content of the content of the con-tent of the content of the content th, 12mo, pp. 700. Price 50 cents.

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER What a Hundred Spirits, Good and Evil, Say of their ing Places. By J. M. PEBLES, M. D., Author of 3 of the Ages, "Travels Around the World, "Spiritn-Defined and Defended," "Jesus-Myth, Man, or "Conflict between Spiritualism and Darwinism,"

order a primer and Defended," "Jesus—Nyth, Man, or Gody" "Conflict between Spiritualism and Derwinian," "Chirst the Corner-stone of Spiritualism." Buddhien and trues, "etc., etc., New Edition, Revised and Enlarged, and Fries Redocod, "The R

Large evo, cloth, gilt sides and back. Price 81.00, pure 15 cents; paper covers 50 cents, postage 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

MAN.

of His Advent Life and Develo tinued Life and Progression in the Spirit World. Told in Epic verse.

BY EDWY WELLS FOSTER.

"An Epic of the Human Bace, of the crea-the stately impressive march of poetic langu-and this is the best Bible that have yet see Evolution, the present stage in man sunc-toward the ideal."—Juner of Light, Buston. "There is no how."

owaru ine ideal."—Busner of Lipht, Busine.

"There is no book upon which my eyes have ever reste which seems to offer so much that is elogent, and which appeals so touchingly in my inner nature. I shall read an orwand it, and chethich it as jewel of itterature as long a live. —Fref. Chas. T. Wood, Scientific Astrologer, Lecture and Teacher.

JIM;

Angel Mother.

Im. The Proc. House Walf, Jim's Baiery and the Touch the Angel Mechaer, Jim Fighes Primed and Baser-better of House, Jim Teles & Friend and Baser-better of House, Jim there Asymalated with New Surryand Jim, Champions the Opponent, Larry—"Simu-ind," in Yirok Seeder & Falture, Jim Lauphers & Wood-ing, Jim Champions the Opponent, Larry—"Simu-lat Sarkey (solder Jim, Jim Oppone & School, Jim Die Jim House, Jim Jim Champions, Jim Die Basens, Jim Delevania, Jim Die Basens, Jim Delevania, Jim Die

Aeto Bork Adbertiser

THE SUNFLOWER

an spage paper, printed on the Chund, and is devoted to Progressive rettle Thought, Spiritualism, Ryp. Palmistry, Theosyphy, Psychic Scient. Has a Spirit Message Depart on the first and fitneenth of each is new rettlement.

SUNFLOWER PUB. CO., LILY DALE, N. Y.

READ "THE TWO WORLDS," edited by WILL PHILLIPS. "The people's beginner spiritual property of the people's people operated property of the people's people. The people's people operated property of the people. The World's offer by Copyration Street, Handback PILE TWO WORLDS gives the unset complete the people of the people o

SPIRITUALISM AS A SCIENCE, AND SPIRITUALISM AS A SCIENCE, AND SPIRITUALISM AS A EXCIENCE AND SPIRITUALISM AS A SCIENCE, AND CONTROL OF SPIRITUALISM AS A SCIENCE WHILE AND CONTROL OF SPIRITUAL SPIR

Paper, 8 cents, postage free.
For mile by BANNEE OF LIGHT PUBLISHING CO

STARNOS:

QUOTATIONS FROM THE INSPIRED IWRITINGS

ANDREW JACKSON DAVIS, SELECTED AND EDITED BY DELLA E. DAVIS, M.B.

DELLA E. DAYEN, more A Compend of the remarkable inschings contained in thirty volumes written by the "Fourtheepsis Seet" under the inspirations of the Summer-Land while in the September Condition. The world cannot but be grateful to Mr. Dr. whole body of beachings in a leasuring from.

"Starmer" is an elegant little volume for a present. It is brief sentimesuitful thoughts, it contains bundered set and exactly the containing the containing the containing the containing the principle of the New Age. It is factly principle and beautifully bound. As a birthday girt, of for a building present, nothing can be more appropriate than Marine.

rhos."

ce, in fine cloth, 50 cents; extra fine, gilt edge, Thomas



PSYCHICS, FACTS AND THEORIES.

subject which has appeared since the scientifie we taken copilizance of Psychical phenomena. This embraces the subject matter found in Mr. Sawag Lefty series of papers which appeared in Fix area 1872, also his discussion of Psychical Research prome time ago in The Forum, together with an improductory paper.

introductory paper.

Price, cloth, \$1.00: paper, \$0 cents.

For sale by BANNEH OF LIGHT PUBLISHING CO.

Three Journeys Around the World;

Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt,

And Other Oriental Countries. IN ONE VOLUME

BY J. M. PEEBLES, A. M., M. D., PH. D. unbor of "Seers of the Ages," "Immortainty," Ex-Live a Gunnaya". Critical Review of Rev. Dr. King, "Jesus, Myth, Mading God?" "The Society, im Fre-extitation," "Did Jesus Carriet Exist." sun, sec.

During Dr. J. M. Peobler's late (and third) trip around the world, he studied and noted the laws, customs and re ligitons of nations and apoptes, giving special attention to Spiritnalism. Magic, Discouply and reform merements for tritled Caylon, India, Pecula, Rypp, Syrta, and the one timest of Europe, and secured much maneral, which has been exhedited in a large octave volume.

The volume commists third-we chapters, and treaster out to the contract third-we chapters, and the same contains third-we chapters, and the same contains third-we chapters, and the same contains third-we chapters.

volume contains thirty-five cha lowing subjects: I Life in California. Third. Foyaga. Is Sandwich Islands. The Pacific Island Esces. Ocean, Sound Toward in New Scaland.

Or the Touch of an

BY CARRIE E. S. TWING.

tra. Twing save ; readers of "Via."

An Easy Way to Make Money.

An Easy way to Make Money.

I have made \$560.00 in \$0 days selling Dishwashers. I did my housework at the same time. I dea't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and creek to clear \$4,000.00 this year. Any intelligent person can do as well as I have-done. Writefor particulars to the Mound City Dish-Washer Co., St. Louis, Mo.

MRS. W. B.

A Good Book.

A book which should be of interest to students of Occultism is "Zanoni," by Bulwer-Lytton. It is replete with interesting situations, and taken in its eatirety it contains much information in an illustrative way, which will prove of practical benefit to those who are trying to pierce the veil which divides mankind from the world of spirits, and from the realms of strange, unseen influences. The writer must have had a deep and comprehensive knowledge of Occultism. This is a book for the thinker. "Zanoni" can be procured from some public libraries.

Lewis R. Hillier.

Camp Progress.

Camp Progress.

Sunday, Aug. 24, the services were varied and interesting. Prof. Arthur of Chelsea and Mr. Newball of East Boston spoke and and Mr. Newball of East Boston spoke and rave fine tests. Mr. Fred De Bos was good in his remarks, as he always is. Mr. L. D. Milliken, the president, made a few remarks, and Mr. James Smith gave an invocation to open the afternoon services. Mr. De Bos spoke and Prof. D. Murray Keating, a fine elocutionist, read "White Azalias," delicitting the audience. Mr. M. A. Graham spoke and read a fine poem. Mr. Smith made a short address and Prof. Keating gave "My Mother-in-law," The speaking was interspersed with singing by the Mowerland Park Quartet and instrumental music by the organist, Mrs. Bertha M. Merrill. Mrs. Lizzio D. Butler spoke and gave quite a number of very satisfactory tests. The services were closed with all present singing "America." As President Roosevett was in Lynn, our audience was not as large as it has been; there were about 1.200 present. Wednesday a test seance is held at 3 p. m. by the C. P. S. S. H. M.

A Winning Personality.

Love of Truth, Justice, Purity and what Good and Beautiful is what gives us harm of character, magnetism—a winning m of character, magnetism—a winning onality. winning personality consists of innate ness; of modesty and a quiet and dig-l bearing to all.

solness; of modesty and a quiet and dis-fied bearing to all.
We say of this soul and that soul: "flow vely," 'how charming," 'how sweet," 'how agnetic," 'what a winning and charming resonality!' Dig down deep into the char-ter of these "charming" souls and what do e find? Character in its highest manifesta-on; party in its highest manifesta-on; party in its highest manifesta-t; love of Truth, Justice, Purity and what good and beautiful, were tens and puri-es the very air and gladdens the hearts and under the beautiful was a supplied to the con-tact of the control of the control of the con-tact of the control of the control of the con-tact of the control of the control of the con-tact of the control of the control of the con-tact of the control of the control of the con-tact of the control of the control of the con-tact of the control of the control of the con-tact of the control of the control of the con-tact of the control of the control of the con-tact of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the

fies the very air and gladdens the hearts and rouses the souls of all who come within its influence.

A winning personality is never conscious of its great good; is not egotistical; is natural, is Love personified.

Pride, Vanity, Conceit, Egotism, Arrogance, Haughtiness and Selfishness are cold and unattractive, human qualities and repel souls.

The more soul, heart and mind one has the more charming.

A winning personality comes when the soul, heart and mind are harmonized or subtinuilized or played upon by God; it comes from within and not from without.

A winning personality is not acquired in schools, colleges or universities nor through text-looks; it comes from God when the soul silicatly aspires to be God-like.—Ex.

Lake Pleasant.

The campmeeting here has closed, the people have gone to their homes for the winter with the exception of the few who have stayed until the time when the chestnut opens its burr. This year each one has gone away with the feeling that a new, a purer and a higher element has penetrated the Spiritualism of the camp, and all are looking forward to next summer, when Spiritualist will meet Spiritualist.

During the last week of the convocation we had many fine speakers with us. Mrs. C. Fannle Allyn was here and gave us two lectures, one on Friday, Aug. 22, and one on Sunday, Aug. 24. At each one of her lectures the audience was invited to give her the subject for her lecture, and also the poom to be read directly after. All of us who have heard Mrs. Allyn and have been witnesses of her surprising capacities, knew the treat in hand, but the skeptics and those unfamiliar with Mrs. Allyn's method opened their cres with astonishment at her inspirational lectures and poems.

Another popular and convincing medium,

i Mrs. Allyn's meaned opened acts i astonishment at her inspirational lecs and poems.

nother popular and convincing medium,
whose name allways is the herald of a
wided house and one who was with us
ing the last week, is Mrs. May R. PepHer words of inspiration have been a
to all and no one has gone away after
ring her without feeling an awe for the
me truths she has expressed.

Tr. Hutchins lectured Sunday afternoon,
2.4, on "My Emandpation from Ortho-

Frank E. Mason and his wife have with us again this season, but this year d the pleasure of hearing Mrs. Mason

are, anday evening, Aug. 24, there was a se-e in the temple. Her, Ira Moore Courilis Mrs. May S. Pepper gave messages and Schubert Quariet rendered several selec-

Miss Gertrude Veld, the celebrated humorous and dramatic reader, gave a recital Monley atternoon, Aug. 25. Bue is truly an artist, and her versatility is remarkable.

Doring the last week of camp we had a sund. Two concerts at day was the regular program. The numbers were well selected, and Mr. Cheries Bickford, the leader of the orchestra, showed himself equal to the post-lon he occupied.

is the binself with the problem of the design of the control of moster of cereausiles opened the Recognitive Recog

The Possibilities of Man.

REV. PRANK E. MARON.

The Rev. Frank E. Mason lectured on the above subject at Onset, Mass., Aug. 24. The following notes were taken by J. B. Hatch, Jr.:

The Rev. Frank E. Mason lectured on the above subject at Onset, Mass., Aug. 24. The following notes were taken by J. B. Hatch, J. What am I? I don't know. I am trying to think myself right.

"Everybody must be just what he is because he is the only one that thinks it.

"If you are poor, weak and unhappy, change your thinking.

"We put up with our conditions because we are too ignorant to overcome them.

"We not the evil of all the past.

"Every system is an incubator of disease.

"What is man? We don't know what man is. Nature has never yet defined man. All we know is that man is all he can make himself. There is nothing impossible in this universe to man.

"All the good things we put up in the sky. We hope for things today. What are hopes? It is evident that we haven't what we want.

"No man has seen God at any time. God is not until somebody expresses him.

"Thoughts are things. The organ is a thing. Man thought of the organ, cousered in the condition of the control of the contro

"Whatever a man series when you begin to think beyond them.
"It is the thought of today that produces the condition of today. You are just as big as you make yourself. You can't put a quart of intelligence into a pint mind, and just as large as you make your mind nature will fill it.

of intelligence must promise as you make your mind nature wind fill it.

"We believe in immortal and mortal. If you believe in a good God and a bad devil, you will be seeing good things and devilish things. When we drop the devil and embrace God, there will be no devil.

"It is not the masses that need to be made better, it is the fellow that sees the masses crushed. You need to be made better, so we have not because harmony and if you can't when the sees harmony are seen that the sees ha

better, it is the fellow that sees me crushed. You need to be made better your-self.

"Heaven means harmony and if you can't make heaven here you can't anywhere. There is no place where you can get rid of yourself, so if you have heaven within you you will be in heaven.

"Everywhere you go, nine-tenths are talking of Disease, Failure and Death. When you stop talking of disease, it will go.

"You can change all your conditions by thicking beyond and above them.

"There is only one basis of life-Spirit. There could not be any other.

"If you are weak, don't call yourself weak; call yourself strong.

"The Golden Rule is the only thing that is worth anything to man in this world: Do to others as you would do to yourself."

Onset, Mass.

Monday, acquist 25, Conference, subject discussed: "What Shall We Do to Bring Ourselves Into Harmony With the Universe?" Into Harmony With the Universe?" Those taking part were Mrs. Cate, Mrs. Mears, Dr. Bixby, Miss Christine Brown toolosty.

From the Control of the Soul, Chicago, Ill., lectured. She first answered the following questions, asked by members of the andience: "Does the spirit also require rest during sleep? Does the spirit sometimes leave the body during sleep? Is there any limit to life beyond this?" Subject of lecture, "The Cycles and Moral Earthquakes."

"As far as the Universe is concerned, there has always been periodical events. Anything that affects the earth in any way is a period. We have a period of calm, a period of storms, a period of earthquakes. The earth at the present time is passing through the commencement of a great cycle. The atmospheric changes this summer have not been because the sun does not shine, but because of the earth disturbances. The earth is preparing itself for a great Glacial period, when many places in the world will be swept away." The eastern part of this continent will grobe be allowed the sun of the continent will grobe be allowed to the sun of the carth at the preparing itself for a great Glacial period, when many places in the world will be swept away." The eastern part of this continent will grobe be allowed to be a least of the cartheauth of the propose of the carth is prepared to the sun of the continent will grobe was."

Mrs. Richmond seemed to have the spirit of prophecy with her, and her able address was listened to with much interest. She closed the meeting with an improvised poem. Wednesday we had such a severe shower come upon us just at the opening of the meeting that the Conference was postponed, as the friends could not get to the Auditorium; those that were present made for selecter.

Thursday, Aug. 28, the meeting was held in the Auditorium. Dr. Fuller had the very

as the friends could not get to the Auditorium; those that were present made for shelter.

Thursday, Aug. 23, the meeting was held in the Auditorium. Dr. Fuller had the very unpleasant duty to announce that he had received a message from Mrs. Sarah A. Byrnes, stating that she had been takes suddenly ill and would be unable to fill her engagement. All regretted this very much, and her many friends at Onset send out their over and sympathy to her, and earnestly hope she will rapidly recover. The management decided to hold a conference instead of a lecture. Mrs. Mears, Mrs. Noyes, Mr. Russ Gilbert, Mrs. Stiles, Mr. Short of New York, Mr. Burnham, Mr. Freeman Nickerson each discussed the following subject proposed by Dr. Fuller: "What Has Spiritualism Domero Us? What Has It Done for the World at Large?" The session was interesting and instructive.

Friday, Aug. 25, Conference opened with a fine organ voluntary and Lizzle Doten's poem, "Reform," read by Mrs. Ring. Various subjects were discussed and interesting experi-

DEAR MRS. PINKE never in my life given a testimonial before, but you have done so much for me that I feel called upon to give you this unsolicited acknowledgment of



President of Oakland Weman's Riding Glab.
the wonderful curative value of Lydia
E. Pinikham's Vegetable Compound. For eight years I had female
round. For eight years I had female
roundly for eight years I had female
roundly filling of the womb and other
complications. During that time I was
more or less of an invalid and not much
good for anything, until one day I
found a book in my hall telling of
the curse you could perform. I became
interested; I bought a bottle of Lydia
E. Pinkham's Vegetable Compound and was helped; I continued its
use and in seven month was cured, and
since that time I have had perfect
health. Thanks, dear Mrs. Pinkham
again, for the health I now enjoy."

Mrs. Jenkie O'Donknitt. 278 East 31st
St. Chicago, III. — \$5000 forfeit if above
testimostile in ver punios.

Women suffering from any
form of female ills can be cured
by Lydia E. Pinkham's Vegetable Compound. That's sure.

Mrs. Pinkham advises sick women free. Address, Lynn, Mass.

ences related by Mrs. Ring, Mrs. Burnham, Mrs. Delia Smith, Mr. Freeman Nickerson (who will soon be unety years of age and has been a Spiritualist for forty years), Mr. Burnham, Mrs. Bryant, Dr. Bilby, Mr. Hammond, who moved that a rising vote of thanks be extended to Dr. Fuller for his ability, and courtesies to all during the present summer. Every one in the Auditorium arose and applauded. Dr. Fuller reeponded as follows:

"I thank the friends for their tribute of respect. I simply tried to do my duty and I take pleasure in thanking all for the interest they have manifested in the conferences. The conferences have been the most profitable of any in the last six years. We have all learned something; we have all grown, and we know we are all drawing nearer the spirit land. How beautiful in the conferences for the messages from loved ones been this summer. Never have we been more greatly blessed."

Thus closed the last conference of the season.
Miss Christine Brown has created harmony

son.

Miss Christine Brown has created harmony at all sessions with her sweet solos. Hatch

Queen City Park.

Queen City Park.

Friday, Aug. 22, 2.30 p. m., a large audience greeted Mrs. Tillie Reynolds, subject, "The Religion of Toll and Gospel of Labor." Her execulent lecture was followed with messages by Mrs. Ham.

Saturday, Aug. 23, at 3 p. m., the Ladies' Fair opened. All worked hard for the success of the fair and succeeded. Receipts were eighty-four dollars. We wish to extend a vote of thanks to every one who helped, especially Mrs. I. W. Hatch and Mrs. Booth for their paintings, and all the merchants in the city for their help.

Sunday, Aug. 24, a large crowd filled the grounds all day, At 10.20 at. m. Mrs. Repsended and day. At 10.20 at. m. Mrs. Repondids spoke, At 3 p. m. Mrs. Russegue spoke; both gare fine lectures. At 7 p. m. Mrs. Russegue spoke; hat Ham tests, with very satisfactory results.

Monday, Aug. 25, as usual, a day of rest.

molds: spoke. At 3 p. m. Mrs. Russerge spoke; both gare fine lectures. At 7 p. m. Mrs. Russergue gave psychometric readings and Mrs. Russergue gave psychometric readings gave and Mrs. Land Sand, and and of rest. The state of the Mrs. Russergue good is done. Mrs. Therefore, Ag. Mrs. Reynolds gave an elegentel lecture, her subject taken from her poem, "Progress: Unseen Forces or the Voice of the Spirits."

Tuesday, 2.30 p. m., Mrs. Reynolds gave an elegentel lecture, her subject taken from her poem, "Progress: Unseen Forces or the Voice of the Spirits."

Tuesday evening, Miss Fitzgerald, from Montreal, gave a fine runtralianent, assisted by quartet, Measurs. Witheil and Clarkson, "Come Where the Lilles Bloom to Pair."

Mr. Clarkson also favored the audience with one vocal solo, Miss Fitzgerald is an artist in her work and the association extend to her many thanks for her help and wish for her a bright future. Mrs. M. J. Wood was the accompanied for the evening. The Parlion was filled with an enthudastic audience with a spirit with a spirit

coltage on Friday last. The campers gave them, as a token of their love and esteen, a sum of money. Mr. Smith responded in a most pleasing manner, speaking of their lives "as one grand memorial. Never has there passed between us, in these fifty years of trials and sorrows which come to us all, one unkind word, one hour of unhappiness, only what could not be avoided. We have two children to bless our home and may we at last all journey on in the great beyond hand in hand, ready to help all those who need help." His remarks were very touching. The house was full of friends who wish them many years yet with us. Mrs. Hussegue made the presentation speech.

The hotel has been filled the past two wwests, and Mr. and Mrs. Hatch have done all that could be done for their guests.

The hotel has been filled the past two weeks, and Mr. and Mrs. Hatch have done all that could be done for their guests have a summer of the summer of the presentation speech filled the past two weeks, and Mr. and Mrs. Hatch have done all that could be done for their guests have a summer of the summer of the past two weeks, and Mr. and Mrs. Hatch have done all that could be done for their guests have a summer of the summer of the past two weeks, and Mr. and Mrs. Hatch have done all that could be done for their guests.

May the anget world give to us truth and peace and bring us all together at Queen City Park in 1960.

From the Heart of the Mountain.

From the Heart of the Mountain.

"Grandma, do tell us a story," cried the children one rainy Sunday afternoon.

So grandma took off her spectacles, smiled at the children, and said, "Yes,"—as grandmothers generally do.

"I want a true story," cried little Bess.
"A story with a meaning," said Herbert.
"A story that will help us," said Mary.
"A story that a meaning," said Herbert.
"A story with a name," said Carrie.
"How can I please you all?" asked grandma.
"Her to the Mountain."

"Deep down in the heart of the great mountain dwelt the ore. It was heavy and rough and usly and useless, but it was quite satisfied with irself. The great slient rocks upheld the frame of the mountain on which the trees and grass and flowers grew, and the earth on the mountain side was always preparing food for the plants, which sent out their roots in search of something to eat. Only the ore did nothing. It merely filled the little galleries in the rock in which it had been shut long before, and was of no use to anything.

"But one day strange sounds came to it from the outside of the mountain,—steady and repeated blows, followed occasionally by load noises, as if the rocks themselves were being broken. Day after day the sounds grew nearer, until even the central rocks, in the midst of which were the ore galleries, began to tremble. Soon the sound of men's voices could be heard.

"It is you that they are seeking," said the rocks to the ore, "and it is for your sake that we are broken and scattered far and wide."
"What a rich vein" cried the miners, as they tore out the ore was bronght to sight.

"What a rich vein" cried the miners, as they tore out the ore was bronght to sight.

"What a rich vein" cried the miners, as they tore out the ore wish their pickaxes and loaded it into tramcars, and sent it forth to the light of day. And the rough, dark lumps lay in heaps in the sunshine, and reflected no

NEW EDITION-JUST ISSUE

ISIS UNVEILED.

BY MME. H. P. BLAVATSKY. Two large volumes, comprising 1.50 pages, Cloth, 87.50, Postpaid. For sale by THE BANNER OF LIGHT PUB. CO.

THE LIGHT OF PROPHECY; or, The ReLigion of the Fature. By EDWIN A. HOLIROOK.
This is a book peculiarly adapted to the present period of
This is a book peculiarly adapted to the present period of
This is a book peculiarly adapted to the present period
to the proper section of the property of the property of the property of the property of the presenting the meaning of the author as unmistatably as the plainest present light person on the grand theme of human life and destiny, the remain of to miscellaneous poems of both a pleasing and censoling

ature. Cloth, limo, pp. 156. Price & cents, postage free. For sale by BANNER OF LIGHT PUBLISHING CO-

CLIMPSES OF HEAVEN. By Glibert Harven, Late Bishop of the Methodist Episcopal Church.

Tven, Late Bishop of the Methodist Episcopal Church.

Olibert Haven aince he entered upon spirif-life. The me dium by whose hand Mr. Haven has been enabled to pead of the spirif of the medium, a popular speaker, writer and laborer for the medium, a popular speaker, writer and laborer for the Grange, the Woman's Christian Temperance Union, Womas Burchine, Late Christian Science, and the Carlot Christian Temperance Union, Womas Burchine, Late Christian Science, and Carlot Christian Scie sedium, a popular representation of the sedium of the sedi

SPIRITUALISM.

By JUDGE JOHN W. EDMONDS. - and DR. GEORGE T. DEXTER

excellent Work Has Been Relssued by TERRY, MELBOURNE AUSTRALIA, Editor of Harbinger of Light, IN TWO VOLUMES.

This work has long been out of print, and difficult to obtain even at a high price. Both volumes are replete with solid thought and offer the READING FUBLIC

THET HAND.

The spirit teachings of these volumes are of a high order and gurport to come from such wise spirit as Emanual suvelenberg and Lord Bacon. It is not too much to say who gave them, without regard to their sames and social standing on earth.

The successful earth, without regard to their sames and social standing on earth.

The successful earth strings through Dz. Dxvyra and many The successful earth of the same and social standing on earth.

The successful earth strings through Dz. Dxvyra and many the strings through the same and the strings through the strings through the same and the

BOOKS by Carlyle Petersilea.

This is a Prychical Remnance which appeared as a serial some mentias tince in the columns of the Remner of Light.

It is now reproduced in book form to meet the urgent demands for it in convenient shape for circulation. In paper core 40 etc. It citch overs 60 etc.

A narrative of the personal experiences in spirit-life of the author's father, who had been a natural philosopher and a materialist. Cloth \$1.00.

A deep philosophical romance by the band of guides, the subject of the title b lag a sciantific young philosopher, who is a medium; his chief oppenents being a clergyman and a materialist. Citch \$1.85.

Epilepsy Cured.

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

The renowned Brain and Nerve Specialist, Dr. Charles W. Green, of Battle Creek, Mich., has at last found a post tive care for Endpose, or Wes



ray of light. The insects hummed gayly around them, but the tiniest could have found nothing in them to eat.

"Then the ore was put into a car, and was carried many miles from its old dwelling to a place where great fires roared and glowed and men hurried to and fro. It was taken to the door of the furnace and thrown in. Oh, how hot it was inside, and how the flerce heat searched it through and through, until the darkest and hardest piece had become soft and yielding!

"Then it was taken out. It had become so gentle now that it went wherever it was led, and lay in one great mass of pure silver, reflecting the sunlight and the Diue of the cloudless sky. All the other things which had been mixed with it, making it dark and ugly, were gone,—driven off by the great heat,—and for the first time it knew its true beauty.

"Surely this is all," it thought.

"But no, this was not enough. It was made into bars, and taken away again,—far, far away, to a place where a great machine was clanking and stamping the live-long day. Into this the metal must go. It shrank and shuddered, but it was no louger as hard and stubborn as when it was in the rock galleries, and it yielded with a better grace. But oh the heat of the furnace was not as hard to bear as the blows of this great machine, which cut it into circles, stamped them all alike with letters and images, and dropped them in great piles of shining coin. And now, at last, the metal was ready for its work in the world."

"Is that where the little dimes really come from, grandma?" asked Bess.

"Yes, darling, it is really so. And now, Herbert, can you find the meaning?"
"I think so, grandma," replied Herbert,—Anne Simons Deas in The Sunday School Times.

The Great Poughkeepsie Seer Still Lives!

COMPLETE WORKS

Andrew Jackson Davis,

Comprising Twenty-Nine Volumes, all neatly bound in cloth. ANSWERS TO EYER-RECURBING QUESTIONS FROM THE PEOPLE. (A Sequel to "Penetralia.") Cloth, \$1.00 postage 16 cts. CRISIS; or, Truth vs. Theology. Cloth 15 cts., postage 16 cts.

postage 16 cts.

A PROACHING CHIS1S; or, Truth vs. Theology. Cloth Brian, postage 18 cts.

Brian, post

Reference. Vol. V. kno Annual Containing Medical Prescrip-arisin Gers Of HEALTH. Containing Medical Prescrip-tions for the Human Body and Mind. Cloth, fl.st, post-

are is die.

ARIBNO ER OF HEALTH. Containing Medical Prescriptions for the Human Body and Sind. Glob, Riss, positions for the Age. Paper, and the Containing Medical Prescriptions of the Age. Paper, eth., Gloth, Society and Containing and Phileophical Extension of Medical Prescriptions for More Emobiling Institutions, and Phileophical Systems of Education. Paper, St.Ch.; Gloth, St.c., post-tions for Medical Privates and Phileophical Systems of Education. Paper, St.Ch.; Gloth, St.C., post-tions for Medical Privates and Phileophical Institutions, and Phileophical Containing Containing the Containing C

tion, with a literague of the author, and containing a family record for marriages, britan and deaths. This is the first proportion of the state of