FILLIAM BRUNTON

over hold and have as mine, se grace of every poet's line, se grace of music sweet and strong, see benedictions of their Song; see charm sade grandeur that they bring whatsoever theme they sing, as all my own from more to sight, is comfort, peace, and pure delight, seeme of heaven and bliss divine, or their wide world of love is mine!

I claim and prize their wealth of wor As added beauty to our earth; They paint anew its pictures fair, They paint anew its pictures fair, They make our life of finer sort, In cottage home or palace court; They give intenseness to our thought As if an angel in us wrought; Their stars of feeling in us shine, And all their world of love is mine!

From Chaucer in the days of old, From Shakespeare great and ma From Burns and Byron, Scott and From Chancer in the days of old, From Shakespear great and manifold, From Burns and Byron, Scott and Moor From Tennyson and poets poor; Longfellow, Whittier, Holmes and Poe, Uplitts of faith and power I know; They give my soul refreshing cheer, And paradise with them is here, And paradise with them is here, And all their treasure true is mine!

The World Beautiful in Books

WILLIAM BRUNTON.

"And books were opened: and another book as opened, which is the book of life." Reve-

"And books were opened: and another book was opened, which is the book of life." Revelation 20-12.

I have borrowed the felicitous title of my discourse from the last of the series of Miss Lilian Whiting's beautiful books on nature, life and literature. She has spent the force of her rich mind and practical pen in this realm of wonder and delight, conducting thousands of souls into the country glorious—where summer always abides and the friendship of the noblest minds is assured to every one of us.

where summer always abides and the friendship of the noblest minds is assured to every one of us.

These books of beauty are known to you of course, for her fame is growing, and everybody who cares for good thought and insplicing—goes with her into the realms of romance, philosophy, poetry and spirituality—for she makes friends of all friendly readers and together they follow the Gleam as Tenyson saw it—and which as a poem is the epitome of his life's aim and purpose. In reading Miss Whiting I feel that I am led into the region of loveliness that is native to my mind—yes, this is what I believe in and hope for, this is what I am trying to attain, this is what I wish to see. I pray that the scales may drop from my eyes—for surely I am stricken with blindness if I cannot see what is so clear to her and the men and women she cites who have seen the same glory. Her books then are an illustration of my theme, they gire a brave spirit to us so that we count dangers and difficulties of little moment, and they transform our cares into celestial significance—as the sunlight makes a diamond of the dewdrop. She takes one among books as the psalmist pictures the good man led in the green pastures and by the waters of peace. We immediately acknowledge the fascination of letters and wonder why we have not tried to grasp it in the same fulness as she. It is our right and privilege, as I desire to assure you now—if you are not already fully persuaded. And if you love books in the same spirit as she—all the more will you enjoy the reading of her, and also the listening to what I have to say about this matter.

I take my text as a motto. It was given

the more will you enjoy the reading of her, and also the listening to what I have to say about this matter.

I take my text as a motto. It was given in vision, and refers to the mighty changes which were to come when the books should be opened, and the book of life should be unfolded that it might be known what men had done and been. They thought there was no one to note their deeds, that they would pass unjudged, but the seer discerns differently, and knows that the heavens with the shining of the sun or the gleaming of the stars—have seen all and recorded it for bliss or bane. This is for the encouragement of saints—and that sinners might be struck with awe, and repent. If we open the books beautiful given us by the ages and more especially those near to our own time, then the other book of life will receive illumination and we shall know the divine in the common things about us.

Now this does not require anything extraordinary; it lies within the reach of most men. They have the ability to read, our common schools take care of that, then the best books of the world are accessible to us all, our public libraries have so provided—thanks to the generosity and wisdom of many noble hearted men. What is needed most of all at present is a general desire to make friendship with the books that are beautiful in thought, expression, and purpose, and we have guides to draw our attention to what is most excellent and permanent. Thus you see we are all prepared to make a journey to the world beautiful in books. Emily Dickinson says:

There is no frigate like a book To take us lands away, Nor any courser like a page Of prancing poetry. This traverse may the poorest take Without oppress of toll; How frugal is the chariot That bears the human soul."

Without oppress of toll;
How frugal is the chariot
That bears the human soul."

It is the dram of those inspired with the sense of the value of the art treasures of time that they may go to Italy, the land where the arts found a home, where men were glad to build in marble and stone, and where nature shed benign influences to earich the soil with flower and fruit; where the rivers run in music from the mountains, where the forests wave their banners and watch with pride the golden harvests of the plains. This is the land where music came and gave song to the fisherman on the waters or the plowman in the fields. It is the land of poets and painters. In the early morning silver trumpets blow from palace gates and in the glory of the twilight here the nightingale slngs its enchantments. Men lived here for ages loving to put their thoughts of the true and the good on earwas in colors bright and beautiful. Would it not be an education of the noblest sort to wander there for awhile, to visit Home, and Florence, and Venice—to see the cities where the treasures of the past are for the eyes that love them as a Ruskin did—as Keats and Shelley and Byron loved such beauty? I can sympathize with souls who have their day-dreams in June touching this journeying to the home of painting and poetry. The realization of this is only for the favored few—and, it may even be well that it is so, for there are realms open to us inexpensive, near at hand, and to which we have a free and perfect right of entrance and enjoyment in the world."

The world of books is still the world."

"The world of books is still the world."

entrance and Mrs. Browning says:

"The world of books is still the world."

But there must be a preparation for the enjoyment of literature. I think it is one of the polden gifts of the parents to children. The lovers of books naturally impart this grace to their offspring. I can think of no greater gift saving of health and morals—which ought to go with this admiration of books. Think how slowly men won the power of expressing themselves so that those coming centuries after them might think with them and have the power to enjoy forms of life long passed away. Homer, Virgil. Dante and the divine ones of antiquity preserve for us the passion and power of the old days. And the writers of our own with the multiplied power of the press, bring all men's minds in a parliament of peace, and they discuss the greatest questions of the hour in a kindly, social way, which gives greatness to our lives. We ought to appreciate this and give to our children a sense of the beatitude of this desire for knowledge. Tell them the story if you will of the Eden garden—and the tree growing there—that they may learn from that emblem the necessity of eating the good. Do not let them read bad books, thinking they have got to know what life is. Life is not what the cynic says it is, life is what the pure in heart represents it to be, what Tennyson, Emerson, Whittier, Longfellow and all the best minds picture it: Hawthorne, Trowbridge, and men of this class tell a story children can hear with interest and profit, and they will love the weightier works of genius as they advance in years. But you let them begin with the dime-novel order and you may surrender your ambiltion and bope that they give in their studies, serious books have no attraction for them, they lose the power of application, and if they graduate from school, they are not cultured. They have not been touched in their souls with the rose of the morning of hope, with the assurance of the dawn of a better day to the world, and a glorious immortality for mind.

Should not young

hope, with the assurance of the dawn of a better day to the world, and a glorious immortality for mind.

Should not young people then read fiction? Yes, certainly, providing it is of the right sort. They must, however, be instructed at home that such delicacies are like sponge-cake, and are only to be caten to finish the repast that is to give strength for the day's labor. And if you could interest them in biographies—which tell so nobly the lives of noble mempon would give them models of excellence and bravery which would feed their sonls with the fire of heaven. Truth of life is better than fiction of the study—and while the novellst is probably to be an abiding factor in society—all the same the young must learn the circle of the sciences as severe study—and books of arithmetic, and spelling even, geography and all the rest can become books beautiful if you will lead your children to see that by botany they have an added pleasure in the flowers, by geology an increased interest in rock and stone, in glen and mountain, and by astronomy the stars become exceedingly rich to them. We complain of the great number of studies given in the schools, but each is a key to some chamber of vision and delight. We have not as yet won the divine enthusiasm of acquirement which makes the seeking for knowledge as delightful as digging for gold and geams. So you see I plead for the principles of

knowledge, for the foundations of understanding, and wish for your armpathy with the teacher and appreciation of hie work requiring so much patteres. Every boy and girl won to this real studentship is prepared by taste and education to enfer with enjoyment the world beautiful in books.

You see what we call literature is what is imperishable because of its use and beauty. Thourshot of books are writted for the minett, only one or two for the enturies. Asid the test of time is to be trusted—while one must necessarily keep in tooch with his generation through the reading of newspaper and magazine, yet they gare to be glanced through in general; read once, and then we pass on to the next day's butch of events—and the next month's gift of news and novel and information. But literature is of permanant interest and requires study in order that we may enjoy its beauty. We read and the power of the plot grows upon us, the sense that this is a reproduction of life impresses itself on us—it is not a pen-sketch or a photograph even—it is the interior unfolding of our own nature—so that we know it is true and is for all time. This is how Shakespeare comes to us as a revealer of our own hearts. So the great writers are the men who make us friends and brothers—they see the world for us—and they ask us to behold the beauty of the day with them or the dayhness of the night, and they glority the Usion. They ask us to pass through some sorrow, some trial of faith, the loss of fortune and fame; they thrill us with the intense joy of true love and the pains of despale—but it is all beautiful because they show the sky-depth of our nature, the mighty ocean weight of the pass some pass of the pass of the

one of the proudest products of our existence. And to be with Channing or our Emerson is to receive the fire of heaven into our souls. It will surely purify them and make them the sacred places of God's visitings as when the stars come silently into the sky where the ashes of the sun are flickering like the dust of jewels in the west. It is the impress and inspiration, the baptism of purpose and fortitude—that is their great blessing to us—and to pore over their pages is to be led into the world beautiful.

But I should not do my duty if I did not try to make known something of the divine—

ss of poetry. In all good books on books op poets have the first consideration and the

the poets have the first consideration and the chief place. Anthologies—or flowers taken from their summer land are always acceptable—as when we go to some house famous for its roses—we are pleased, to bring back some testimonial and specimen of their beauty. And it is a growing taste among us to be aware that the land of all delights is where the poets dwell.

There is a cleap kind of wit which makes believe to belittle poetry as if it had no use for it. Think of the wasted lak spent on discouraging the young from getting the silly notion in their minds that they can write poetry? Of course, there is some justification forfalls seom of the finelpent efforts of boy or will-charmed with the concord of jinding verse. They are not up be misled with the idea that rhyme is poetry—surely not. And yet it is better to err in an endeavor so worthy than never to have loved at all the harmony of measured speech. To try to rhyme even is an education in the pleasantness of expression possible to us. And it would certailly correct forms of speech, and make the courtesies of conversation as natural as flowers to June. Poetry is the desire of man to utter himself in the noblest and most musical manner possible. It is the assumption of his angel nature, with all its rights and prerogatives. It is telling the story of life in its grandest way. It is being clothed in the purple and fine linen of royalty and faring sumptnously with the gods because we too are of the divine. Away with this idea that we are not to indulge in the highest and sweetest emotions and the purest expression of them.

The man who claims to be practical and so does not want either to hear or read the poets and their song—is trying to keep us down to the animal line—from which some power of fate is pushing us—just as the sunshine insists on the bulb showing the lily hiding in it. Poetry is really the discovering of this whiteness of soul. And then at the poets and their song—in the first hands our planet has seen. Who is equal to any of the master poets of th

Bryant says:

"Thou, who wouldst wear the name

Of peet mid thy brethren of mankind.

And clothe in words of flame

Thoughts that shall live within the general

mind!

Deem not the framing of a deathless lay

The pastime of a drowsy summer day.

"But gather all thy powers

And wreak them on the verse that thou
dost weave,

And in thy lonely hours,

At 'sllent morning or at wakeful eve,
While the warm current tingles through thy
veins,

Set forth the burning words in fluent
strains.

"So shalt thou frame a lay
That haply may endure from age to age,
And they who read shall say:
What witchery hangs upon this poet's
page! page! What art is his the written spells to find That sway from mood to mood the welling mind!"

That sway from mood to mood the welling mind!"

But I fear to begin to quote-because there are a hundred voices who wish individually to speak and tell in cholcest phrase what we should know of them and life. Perhaps some of you may think I give them too much opportunity to be heard in my sermina—but what would you do if you were preaching and trying to set forth some truth—and the joet were to come to you and say divinely for you the thing you could not make clear or worth-lily clothe in words? I think you would be ashamed not to allow them to speak in preserved to your poor utterance. And while it may make a contrast, and while it may seem as an impediment if not wisely handled—yet I am sure that we need the culture of listening to it with respect and interest. It calls for the poetic spirit in the listenee—and by this saves that faculty of insight from rust and decay.

But the most beautiful world of all is in the realm of religion. Emily Dickinson paints the Sea of Sanset with the pea of a poet touched with somewhat of the commercialism of our time. She says:

This is the land the sunset washes: These are the hanks of the Yellow Where it rose or whither it rushes, These are the western mystery!

"Night after night her purple traffic Strews the landing with opal bales Merchantmen poise upon horizons, Dip, and vanish with fairy salls."

Streams the landing with opal bales: Merchantmen poise spor borizons, Dip, and vanish with fairy sails."

I admire that because it is a sight of the beauty of the sunset as only a poet can give. But John on Patmos can see fairer glory yet, and can touch our souls with things celestial—as if he saw the very city of God there, and all the beauty of the New Jerusalem comes before the mind's ere because of his faith. There is much that is purnling in the book of Revelation, but there is a world beautiful there that is the grandest dream the heart can entertain. And we are to remember the Ho-brew prophets were poets—the measengers of God with all the kindling eloquence of heaven—so that in them is the beatific vision, and with Isainh or Psalmist we can walk in that land where God is the light and the glory for ever and ever. And the world beautiful we have found in books we find in our own souls—and we shall find more and more of it beyond the boundaries of time. So Browning says:

"All we have willed or hoped or dreamed of good shall exist; Not its semblance, but itself; no beauty, hor good shall exist; Not its semblance, but itself; no beauty, hor good hor power. Whose voice has gone forth, but each survives for the melodist. When everying affirms the conception of an hour."

The Supreme.

The Supreme.

A Supreme Power and Wisdom governs the Universe. The Supreme Mind is measureless, and pervades endless space. The Supreme Wisdom, Power and Intelligence is a everything that exists from the atom to the planet. The Supreme Power and Wisdom is more than in everything. The Supreme Mind is every atom of the mountain, the sea, the tree, the hird, the animal, the man, the woman. The Supreme Wisdom cannot be understood by man or by beings superior to man. But man will glidly receive the Supreme thought and wisdom, and let it work for happiness through him, caring not to fathom its mystery.

The Supreme Power has us in its charge, as it has the suns and endless systems of worlds in space. As we grow more to recognize this sublime and exhaustless wisdom, we shall learn more and more to demand that wisdom draw it to ourselves, make it a part of ourselves, and thereby be ever making ourselves newer and newer. This means ever perfecting health, greater and greater power to enjoy all that exists, gradual transition into a higher state of being and the development of powers we do not now realize as belonging to us.

ment of powers we do not now realize as belonging to us.

We are the limited yet ever-growing parts
and expressions of the Supreme Never-Ending Whole. It is the destiny of all in time
to see their relation to the Supreme and also
to see their relation to the Supreme and also
to see that the straight and narrow path to
ever-increasing happiness is a perfect trust
and dependence on the Supreme for the all
round symmetrical wisdom and idea which
we individually cannot originate. Let us then
daily demand faith, for faith is power to believe and power to see that all things are
parts of the Infinite Spirit of God, that all
things have good or God in them, and that
all things when recognized by us as parts of
field must work for our good.—Premice Mulford.

The highest attenuation of any power is that which is least tangible to the senses; hence, the highest healing potency must be that which is above the personal and on the spiritual plane. This is a realm in the being of man that is impervious to all inharmony in whetever form, which in itself is the supreme calm of the Spiris, and which indeed corresponds to what the scientist, in his mathematical analysis of the solar systems and their movements, calls the "courte of gravity." "It matters not how great may be the number of massive orbs threading their countless interlacing, curved paths in space, says a recent scientist writer. "there yet must be in every cosmic system one single point immovable." So in the system of man three is that which is absolute in its perfeccion, unmoved forever amid the swiring, restless currents that sweep through mind and body. To become conscious of this Centre is to find the harmony which is health. He who can introduce to a patient this Pool of Spichosla, whether by andible treatment or silicut treatment, is the transmitter of the highest attention of the Power that heals.—Magazine of Mysteries.

ever since the world began, d human wishes riot ran inter to what was best for all is heard this Miserere call.

purposes in ruin lie, nurmur that they cannot see fate in its entirety.

But call it not adversity, Though now upon life's great high sea Our ships are lost and all our gold For which some greater good was sold.

Who knows the perils of desire! Better our wishes burned by fire, What seemed success to us denied. And we within the furnace tried,

Than by our selfishness to drain One hour of peace by another's pain, Or from mankind to live apart And thus to be torn from God's loving heart.

Call, then, nothing adversity.
Rlow north or south, it is for th
And all, in God's great plan the
Or blowing east or blowing west.

For through this constant flux and change That seems our plans to disarrange, The universe is young and fair, And God, the Good, is everywhere.

W. J. Colville's Popular Lecture.

TALUE OF PROEBEL'S PHILOSOPHY AND THE KINDERGARTEN SYSTEM OF EDUCATION.

The fundamental principles upon which Froebel founded his celebrated system of education are largely-summed up in the phrase. Inner Connection Between the Pupil's Mind and the Objects of Study. Professor Hallmann, in his admirable English translation of Froebel's German text, says that, unlike the Large of the Connection Between the Pupil's Mind and the Objects of Study. Professor Hallmann, in his admirable English translation begin with Immediate Perception of the Probel's Instance of the Connection begin with Immediate Perception Professor Hallmarket, and the Probel insleted, as an experiment of the Developing Mannat, Inner connection is the law of development, the principle of evolution. Froebel's chief aim is to educate every pupil through self-activity: the pupil thereby unfolds his will-power in addition to his sense-perception, and by this method arrives at reasonable thinking, which is the culmination of self-activity. Children must berin with what they can easily grasp, and also with something attractive to them. The child must become his own master, and to that end all activities in play must be intelligently related to the orderly growth of his mind.

It may be most truthfully said that the Kindergarten method of teaching so far ideatifies work and play that the two become inseparable. By work we ordinarily mean the pursuance of some task imposed upon us by others, while by play we signify such occupation as we voluntarily take up. In play, children reveal their original power, and manifest their own proclivities and inclinations; therefore it is absolutely necessary to observe children at their games, rather than when following stated lessons, if we desire to discover their dominant characteristics and special aptitudes. There are two selves in every child—one peculiar, making him different from all others, and seemingly hostile to them, because founded on short-sighted exotism; the other reasonable, unselfish and unificated for every single child. Both selves are clearly revenued in play, and it is

fold the higher and subjugate the lower felf-conquest is rightly styled the solid as of true freedom. It was Froebel's retrache insight into the unfolding of ranal selfhood which enabled him to organize the charming method of infant education to the gave the name of Kinderrarten. Stalozzi expressed the noble sentiment that children should be educated, for he said by that all are children of the one God, and are all born for an infantic career. On the is of such a proposition, we can rationally a public sehool system of education desping the intellect to master all the acces, which are the accumulated wisdom of the care, which are the accumulated visidom of the control of t

ning, in addition to distinctly moral edution, and also training in some special intrial cause. The control of the control of the control
positions, but has gone much further than
positions, but has gone much further than
predecessors in the matter of method; for
has devised an efficient means for securthe development of children between the
sof three and six, a period when they are
ready for conventional school studies,
ebel pays great attention to educating
se feelings which are the germs of intellect
will. Clear ideas and useful deeds exist
medianed sentiments, before they are exseed as clear conceptions of the will and
elect. Though entirely free from theocal dogmatism. Froebel's philosophy is
also and human history are clearly cetaband succeptions of the form the
color of the greatest merits of his sysis that it furnishes a profound philosophy
teachers, whilst most pedagogic works
and not only a code of management for a
sol-room.
roebel's view of the world is is substan-

is only a code of management for a close only a code of management for a close of the world is in substandard or the world and as opposed attential, systems of philosophy. A right of the world around os is a perpetual ulant to healthy thought, for it is everyoning us to reflect on facts or events a ree immediately before us, and we are yor this contemplation to discover the renainways esting between ever-thanging tomens and the ultimate principle of the contemplation to discover the renailways esting between ever-thanging tomens and the ultimate principle of the creek such a philosophy is a sure antito and indeed formalism or to indule in the retiteration of simple axioms which all the feeble-minded can readily grasp withsuch increases a readily grasp without the content of t

all-gravesiage, leising, eternal unity. The street of the process of the distance of the control of the process of the street of the control of the process of the distance of the control of the process of the distance of the control of the process of the distance of the control of the process of the distance of the control of the process of the distance of the control of the process of the distance of the control of the process of the distance of the control of the process of the distance of the control of the process of the process of the control of the process of the

kanset, likewise an inscientable difference exists between the inplication conveyed in the basic between the inplication conveyed in the basic between the inplication conveyed in the we must always tell the truth. The pronous you subclituted for an immers amount of relection and the property of the process of the proces

(To be continued.)

Let God reform the world in His own way. It is not our part to determine any new form of life and its condact. About all reforms are dire failures. Alleged reformers are disturbers of the peace and tranquillity. I believe in reform only as it applies to each individual. Let each person reform himself and the whole world will then reform. It is an enclless task for man to become perfect. When you or I are perfect we can think then about reforming others and not until then. By living clean and pure lives we unconsclossly reform others without any apparent effort. That is true reform. Frank Harrison.

Maxims and Thoughts of Dr. Ed-ward Silva, of Brazil.

elated from the Portu

It is better to die in deing good than deing injury. He who dies deing goo live in everlasting light, but he wh deing evil shall die in darkness.

Christ's doctrine is the practice of doing good and he who thus manifests the highest in himself compels vain ignorance to silence.

Christ's gospel is as a piece of music so grand that all like to hear but few know how to sing.

to sing.

There are two births of our existence; one when our Mother gives our bodies into light, the other when we give light to our souls. Suffering accompanies both alike.

Let Mothers take watchful care during the time of their pregnancy so that when they give birth to their children they may not be defective in their bodies. Let us sons also take good care by good works of the pregnancy of our souls so that when they enter into light their future life shall not suffer from defects.

The wields was a suffering to the suffer of the suffering the sufferi

The wicked man persecutes even his true friends! the righteous man forgives even his greatest enemies.

The calumny of the slanderer endures but as a lightning flash if the just hold to the truth.

Persecute not if you would not be persecuted.

Man's temple must be the temple of virtue To attempt aught against your neighbor is attempting against your own self.

Harm proceeds from lies,

The liar is as the amphibian which in two elements.

Fill your stomach with good food and your oul with good thoughts.

It is not our bodies that must fast but our ouls must abstala from doing hurt.

Good words disarm rage.

More justice and fewer prisons

Practise charity ere you need it. Others will succor you when you require help. Truth is not invented; he who does not heed truth tries to invent a lie.

The sweetness of the just is the bitterness of the envious.

Rights demand war but duty confirms

Idre so as to rouse emulation, but never

Experiment on yourself before trying ex-periments on others.

He who does not wish to fall into errorshould pay heed to reason.

The prudent has much cause for The doctrine of sages must be prudence.

If you love good works have no fear of evil ones.

If you do not respond to friendship you convert friends into enemies.

Do not fear an evil result if your intention was not directed to produce it.

Bless your enemy and you will modify his fury, for your blessing will rest upon him. To love God is to love the law of progress and he who loves the law of progress love his real self.

Make no living thing to suffer and you shall win glory without asking for it.

God's glory is obtained by good not by words only.

The universal law is divine and co Be persevering in goodness and you will have credit in accounts current as well as in the reckoning of the future.

Even if you seem to get no recomp from the good you do, practise it always.

One may escape man's law, but nothing carelude the universal law. The voice of the flatterer is like a bell, after ringing for some time it gets to be tiresome.

The worst offender is the hypocrite. If you would suffer less, don't envy your

The repose of the avaricious is like the concert of the elements—a perpetual struggle.

Have truth as your base line, for a lie is a blind man's guide.

It is easier to solve the most difficult prob-lem in mechanics than to become victorious by the invention of a lie.

To pretend to deny the hidden things of nature is pretending to see in darkness.

The hypocrite finds it easier to be agree-able to God in words than in actions. God's temple is perfect practise, who strives to perfect his actions potowards it.

The soul's temple is the body in which it dwells.

The proud are unhappy beings who see any more than the blind with who speak.

Light illumines the darkness, the

The defence of the ignorant is the denial of that which they do not understand.

If you cannot get to know God try to get a knowledge of yourself and if you don't suc-ceed in getting a knowledge of yourself love your neighbors and you will have succeeded in overything.

The purity of our souls comes through our proper training in good works.

The truly religious man is he who practises

The Universe (tself is the museum of God's glory of which we form a part.

The religious and medical schools disagree among themselves and both pretend to reach the whole truth by wrong ways.

Forms of religion are like fruits that rot after becoming ripe.

light of truth with the darkness of [Dr. Silva has been for some it practising with a great deal of a London as a Psycho Magnetic Hea-above aphorisms, which he prise were presented to Lady Borthwick turn committed them to the care of Colville with a view to their publics

Question and Answer Department

W. J COLVILLE

Ques.—Is there a distinction between "reputation" and "character?" If there is, please state the difference.—An Enquirer.

Ans.—The distinction we always endeavor to make plain between character and reputation is that character is what we are, the result of our aspirations, efforts and accomplishments, a possession which is ours by right and which nothing and nobody can possibly take from us.

Reputation is what other people say of us truly or untruly, therefore it is only a passing breath of opinion and can have no weight in equity except in so far as it is founded upon accurate knowledge of character. It is beyond dispute that many people of excellent character are unjustly traduced while many are praised unjustly by reason of appearance or meretricious advertisement. In spirit life character alone determines our status and regulates our activities and usumptions.

Oscawana-on-Hudson.

While the distinctively Spiritualistic Camps always receive extensive notices, which they richly deserve, in the columns of the Banner, there are several other summer resorts where accomplished which are also doing their part nobly and efficiently to enlighten the public. Among such worthy enterprises the Summer School of Philosophy at Uplands Farms, Oscawana-on-Hudson, thirty-eight miles from the Grand Central Station, New York City, deserves special notice. This charming resort has just ended its first season and very successful has that season been. Public advertises the content of the content of

"The Great Father is no respecter of creeda, sects or persons. God is love. Love is embodied in man. Love differentiated makes Brotherhood possible. Catholic or Protestant, Christian or heather, where God reigns there is Love. Where Love reigns there is Brotherhood. The single eye sees only light. In all times, among all peoples, there have feen Brotherhood. The whose lives have proclaimed universal Brotherhood. Some channels are wider than others, but through all flows one stream."

"They are never alone who are accompanied by noble thoughts."

The Trouble About Zine.

It is surprising how much ignorance is scattered promisenously about, even among people supposed to be experts. As a matter of fact, the average painter, though he knows ill that is necessary to know about painting, knows pittably little about paints, and the most celebrated architects are but little better informed. The first trouble about since paints, therefore, is the ignorance of professional paint users.

knows pitably little anony particles are but little better informed. The first trouble about zinc paints, therefore, is the Ignorance of professional paint users.

The second difficulty is that they will not utilize the knowledge they have. It is fatal to any paint, but especially to a zinc paint to apply it to a moist or even an imperfectly dried surface, yet painting is done in all weathers, and the paint blamed for the consequences. Again, each coat ought to be what the painters call "bone dry" before the next is applied, yet we see three coats applied in a single week by professional painters. To accomplish this feat of celerity the very life is burned out of the paint by strong dryers.

The third trouble with zinc is that it is not so slippery under the brush as lead, and journeyman painters, not liking hard work, thin it until there is more liquid than paint on the sufface.

These are the reasons why an ordinary farm hand, ignorant of the turpeutine tank

on the surface.

These are the reasons why an ordinary farm hano, ignorant of the turpertine tank and unacquainted with the benzine can, working at his leisure and putting on "the next ceat" when he finds time, will frequently surpass in the serviceability of results more than the accredited adept; yes, with the poorest zinc combination obtainable in readymixed paints will surpass the best results of the latter with his favorite brand of strictly pure lead.

Stanton Dudley.

Encouraging Words.

To the Editor of the Banner of Mgatt
On receiving the last number of the Banner
I turned to the editor's page and was glad to
find brave, outspoken words in regard to spirfitual camp meetings and take mediums in
general that attend more or less spiritual encampments when mency is to be made and
the lower passions of life rule, instead of the
purer and intellectual. I am sure every true,
loyal Spirituallist will indorse the brave sentiments expressed and thank you for them
and for the defense of right and justice so
often expressed in the Banner, let it be
among the high or low, rich or poor. May
every effort put forth be blessed to bring
truth and purity and unselfish love into every
heart and home. Then we shall become a
part of the divine Whole, and the Christ-life
will rule.

I am glad the letters from Abby A. Judson
to the Banner are growing longer. This

will rule.

I am glad the letters from Abby A. Judson to the Banner are growing longer. This shows shie is improving and that we may expect more from her helpful, useful letters that bring sympathy and comfort to anxious beautiful.

earts.

With all good wishes for reform and progsess, I am, truly your friend in the Spiritual
lause.

Mrs. D. J. Sweezey.

Crossplains, Indiana, July 28.

Quenches Thirst-Horsford's Acid Phosphate.

It makes a refreshing, cooling beverage and trengthening Tonic-superior to lemonnde.

Lowell, Mass.

We held another rousing meeting at Earnscliffe Grove on Sunday, Aug. 31. Every available seat was occupied. Mrs. Annie L. Jones
of Lowell occupied the platform and gave us
timely remarks upon the question of the hour.
She also gave many communications from the
spirit home. During the services Mr. A. A.
Seaverns of North Scituate, who says his
summer is not complete without a visit to
our camp, made some forcible remarks full of
good advice. We also had the pleasant the
Boston Lyceum and Mr. Edmund Pickup of
Dover, N. H. A. Tickup was, when with
Lowell society. Mr. Tickup was, when with
use many practical suggestions and some adthe about our temple which we are striving
for. Mr. F. W. Taylor of Westboro favored
us with a number of vocal selections during
the services. Sunday, Sept. 7th, closed our
camp meeting, which has been more than a
success this season. During the day Mr. A.
P. Smith, who has until recently been in our
midst, presented through Mrs. Annie L. Jones
to the society a large crayon picture of himself. Mr. Smith has been one of our carnest
workers in the past and his removal from our
midst has left a vacancy which it is hard to
fill. During his remarks of acceptance the
president alluded to the incident as the third
stone or step in the life of our society: First,
its organization in 1865; second, its incorporation, 1902; third, the presentation of this picture to adorn the walls of our temple. Mrs.
Anna M. Coggeshall of Lowell conducted the
circle at the close of the service, giving perfect satisfaction.—Fred. H. Coggeshall, president.

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

As Others See Us.

As others See Us.

As the people were coming out of the audience room, at the close of the meeting here today, I recognized a neighbor of ours. He is a member of the Unitarian church here, After greeting each other, I asked him how he enjoyed the services.

"Very well, indeed," said he, "up to a certain point. Many beautiful thoughts were uttered, and the people seemed to be so cheerful and happy that it was really a pleasure to be present. But what appeared to me as being very odd, to say the least, as well as being unspiritual, and not at all in line with religious sentiment, from my standpoint, was the tendency on the part of some of the speakers to locate lost pocketbooks, papers, lost wills, how and when to make or unmake business contracts, etc. It seemed to me to mar the effect of an otherwise interesting and at times very inspiring spiritual thought, to refer the contract of the sent o

to sign any papers unless you are quite sure you are right; all is coming out right for

Please tell me, said the person addressed, at my father has to say for mother and

"Please tell me," said the person addressed, what my father has to say for mother and the family."

"He does not say anything; he is gone," said the medium.

"This later communication," said my friend, "was so wholly devoid of all spiritual reference that it was in painful contrast to what I heard from the first speaker."

Well, friends, let us think it over and see it my friend's criticism is a just one.

A largely attended meeting, Aug. 24; invocation. Dr. Greenwood; address by the Rev. J. H. Demly; remarks, Mrs. Outter; tests, by Miss Wells. Mrs. Soctt, Mrs. Fisher, Mrs. Moody, Mr. Turner; Mrs. Moody, pinnist; Mr. A. H. Lamson, chairman.—Lewis.

Waverley, Mass.

A Variety of Topics.

A Variety of Topics.

To the Editor of the Banner of Light:
You will permit utterances duly brief upon a variety of topics. I find it, however, not easy to begin, and very likely it will not be easy to stop after having begun.

There seems to be a large number of matters going awry, which sometimes makes it look doubtful whether the Supreme Being really directs the current of affairs of humankind. At least, it is almost beyond common wisdom to find and apply the remedies.

It is quite easy to repen or the band of the control of the common wisdom to find and apply the remedies.

It is quite easy to repen or the country of the control of the con

husband protested, "You accuse yourself too severely. With the exception of a few faults." She screamed, "I defy you to name one." What he seemed, "I defy you to name one." A seemed of the wickedness in the world, and yet not have any faults. I was glad to read what was said at Ouset in behalf of abused children. I have often felt the painful solitariness of being childless, yet when I observe how children are treated, by law as well as without law, I am glad that there are none of my own to be thus outraced.

In Forest Lawn Cemetery, Buffalo, there is a gravestone with this inscription:
"Lucile Sturdevant, aged six, died May 25, 1902. Vaccination poisoning, at School 35."

If other gravestones told truth like this one, every cemetery would be a record of similar crime. Yet men and women, who are parents and know better, consent that their young children shall be thus exposed to peril and a frightful death. The miserable excuse is often rendered that it must be submitted to or the children go untaught. Such parents are not fit to have children.

I learn that Cleveland has again been visited by a smallpox epidemic. Last year the Health Officer, finding vaccination and only useless, but itself a breeder of diseases worse than smallpox, resorted to the common-sense mode of cleansing and disinfecting. From September to March, 1962, there was no smallpox Leicester, in England, has kept off smallpox some thirty years in this way. But in Cleveland, now that the plague has appeared again, the Health Officer has procured vaccine virus in which he says that there is no pathogenic gases. It seems astonishing that an intelligent man can say this. All vaccine poison is used on purpose to create a diseased condition. In other words, it is always pathogenic,—generating disease. Now that he has again sought the aid of Satan to cast out Satan, there is naturally exultation among those B

sassumed more power or even more intallibility. Not only is liberty invaded, but immorality is sanctioned and disease sown broadcast.

How many of your readers vote to have it so? What your speakers at Onset said about the maltreatment of children is enough to shock any person of common human sympathy. They make me share the feeling of the sailor: "If the devil does not catch these fellows we might as well not have any."

In former times it was the general practice to engage school teachers with reference to their ability to "govern." This meant whipping. One teacher, a Baptist, when I attended district school, used to bring in an armful of fresh sprouts every morning. He used to "board around." When staying at the house of a non-Baptist trustee, the man saw him denuding a tree of its smaller growths. "Why don't you take the whole tree!" he demanded.

I hardly remember when I learned the alphabet. I was very young, perhaps not three years old. Next season I went to school. At five, we had a master named Samuel W. Bissell, a doctor's son. He would beat the little five-year-olds for the alightest reason, even striking several at once, as they sat in a row together, apparently for the fun of eachigh the season is the school of the

the sort. Fear, and that of the extremest kind, was all that was in exercise:

I have grown up a hater of oppression. I do not believe in the right of one man over another, and whether in politics, religion or social life, I execute the "Boss."

Yet it seems to me that many, perhaps most lumna beings, are voluntarily slaves, eager for a master. I believe in co-operation and intelligent union of action, but not in any one-man power. Either our governments should protect the humbler people, even the projectariot, or formally abdicate and give place to something better.

Newark, N. J., Aug. 27, 1502.

The Religious Bias.

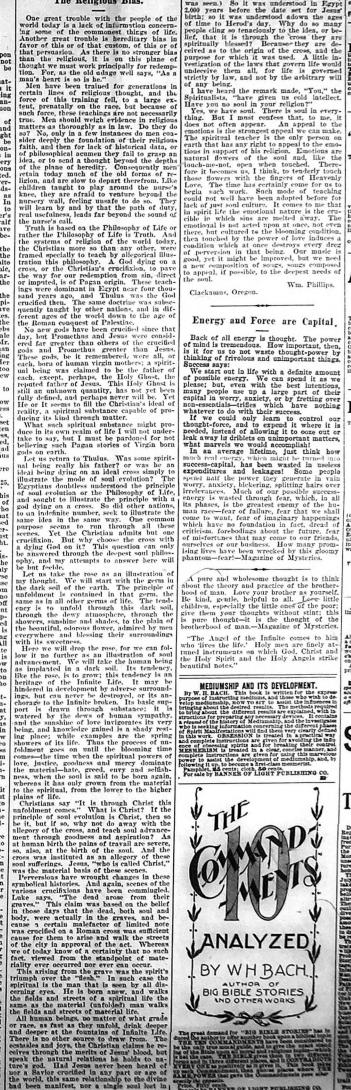
Men of past ages, and many of today, were born on the plane of idolater, the plane of objectivity, and must perfore of heredity worship at some objective shrine, and accredit to that shrine all the soul food they ever received, whereas they had only dipped their caps into the infaile fountains of life, an example of what each, sooner or later, is destined to do.

The Father's children are all at home. They cannot, by any possibility, stray away. But many are not yet unfolded, though many are, and this unfoldment comes through the process of natural growth. As the inner man grows the outer dies, and this dying is represented in Jesus on the cross; the arisen Christ, or soul evolution is also allegorically illustrated in Jesus arising from the tomb. (Yet he arose not, only his spiritual body was seen.) So it was understood in Egypt 2.000 years before the date set for Jesus birth; so it was understood adown the ages of time to Hered's day. Why do so many people cling so tenaciously to the idea, or belief, that it is through the cross they are spiritually blessed? Because they are deceived as to the origin of the cross they are spiritually blessed? Because they are deceived as to the origin of the cross and the purpose for which it was understood in alleder. Have you no soul in your religion?

Yes, we have soul. There is soul in everything. But I must confess that, to me, it does not often appear. An appeal to the emotion is the strongest appeal to the continuity of any being.

It have you no soul in contons are natural fewers of the soul and, like the spiritual seather it to appeal to the continuity of any being.

The spiritual teacher it to appeal to the continuity of any soul culture. It comes to me that it is spirit life the emotional nature is the crucible in which air on the continuity of a preversion in that being of perversion in that being. Our music is good, yet it might be improved, but we need to appeal, if possible, to the deepest needs of appeal, if possible, to the deepest needs of appeal, if possibl



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Editorial Notes.

Editorial Notes.

"The Mission of Israel is Peace," is the ceatury-old motto of the Hebrew people. No nation, nor race of people, has ever suffered more from war and its attendant evils than have the children of Israel. Yet, towering above their manifold ills, conquering their every pain, they have bravely faced the world pleading eloquently for Peace. It was at the hirth of an Israelite—a singularly gifted psychie of two thousand years ago—that the song of the angels, "On earth peace, good-will toward men," rang out upon the midnight air. His life was spent in pleading for Peace and Love on earth, and his disciples in soul have caught up his plea in all agres since his exit from the stage of earth, and, in clarion tones, have rung its changes upon the air. Sad to relate, the so-called followers in the churches, of this inspired Hebrew teacher, have fallen so far away from his teachings that there is now nothing to indicate any union between them. Churchmeare millitant in their spirit, and they are carrying that millitancy into their social, business and religious lives. They, like pairrots, gilbly speak with their tongues for Peace, yet in their secret hearts they prepare for war. Many of them have even become ardeat advocates of war and bloodshed, and feel that the only true glory for man is that which is to be obtained on the field of carnage.

Some persons who call themselves Spirit-

Some persons who call themselves Spiritualists are afflicted with the foregoing error, or disease of the mind. They believe in Peace as an abortract principle, but in concrete action are greatly in love with war, for the sole and sordid reason that it is sileged to stimulate trade. Even if it did this, no amount of Irade is anticleat excuse or warrant for wholesale murder, and war is that, nothing less, and something still more horrible, if that something is to be found. What is the attitude of the Spiritualists as a body with respect to Peace are War? The rank and file of them are conscientious opponents of war and consistent advocates of Peace. Could they not, therefore, with propriety take up the ancient motion of Israel and proclaim to the world. The Mission of Spiritualism is Psace? Would not this be an excellent thing for the delegates in attendance upon then National Convention in Boston to put forth as their chief manifesto? Is it not for the world may know that Spiritualism is a synonym for Peace? Can any mortate be injured by the maintenance in his soul of the principles Peace and Love? If he has their there, could be ever be tempted to

But the question here arises, is the world sufficiently advanced in moral and spiritual power as to be able to do without war? Assuredly so, for no nation with any pretense to enlightenment can tolerate wilful murder, even for one moment. If men possessed themselves in Peace of their Souls, there could never more be internecine strife among them. Yet war will obtain, despite all efforts to prevent it, so long as there is the spirit of rivalry, or competition, rife among men. If it is right to contend with a brother for the mere sake of worsting him in a trade, if it is right to browbeat him because of his opinious, then war is justifiable, yea, it is as necessary as either of the hypotheses stated. If 'Spiritualists desire to take the lead in the great work of spiritualizing humanity through Peace and Love, they must be exemplars of those divine principles in their daily lives. It is impossible to preach Peace and be at war in spirit with a neighbor over some triding difference in opinion. Let them cease gossiplug, scandallizing, annoying and torturing their own people, through envy, j-aloney and injustice, and then they can stand before the world proclaiming with glad acclaim, "The mission of Spiritualism is Peace!"

acclaim. "The mission of Spiritualism is Peace!"

One of the strangest habits that yet enslave many Spiritualists is their donning of the somberest kind of somber black at the transition of a friend or relative. If they believe in the religion of Spiritualism in deed and in truth, they would put away every symbol of mourning, and seek to add to the happiness of the loved one gone, rather than to retard his progress by their grief and tears. Contant weeping and walling are grievous stumbling blocks in the pathway of spiritual progress. Spiritualists know better than to place them there, and, by so doing, they enhance their own sorrow besides making the dear one gone to suffer torture because of their actions. If one must change his raiment at the time of the transition of a lovel one, let him don robes of purest white—fittin, symbols of the spiritual light and life into which he has graduated. But any strangely marked dress simply serves to call attention to the individual who wears it, and brings him into unpleasant prominence. The simple, modest dress of artistic make is always best in such cases, even though the transition be by violence. Families in moderate circumstances frequently get deeply into debt by feeling that they must spe custom by purchasing and weariff, mourning. If the must waste money in such ff useless manner, let him hire professional mourners to parade themselves before the public in his name. The wearing of heavy creps is merely an advertisement on the part of the individual, blidling the world, "See how shorty 11 mul!" If Spiritualists would have the outside world respect them, and their religion, then they must be consistent in their methods of expressing their thought, and live up to what they profess.

The foregoing paragraph on the subject of mourning calls to mind the fact that the

The foregoing paragraph on the subject of mourning calls to mind the fact that the matter of the interment, or disposition of the body, is one that should receive attention. Large fortunes are squandered in costly caskets and expensive monuments. Money that could not well be spared from the necessities of those still in the form is wasted in costly carriages, expensive flowers, and an elaborate funeral service. There is no need of putting up an expensive headstone to any one. The money can be better used in purchasing supplies for the needy ones in the household, or among the neighbors. If the reader were to calmly reflect upon the cost of the towering monuments in our great cemeteries, he would see for himself the enormous waste there is in this direction alone. One woman in the State of New York, whose estate amounted to only about fifty thousand dollars, all of which, no doubt, was needed by her relatives, decreed in her will that twenty thousand dollars should be expended in the purchase of a monument for her grave. This was done, and the resting place of her mortal form is marked by a shaft that excels in beauty and attractiveness many of those erected in family plots by millionaires. It is an outrage to those in flesh to thus squander that which they should have to use to, broaden and ennoble their lives. It is those who dwell on earth who have need of money to use in purchasing necessities—not those who have need of money to use in purchasing necessities—not those who have need of money to use in purchasing necessities—not those who have need of money to use in purchasing necessities—not those who have need of money to use in purchasing necessities—not those who have need of money to use in purchasing necessities—not those who have entered the higher life of the Soul. Funerals have actually become so "expensive that a poor man cannot afford to die. The Comin Trust compels him to pay a high price for the casket, the florist must have exorbitant sums for flowers, the Undertakers Union fixes the amount he m

The chief remedy—in fact, the one that would effect the most radical reform of all—would be the incineration of all bodies. It is the only cleanly and sanitary method of dealing with these worn-out and assless forms. It effectually prevents the pollution of the earth, the air, and the water by the lingering processes of decay. Cremation is not only sanitary, (but it is also much less expensive in all ways. Caskets are not necessary, nor are expensive lots in the cemetery required. High-priced earriages can also be avoided, and floral of-ferings dispensed with. These are items of importance to all persons in moderate circumstances and deserve coasideration at their hands. It is better by far to have a quiet

cremation, with every expense met, than it is to have an osteniatious funeral with a debt that it will take years to wipe out. It is an honor to the departed ones to thus dispose of their east-off garments. Inclueration sets free all of the sublimated particles that they need to complete their spirit forms, and to completely sever all bonds that fasten them to decaying matter. This reform uccords greater respect and reverence to those who have gone, than does the cruel, the heartless method now in voure. It shows that we loved our dear nues so well that we feel to give their forms the "crimson shroud" that they may depart from earth in the light of love and peace of soul. Spiritualists, let us cease our cruelty to our so-called dead by consistently and lovingly caring for the clayer tenements they need while with us. Do away with caskets, flowers, liverymen's fees, costly funeral sermons, and marble gravestones; the thiaking people of, this age are beyond-such uscless and unnecessary things. Spiritualists, declare yourselves on these important issues, then set to work to instruct the children of men in your ethics.

Chautanqua County, New York, is preparing its centennial history. It is to be an elaborate work of two immense volumes, and will deal impartially with all movements that have found a foothold on Chautauqua soil. Camp Cassaddig was asked to Turnish a history of its work, and the management of that progressive association designated Mrs. Carrie E. S. Twing of Westfield, N. Y., to do the required work. She devoted no little time to her task, and produced an excellent sketch that is to appear in the county history exactly as Mrs. Twing wrote it. She was not limited as to space, but she did not trespess upon the kindness accorded her, and brought all accounts into the smallest compass possible. A copy of her manuscript has been examined by the writer, and it was read with the greatest of pleasure. It was a multum in purvo in its treatment of all questions pertaining to the camp's growth and influence, ye

ficial. Cassadaga is fortunate in being able to secure her for the place in question.

President Roosevelt's narrow escape from a violent death-near Pittsfield, Mass., last week sent a thrill of horror through the heart of every American. A dozen little things might, any one of them, have placed him where Agent Graig met with his terrible fate. While the lite of Craig was as precious to his friends; and as valuable in the sight of God as is that of President Roosevelt, yet the exalted of fice held by the latter makes him an object of concern to all Americans, if not to all nations. His life, therefore, typlics the state in one sense, and is held to be exalted in consequence. This painted accident and almost miraculous escape will furnish subjects for numerous serujons and it is to be hoped that not a few speakers and writers will speak out plainly on the subject. In the opinion of the writer, the President of the United States should not be permitted to expose himself to the dangers of travel at any season of the year. The high honors paid him may excite the passion of envy in the breast of some fanatic, and cause him to murder the Chief Maristrate, even as Czolgoez slew President McKinley. The people, of course, are anxious to see the President and to do him honor; his high office is worthy of every respect, and he is entitled to every possible courtesy wherever he goes, but the welfare of the tation and the people demands no further exposure to danger on his part.

Life's anomalies are many, but one of the strangest of all is to find a man working with

Life's anomalies are many, but one of the strangest of all is to find a man working with might and main to gain a footbold in the world without regard to the method by which he attains big goal. Such a man, if he be a Spiritualist, knows full well that he must face world without regard to the method by which he attains his goal. Such a man, if he be a Spiritualist, knows full well that he must face the consequences of his every net and thought, and that he must not presume to enter the higher life a panper in spiritual things. If he makes money-getting his one great purpose, how poor will be be in the riches of the soul when he stands unclothed of his mortal dress and is robed only in the garments his hands have woven during his ill-spent life. If a Spiritualist seeks the riches of the soul-world, if he rises into a consciousness of his own soul-ship, then will he make material things serve spiritual ends, then will he cease to be an anomaly in the minds of the excarnate and incernate beings who fain would be his friends. He would stand forth a man, full orbed in his mental and spiritual attain-ments, qualified to honestly serve his fellowment, and faithfully discharge his every duty. When Spiritualism is really lived, when its purposes are understood and its principles applied, only soulful men and women will be reared in human homes, whose hearts will beat in tender sympathy with all of their brethren, and their lives will reflect only the pure light of spirituality. Then will spiritual riches become the aim of all and the dross of the material will never again attract the children of men.

of the material will never again attract the children of men.

I do hope that the time will come when our secular press will fill its columns with reading matter that will fill its columns with reading matter that will fill to the sum total of human knowledge. It does contain much that is of value even now, but it is usually relegated to some obscure place when published, while the most prominent positions on the best pages of the paper are devoted to extended accounts of baseball, golf, tennis, regattss, prize fights and other matters of no importance or value. Startling headlines reaching across the entire page, with large pictures of some faucied here or heroine in what is dignified with the name "athletic sports." Truly, there is need of a quickening of the jutellectual and spiritual faculties of mankind in view of such conditions as the foregoing. Such people as are already awakened desire literary viands of a more wholesome character than sensational accounts of

murders and prize fights. The news should, of course, be given, but it should be displayed in proportion to its importance. Murder, sulcide, arson, rape, theft, gambling and "athletic sports" should be relegated to an obscure place, and there described in the fewest words possible. There is something higher than these demoralizing proceedings that should be given proper display and prominence. The arts, sciences, philosophies, discoveries, etc., deserve more than three lines in announcing the new developments that take place in these several fields. Sports may be needed, but if they are, they only have their legitimate place, and should not be permitted to invade the territory that belongs solely to the higher nature of man. Proper amusement and exercise are always wholesome when engaged in for legitimate purposes, but there is no need of the waste of energy or the lowering of the moral standard of mankind by pandering to the perverted appetities of the iovers of the turf, the prize fight or any other debasing practice.

It is said that one of the gods of the ancients could fight with vigor day and night,

livers of the turf, the prize fight or any other debasing practice.

It is said that one of the gods of the ancients could fight with vigor day and night, provided he could but touch the eartistic throughout his contest. If his feet were lifted from the earth or if he were compelled to stand upon any platform that did not have the influence of the earth upon it, his adversary could and did speedily overcome him. There is a thread of truth running through this old myth, and that truth should be emphasized by all lovers of health and strength. It is this: Every man who would be strong should not live apart from nature; he should seek to come into frequent touch with the magnetism of the earth in order that he mag free his system from the noxious influences and conditions of the crowded cities and build up his muscular strength to its fullest degree, of perfection. When this is done his mental faculties will be freer in their actions and more intuitive in their nature. It will then be "a sound mind in a sound body," and the soul of tann will have a chance to express itself to the fullest possible degree. But a healthful body and a peaceful mind never result from golf, polo, tennis or baseball playing. These things are excresences upon the tree of life that could with perfect safety be removed. Let men and women dig in the earth, bathe and swim in the seas and lakes; from these exercises they will be in no danger of broken limbs, disfigured features, sightless eyes and paucity of dingers. When men and women exercise for health and not for gambliag, nor for the ephemeral honor of distancing some other foolish one in a useless race, there will be a far better condition of things ou earth.

race, there will be a far better condition of things ou earth.

Spiritualists of New England, have you done your duty with regard to the coming of the national convention into your midst? Have you contributed to the fund designed to make the convention hall and its decorations free to the visiting organizations? If you have not, you should do so at once. The convention has come to us this year, and the money we would have spent in going to Washington or Chicago is lifragely saved to us. Out of this saving we surely can spare a few dollars each, to show the N. S. A. that its convention is royally welcome to New England. A trifle from each friend of organization in the six New England states will pay for the hall and its decorations in fine style. It is New England's duty to set the example for the Spiritualists of other sections of the nation in which the national convention is held. Send in your dollars at once to J. B. Hatch, Jr., 74 Sydney street, Boston, Mass. He will promptly receipt for the same.

Hearty congratulations to my esteemed friends, Mr. W. D. Blethen of Lisbon Falls and Mrs. Hannah S. Fox of Waltham, Maine, who were united in marriage at Camp Etna on Thursday, Sept. 4. They are both well known workers in the Spiritualistic field ja the "Pine Tree State," and have hundreds of friends in all sections of the country who will unite with me in wishing them much joy in their new relations hip, and give them a hearty "Godspeed" over the roadway of life. The happy couple will make their future home in Lisbon Fulls, where Mr. Blethen has long resided, and is honored and esteemed by all as an exemplary citizen. The marriage service was a spiritual one in all respects, and was performed in the presence of a few relatives and friends of the contracting parties. May happiness and prosperity be theirs as they journey on through life.

. . .

A. C. Smith, formerly literary editor of the Banner of Light, is rusticating for a few mouths among the hills of Maine. He is taking in hunting and fishing expeditions, camp meetings, moonlight drives, political rallies, potato digging, play writing, book reviewing and reading of various kinds each day of his life. It is even whispered that he does them all at one and the same time by means of some secret mental process, invented and patented by himself, and held in retentis by him for his own especial delectation. I can see how potato digging and political rallies can harmonize, but am awaiting developments ero I attempt to publish Arthur's methods prematurely. He is just as much of a Spiritualist as ever, and is looking carefully around to see if he can come into touch, by actual discovery, with his last embodiment. If he can, he believes he will be giren a new lease of life, and will have in his possession the elixir for which the alchemists of old sought in vain. May success crown his efforts.

The public schools are again in session and "Young America" is busy with his books. How much better it would be if our schools were non-sectarian in character and were wholly under secular indisences! Thousands of children are permitted to attend parochial and other religions schools to have their minds warped by the narrowing influence of ecclesiasticism. There is no remedy outside of restrictive legislation that can correct this evil, and such legislation is wholly out of keeping in a country dedicated to freedom of thought in respect to religion. Education is the one means—by which the needed reform

can be established, and that education must result from agitation rather than from lessons learned in school. Another thing needs correction in our school work, and that is the maintenance of the cramming system at the expense of the health and well-being of the pupils. No child can be forced beyond his capacity to grasp and absorb that which is set before his mind. Any attempt to go beyond this means the death of the child. Industrial training, with an eye to the special talent of every child, is the need of the hour. But may there not be those whose natures revolt at physical labor and a special trade? Perhaps so, yet even these, through the law of kindness, can be led to see the necessity of exercise, and shown the value of a trade in the case of an emergency. Teachers, physicians, lawyers, metaphysicians and clergy-men always fill their respective niches better when they have sound bodies to use and the knowledge that they can turn their hands to industrial pursuits in case of need. Our system of education needs reforming in many other ways, but the foregoing are the reforms most needed at the present hour.

other ways, but the foregoing are the reforms most needed at the present hour.

The frequency with which many so-called Spiritualists find themselves duped by some traveling pretender in the guise of a medium is almost beyond belief. Let a reputable medium or lecturer visit the city or town where such people reside, and no notice whatevetwill be taken of him, but when a man or woman who puts out brazen advertisements in the secular press, or by means of flaring lendbills, comes along, they flock around him or her like a flock of geese, waiting to be picked. Picked they generally are, too, in the most effectual manner. They lose their money and their jewelry as easily as water slips through a sleve, and then wonder why fortune should deal so unkindly with them. It may be said that these people deserve their fates, because of their selishness. This would be true in one sense, if their losses did not involve the well-being and comfort of others. Besides this, their conduct brings odium upon Spiritualism itself, and thereby works injury to the one movement of the age that is humanitarian in character. If these people would but read the Spiritualist papers they would not be misled by these unprincipled persons, who are fattening financially upon the heart agonies of their fellow-men. If these guilible people were the only ones to suffer, perhaps it would be well for them to purchase their lessons at such high prices. As it is, they should be protected against themselves, and taught caution, even though they bitterly denounce their teachers. The experiences of the Spiritualists of Portland, Maine, with one Evans (?) and of Battle Creek, Mich., are cases in point. It is a sid commentary upon the work and infinence of Spiritualist of Portland, Maine, with one Evans (?) and of Battle Creek, Mich., are cases in point. It is a sid commentary upon the work and infinence of Spiritualist of Portland, Maine, with one Evans (?) and of Battle Creek, Mich., are croses in point. It is a sid commentary upon the work and infinence

dur local, state and national associations should deal with the problems hinted at in the foregoing paragraph first hand. When they do so, there will be no danger of deception for those who read and keep in touch with the movement through organization. The records of all traveling mediums should be on file with every association in America. The list should be complete in every respect, and only the names of the true and tried ones recommended to societies. The writer does not believe in a "black list," but does hold that a "white list" would be a good thing for all concerned. On this list would be found the names of the worthy, while no harm would be wrought to or said of the deceivers, pretenders and counterfeiters who now infest our ranks. They would be let severely alone, and by being so treated would soon gravitate to their own places, where they could no longer deceive or blackmail an unsuspecting public. Work in this direction is an absolute necessity. All organizations should take hold of it with a will, and labor earnestly until the Augian stables are thoroughly cleansed. Fraud and rascality must go, and the sooner they go the better will it be for Spiritualism.

All Spiritualists who are interested in the welfare of their religion should attend the national convention in Boston, Oct. 21-24. The delegates will be called upon to consider the topic discussed in the above paragraph, and asked to provide remedies for the existing eril. All who love Spiritualism for the truth's sake should be on hand at the convention on the dates named. You can not take a trip to Boston at such reasonable rates as you can this fall. Tickets must be purchased on the certificate plan, giving you a rate of one and one-third fare for the round trip. This convention is to deal with other vital measures of equal importance. All Spiritualists are interested in those measures and should be on hand to discuss them. Every society chartered with the N. S. A. should make an effort to be represented by its full quota of delegates. No convention has ever assembled in the mane of Spiritualism that had one-half the work to do that this one has. Spiritualists, come to the Boston convention and help do this work!

The way to make rights secure is to exercise them. To let them be overridden by acquiescence is equivalent to confessing that they do not exist. "When men slept an enemy came and sowed tares." In our legislation the corruption begins with voters. Many believe that two-fifths of the voters in many of the States trade their votes for mouey. Congressmen sometimes buy their election. Senator Sorghum is by no means a myth. The men who are so elected are naturally indifferent to the wishes of the people. The reason why the people in so many States have committed the supreme mistake of establishing blennial sessions of the legislatures is clerk the suprementatives of the legislatures betray them at every session. But a corrupt constituency is certain to elect corrupt representatives.—Alexander Wilder.

From N. S. A. Headquarters.

IMPORTANT.

Dear Mr. Editor, and Friends:

We are glad to report that all is going well with the N. S. A., and to again thank the public and the editors of the spiritual publications for the courtesy and kindness received from them by this Association. We also slacerely thank the officers of camps, and the mediums and speakers at such places for the good-will and ald extended to the N. S. A. during the passing year, all of which is deeply appreciated.

Since our last report, the N. S. A. has received for its Mediums' Relief Fund, and Mediums' Home, the following sums: Stephen Carding, 11.09; Geo. A. Lovett, \$1.00; Maria C. Dudler, \$1.00; E. J. Sweet, \$1.00; Mera, Carding, \$1.00; Mrs. C. Lovett, \$1.00; Mera, Carding, \$1.00; Mrs. P. E. Dawn, \$5.00; Senec, Terra Haute, \$7.00; "Wildow's Mile," 10 cts., and "A Friend in Ills, Bond Co.," \$100,00. This, with sums previously acknowledged, aside from the fifteen hundred donasted by the two generous men on our Board, and one hundred do Sanitariam service by Dr. Spinney, aggregates to date, for its worthy object, \$453.8. The four veteran mediums, placed on our Pension list of twelve dollars per month, are still cared for. We hope to soon receive sufficient funds to add to the list.

THE N. S A. ANNUAL CONVENTION

will be held in Boston, Mass., Berkeley Hall, corner Tremont and Berkeley Sts., Oct. 21, 22, 23, 24. Dally business, sessions, at 10 a. m. and 2 p. m.; entertainments, each evening, at which prominent mediums, speakers and musicians will be present; 25 ets. admission for all but those holding delegate cards to evening meetings; services during the day will be free. A grand Lyceum entertainment will be the feature of one evening. All should make it a point to be there. Headquarters of the Convention will be a the Hotel Berkeley, corner of Berkeley and Boylston Sts. Visitors and delegates are invited to be at a grand reception to be given to all at that hotel, Monday, Oct. 20, at 8 and the hotel gates and visitors, will be: Room for one person, 31.50 per day; for two persons, 31.25 per day, for each person. None are obliged to stop at hotel who prefer to come and meals, 13.00 per day; for two persons, 31.25 per day, each person. None are obliged to stop at hotel who prefer to come no discussion of the person of the person of the control of th

CERTIFICATE TICKETS

on the railroads can be had for a fare and a third for the round trip. Notify your railroad agents in advance that you will want the same. All who hold these tickets must be at Convention, Friday, Oct. 24th, to have the same signed by the N. S. A. Secretary, and countersigned by a special railroad agent, who will be there only on that day. No tickets of use that are not thus signed. We hope for a large attendance, and that all who come will remain over the entire four days of Convention work.

AMENDMENTS.

The following Amendments to the constitu-tion are to be offered by the trustees of the First Spiritualists' Association of Washing-ton, D. C.: Amend Section 3, Article VI, to read as follows:

Amead Section 3, Article VI, to read as follows:

"No local society shall have exclusive jurisdiction within the city, town or district, in which it is located; but additional charters shall only be granted by the Board—in such localities—after thorough investigation and careful review of the facts—afford ample evidence that the cause will be benefited thereby."

VS-OFFERED BY NATIONAL SPIRIT UALISIS ASSOCIATION BOARD

Amend Article II, Section 1, by striking out the words State Agents, in second line; also amend all other sections in By-Laws by striking out the same words wherever they occur.

Amend Article IX of By-Laws by striking out entire Section 1 and make Section 2 read Section 1 and Section 3 read Section 2. Amend By-Laws by striking out Article XI entire.

Mary T. Lander

Mary T. Lengley.

A Change in the Management at Lily Dale.

At the annual meeting, August 20, the individual stockholders elected a new board of management, Mrs. Abby Louise Pettengill of Clereland, Ohlo, owner of the beautiful "Leolyn House" at this camp, has purchased the stock owned by A. Gaston, A. R. Gaston, M. R. Rouse, F. G. Neelin, D. R. Merritt. They resigned their positions and the transfer of the stock was made. The new board is as follows: Mrs. A. L. Pettengill, president; trustees, Mrs. Minnie McKever, Mrs. Carle E. S. Twing, Mrs. Isabelle Rates, Mr. W. H. Mkx. Mr. Harvey W. Richardson, vice-president: Mr. Thos. J. Skidmore, treasurer; Mr. A. C. White, secretary.—E. R. F.

Lynn, Mass.

Lynn, Mass.

The Lynn Spiritualists' Association held its annual election of officers in Cadet Hull, Thesday evening, when 21 new members were taken in. The following officers were elected for the enuning year: Dr. Alexander Caird, president; Samuel Merchant, vice-president; Early Abdulo, Mars. L. E. E. Metage, directors. W. Raddin, Mrs. E. E. Metage, directors. Officers elected for the Children's Jyceum are as follows; W. A. Estes, conductor; M. A. Estes, assistant; C. S. Adams, guardina; Alice McIntire, assistant; E. F. Metager, serverary; Sarah Merchant, treasurer; Lydia Dotten, librarian; Lydia Ward, assistant. Dr. A. Caird, Samuel Merchant, Mrs. A. A. Averill were elected as delegates to the national convention in Boston in October. The affairs of the association were reported as being in a very prosperous condition.

To The Liberal Minded.

As the "Banner of Light Est whent" is now an incorporated institution or dive be-low the form in which a best result be worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in energying on the good work in which we have for so many years been engaged:

icking to assist us in errying on the goost (k in which we have for so many years n engaged; I give, devise and bequeath unto the 'Ban-of Light Publishing Company,' of Boston, sachusetts, or its successors (here insert description of the property to be willed, the manner in which the donor desires same to be expended, which request will falthfully carried out), strictly upon trust, t its officers shall appropriate and expend same in such way and manner as they Il deem expedient and proper for the pro-ligation of the doctrine of the immorfality the soul and its eternal progression."

Milton Rathburn.

President's Accident in Mars' Hour.

As per the Pocket Mascot, or Tabula Magus, accident to President Roosevelt, at Pittsfield, occurred in the Mars' hour, thus showing that those who have charge of the lives of our executives should be more attentive to those laws of the Divine. Millionaires are not so oblivious to them. A picture of Wm. Roosevelt, shows a scart-pin with a Tan-Cross. It is not the pin, nor the cross, that does the business, but the cross on his breast denotes that his mind is guided by astrologic influences. Clairvoyance denotes this to any astrologic adept who recognizes the symbol of the ancient magic.

Carl Webber. Boston, Mass.

Boston, Mass.

Local Meeting.

Commercial Hall, 694 Washington St., Mrs. M. Adeline Wilkinson, conductor, Sunday, Aug. 24, largest meetings throughout the day of the season. Those assisting were: Mr. III., Mr. Harty, Dr. Blackden, Miss Sears, Mrs. Weston, Mrs. Hugo, Mrs. Woodbury, Mrs. Pr., Mrs. Hugo, Mrs. Woodbury, Mrs. Pr., Mrs. Hughes, Mrs. Strong, Mr. Deaborn, Mr. Jackson, Music, Mrs. Grover and Mr. Peak; poem, Mr. Thompson, Tuesday, Indian Healing Circle. Mr. Marston of Allston, opening remarks, followed by Mrs. Brown, Mrs. Highes, Mrs. Guiterrez, Mr. Jackson, Mr. Kinth, Mrs. Strong, Mrs. Whittenore, Mrs. Jackson, Mr. Litchman, Dr. Brown. Great power is felt at the circles. Many names are sent in from different citles for prayer.

Cheer Un!

Cheer up! Be happy!
Liappy days are here!
The growing good in the world is due to human kinduess—love of man for man. The thoughts and feelings of brotherly love are making the world lovely. Waves of joy, peace and happiness are spreading with great force in all sections, and this increasing good is changing the world to a heaven of delights and pleasures. It is each succeeding day easier to live in the world, because this human kinduess and love are making life a pleasure—a delight—instead of a struggle. Life was never intended to be too much of a struggle or a battle; it was intended to be joyful, blissful, peaceful and tranquil. Intense and everlasting brotherly love opens up a new world so bright, so happy that our whole being thrills with life, vigor, health, happiness, content and indescribable bliss.—A. Mystic.

An Ordeal of Fire.

An Ordeal of Fire.

A case of imparting justice by an ordeal of fire is recorded by the Civil and Military Gazette. A girl was turned out by her husband in the Naikot District, India, which was considered as great insult. The head of the district summoned the husband and the father-inlaw, who pleaded the woman's misconduct which led to dishonor the family. The woman protested and pleaded her innocease. The Judge decided to resort to the trial by ordeal, both parties agreeing to submit the "verdict of Nature." A thick piece of iron about 18 inches in length and 9 in width was made red-hot, while the woman was purifying herself by bothing and making ready for the severe test. On coming forth robed in white she "shrank a little from the barbaric ordeal," but was ordered to grasp the red-hot iron and throw it upon a pile of straw near by. On doing this the straw ignited, but the woman's hands were "totally uninjured."

The judge fined the husband 18, 10 for "causelessly" subjecting the wife to this ordeal, and "the bride was triumphantly taken home by the husband."

Heaven and Hell.

Heaven and Hell.

The noble man has a noble Kingdom; it extends as far and wide as his thought and love can reach. The base man has a mean kingdom; but still it is his own. If he so wills, he can broaden it, better it. He can lose it only through his own abdication; for nall the universe he has no real enemy but himselt.

Man makes his own heaven and hell. Heaven and hell are real. They are here, always with us and follow us through all experiences. Now, and every day of our lives, we must choose between them. We can accept either, secon either.

Hell is in the neglecting of opportunities, and is the neglecting of the propertunity may almost cense, and hope die, and intelligence be lost.

Heaven is in the improving of opportunities, and in ascending to the level of the wise and good. Heaven is visible to us, in bodies sound, and clean; in organs that can resist disease; in eyes that can drink beauty; in ears attuned to music; in minds that can reason and understand; appreciative of noble thoughts and deeds, eager for wisdom, hospitable to the truth, scornful of lies; in moral natures set to the Golden Rules; kindly, cheerful, generous, loving and just; in courage true, in honor bright.—O. J. Smith in Light of Reason.

Announcements.

28th. Would like engagement for Oct. 12th.
Address Onset, Mass.

Mrs. N. J. Willis has moved to 57 Norfolk
street, Cambridgeport, Mass.

W. J. Colville's many friends in and near
Boston are delighted to know that he is to
deliver two full courses of twelve lectures
each in Banner Hall, 264 Dartmouth street,
during October. The lectures will embrace
practical teaching on the new psychology,
mental healing and the development and exercise of occult powers. Afternoon lectures
commence at 3; evening lectures at 8. Full
particulars next week.

On Sunday, Monday and Tuesday, Sept. 21,
22 and 23. W. J. Colville is to lecture in
Haverhill; Sunday, Sept. 23, in Providence.
All persons desiring his services will please
address care of the Banner of Light.

Let man then learn the revelation of all nature and all thought to his heart; this, namely: that the Highest dwells with him; that the sources of nature are in his own mind, if the sentiments of duty are there; but if he could know what the great God speaketh, he must "go into his closet and shut the door," as Jesus said. God will not make himself manifest to cowards—Emerson.

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

On and after Sep ember I, 1821, Dr. Davis will be in his office. 13 Warren Avenue, Boston, Mass., from 8 a. m. to 4 p. m.

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Have something better whit, or you than others. I will
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te the judge—I will promptly refund every cent of it to you.

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Kathor of Exp. Edw. E. C. 25

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Most Wonderful Results ave been produced through this medium in r pring human hair and also turning rays har-color. It does not matter about the age of ppointment can be made by ma i, or call is com it to 4. Small fee it select to show the owner of spirits. Address Madam Whitte olumbus Ave., Forcet Hills, Man.

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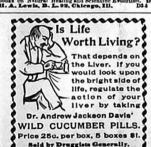
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The Melody of Life

BY SUSEE C. CLARK.

This little returns of valuable beasons and practical
suggestions in spiritual truth, is a collection of class
lectures given at the Onset Camp during the season
of 1922, and published by request. Cloth, 15c. Por
sale by BANNER OF LIGHT PUBLISHING CO.

LIFE OF Jesus of Nazareth

BY DEAN DUDLET.

Having made an exhaustive study of the first Geomenical 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 Fabbers dogmatized so much at their first great conclave. This work of Mr. Dudley is written in a hopeful apiri, from the standpoint of a pronounced ires thinker, is free from many of the objectionable features that usually obtain with works of this kind. It is brief and to the point, and best of all, will comed the people who read it to think and reason for thesenelves as they precase it. The plain, numerisched has combined in a few pages that which one might fall to find in the sumerous volumes written upon the same subject. It is a vertable multim is parce, and should be in the library of every Spiritualist.

FOR SALE DEANNER OF LIGHT FUE. CO.

Dr. Peebles in London.

Dr. Peebles in London.

To the Editor of the Banner of Light:

I am as far homeward on my fourth journey around the world as London—a miniators world of itself. Upon the whole, I have had a very laborious, yet successful time working the past year, whether by sea or land, in the interests of reform. I delivered eighty lectures in Australia, Tasamania and New Zealand upon Spiritualism, also lectured in the Unitarian church several times in Melbourne, and five times in the Australian (Unitarian) church, Sydney. I lectured for the Sydney Metaphysical Society (that brought Brother Coiville to Australia), lectured in the Friends church, and for the Vegetarian Society, besides giving numerous parlor talks.

New Zealand is the most prosperous and liberal-minded country that I was ever in. In this it excels England or America, for the most popular Congregational minister in Weilington came to hear me lecture upon Spiritualism, and later invited me to his real-dence with other preachers. Hichly do I enjoy preaching to preachers. The majority of these "babes in Christ"—sectarian preachers—will require milk for years.

In Masterton, the mayor of the city, a strong Methodist, took the chair, and at the close, though scenting a little heresy, upon the whole, commended my remarks. The Lord Chief Justice of New Zealand, Sir Hobert Stoot, called upon me in Wellington, and at Invercargill I had for lecturing the Y. M. C. A. Hall. The Attorney-General, now acting Fremier, of the Australian Commonwealth me the description of the Proposition of the Proposition of the Proposition of the Proposition of the September I lectured for the London Proposition of September I lectured for Boston in time to attend the N. S. A., which I very much desire to do, and make a report of my year's missionary work in far-away lands. The steamers are literally crowled with passengers returning from the King's coronation. My health is good, as you see by the interview published in this week's London "Light," I am invited to a public reception by the Ma

Most cordially yours,
J. M. Prebles, M. D.

(Light," 110, St. Martin's Lane, London,
W. C., Aug. 27, 1902.

"I believe that a real working conviction that man is a soul and has a body, and that Browning's saying is true that the only matter of importance is 'the culture of a soul,' is more vital to the welfare of the world than all our development of wealth, all our inventions, all our discoveries, all our enormous advance of knowledge in other directions."—Rev. Minot T. Savage.

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SUBJECTS TREATED

SPIRIT

Message Bepartment.

The following communications are given by Mrs. Souls while under the control of her own guides, or that of the individual spirits seeking to reach their triends on earth. The measures are reported stenographically by a modal representative of the Banner of Light, and are given in the presence of other members of The Banner Staff.

These circles are not public.

To Our Beaders.

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

weight whenever it is made known to weight whenever it is made known to world.

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

Report of Seames held August 14 1902. S. R. M.

Invecation.

Out into the great life of spirit, we would send our aspiration, our interest, our desire that spiritual understanding and perception may be quickened. Out into the realm of love we would send our aspiration that we may be filled with love, with tenderness, and with humility. May our spirits be so attuned to all that is best, to all that is sweetest, and to all that is true, that we may live only the best, the sweetest, the truest lives. May we through this effort to be pure and good be able to bring a better understanding to those who are struggling in the midst of prayer and distress; may we be of assistance, helping them to open their eyes to the beauty of life, to the opportunity of the present day, to the glory of the truth that is everywhere manifest unto us. We feel the wave of miscoaception and misunderstanding, of doubt and despair that sweeps through the world and yet feeling it, we know the power of God, we know the power of truth and are assured that this power will sooner or later sweep away all that is dark and all that is now misunderstood. We would draw very near to those in that life, that free life of the spirit. Whether they be in bodies or whether they be in the free spiritual life we would feel our oneness with them and clasping hands with all truthful souls in whatever world or condition of world they may be, we would go forward with truth for our motto and peace for our creed. Amen.

MESSAGES.

MESSAGES.

Henry Gardner, Atlanta, Gs.

Henry Gardner, Atlanta, Gs.

The first spirit who comes to me this morning is a man about six feet tall. He has broad shoulders, a strong open countenance, brave blue eyes, and dark brown hair. I think he was about thirty years old and he seems filled with strength and bouyancy, but as he steps up to me, I find that the sheek of his passing into the other life has in a way clouded his perception of things round about him. He speaks very gently but rather quickly and says, "Yes, indeed, it was a shock to me. I came over here so suddenly. I didn't realize that death was a possibility in my life and to find that I was cut off from all the things that I was so closely intertwined with was a terrible shock to me. I, haven't been over here very long but still if seems ages because I have been struggling to collect myself and to see if there could be some way by which I might communicate with those I have left. My name is Henry Gardner and I am from Atlanta, Ga. I want more than I can tell you to send this message to Mamie: Every tear she sheds brings pain to me. I know she misses me and life at times is almost unbearable to her, but If she could only know that I am near her, that I can see her, and I do feel we must meet sometime because I see other people meeting their friends, I am sure if she knew all this, she would feel better. It won't be such a dead, eilent, sad condition about her as is there now. I am thankful that Frank has done what he has. It has helped to straighten out my affairs and I hope Mamie will trust him, although she may remember the things I used to say and feel doubt. I also want to send word to my father. Tell him that in to way can he be blamed for what has happened, and my mother too, give her my love and say that Aunt Nellie is with me in the spirit. Thank spou very much."

Mand Stade, Detroit, Mich.

Mand Slade, Detroit, Mich.

The next spirit is a girl about fourteen or fifteen years old. Her hair is braided in a heavy braid showing me that she was more like a school girl. She is quited the same of the a school girl. She is quited the skin is elear and dark. She is rather slender; seems to have passed to the spirit with a head trouble for she is constantly putting her hand up to her head as though she suffered intensely with headaches before she came over. She is very fond of books and all about her are evidences of study. She doesn't seem to be so particular about dressing or fassing over her clothes, she forgot everything in her ambition to surpass in her school work. Her name is Maud Slade and she comes from Detroit. She says, "I want to tell my father and mother I am still studying and I have found Grandma Cartis; she is helping me and trying to help them. Freddy is with me too. I ddn't know him at first, but he has grown to be very helpful to me. I wish I could send word to Kittle and tell her I know about the ribbon she put away. She will understand about it. I don't feel that I am ever far off. There seems to be no distance between me and you all. I can't explain it much, I only know that I am living and that I have people about me but I am conscious of all you do at the same time. It is beautiful here. There are lots of people but they are orderly and live much as you people in earth life do, not mach more happy now and I am disable the same time. It is the attention of the content o clear this message without celling you have clear this message without telling you have glad I am that it is true that I can come back and I am pleased that I have the white dress. Thank you."

could to make manifestations and to bring some things to the people that I left. They expected it because I was mediumistic. I have lots of helpers and I want my people to know that the Indians who were such good helpers to me when I was sick are with me now. They are just as good and just as strong as any friend you want to know. They don't seem like the wild Indians that you people are familiar with. They don't dress in the same way and they take care of themselves. I tell you that because I often wondered—my friends who knew me will understand it—I often wondered if I would not be afraid of them after I got over here, but I am not. I found pa, as he expresses it, as happy as a clam in high water.—He says that I he did not say it that way you would hardly realize it. was he. I hardly know what to say to you that will be the best evidence that I um at the home. I did not break the vase. I want you to know that. It was not not say to you that will be the best evidence that I um at the home. I did not break the vase. I want you to know that. It was not not say the property of the proper

Annette Traiser, Hudson, Iows.

Annette Traiser. Hudson, Iows.

I see the spirit of a woman about fifty or fifty-five years old. She is short, quite stout, and her hair is almost snowy white although her face is very youtful looking. She wears spectacles, seems to wear them all the time and I wouldn't wonder if she is older than the years I have said but her face is young in appearance. She is very pleasant and bright in her way and I think this knowledge of Spiritualism came to her after she went to the spirit because it seems entirely new to her as she comes to give her message back to her people. She says, "My name is Annette Traiser and I have with me William Traiser. We have been talking this matter over and thought as we were good Methodists that it would be right for us to come back and sean word to ur Methodist friends. I can't over for that would not be true, as a fabric of our faith fell to pieces say that we are just as good Methodists of our faith fell to pieces say that we are just as good Methodists of our faith fell to pieces say that the say that the say of the say that the say to george and Ellen that it is no use for them to fight against this matter of spirit return. I suppose that I shall keep on making every effort to have them understand that I am with them to pay and to live by prayer an anxious to have them pray for light and bear min the past. It is very easy for me to get into her atmosphere. Mother is with me; she says. Tell my children that I who always taught them to pray and to live by prayer am anxious to have them pray for light and to live by the light that comes to them. For myself, I found my baby who had grown to be a man and it was quite a joy to find that he knew all about me, had kept in touch with me. I'd like to say the say the say the say the say to the say to the say the say the say the say the say to say the say the say the say the say the say to say the say

James Clark, Kennebunk, Maine.

James Clayle, Kennebunk, Maine.

A young man about twenty-five years old, quick as a flash comes and says, "Clear the decks for me as quickly as you can. My name is James Clark. I was a sailor and was lost at sea. I want-to get over the feeling that the ocean swallowed-me up. I belonged in Kennebunk, Me., and if I could get back there I would str the boys up and don't you think I wouldn't. I haven't been able to get hold of any line that would get me into communication with them and I don't know as I ever will but I am going to make the effort, so here's my first try. I don't know that I should tell you anything about what I found tell you anything about what I found the pear that ways the search of the coean, they are always telling about the beautiful flowers and the beautiful trees and everything lovely, but I found a beautiful ocean and to me it is just as dear and dearer than any of your flowers and your trees, but I have come across that ocean on a little bridge of spirit return and send my greetings to my friends."

Letter from Aby A. Judson.

Le

Bobert Haskell. Newburypert. Mass
or much more unhappiness or much more unhappiness. The next spirit is a man, rather tail and the search interest per with a slight stope. He is about the very slender with a slight stope. He is about the very slender with a slight stope. He is about the very slender with a slight stope. He is about the very slender with a slight stope. He is about the very slender with a slight stope. He is about the very slender with a slight stope. He is about the very slender with a slight stope. He is about the very slender with a slight stope. He is about the very slender with a slight stope. He is about the very slender with a slight stope. He is about the very slender with a slight stope. He is about the very slender with a slight stope. He is about the very slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very slender with a slend stope slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very slender with a slight stope. He is a bout the very sl

life and if it isn't true, it is the most colossal crime that can be committed. Now I know that I am alive and I know that I have a spirit home, but whether I can get to my own people through this communicating channel, I don't know and I want to find out. I have never been to a medium before and don't know how I shall get along when I come to them, but I want to get them to make the effort and see what can be done. I am much obliged."

Lucy Chisholm, Buffalo, N. Y.

Lusy Chisheim, Buffale, N. Y.

Here is the spirit of a woman about forty years old, very fair complexioned with blue eyes, light brown hair, and a round, full face. She is quite stout and is so full of laughter and function that I am inclined to think that some of her stoutness comes because she laughs so much. She says, "I open my mouth wide and let the sunshine go in and puff me up I think," and then she laughs again. She says, "My name is Lucy Chisholm and if you want any more it is Lucy Jane chisholm and I am from Buffalo, N. Y. I have been trying to get here for about a year, every time there was a circle I Tame and sat around with the rest of the people who were anxious to communicate and every time there would be some-body who was so anxious that I just stepped back and let them have the chance. It was not because I was so good natured or because I did not want to come, but I couldn't been to get my courage up to push my way in. I want to send word to Arthur. I want him to know that his mother is here, anxious to get into communication with him as he is to have her. It seems as though she cannot wait to speak a plain and definite word to him because he is in great need, not quite dauger but almost. I was up to the Andersons the other day and I beard them talking about me. They said if anybody ever returned Lucy would and I laughed to myself and told them mentally that Lucy would as soon as she could. I don't like the thing that Joe has done but what is the use to fuss about it? When Amos says that Lucy would turn over in her grave if she knew what was going on, it makes me laugh and I played and I have turned over in my grave and taken a step out and not only that but I have spoken back from my life to them."

Dr. Clark, Bichmon', Va.

Dr. Clark, Hichmon', Va.

There is a spirit here now of a Dr. Clark from Richmond, Va. He has a full gray broad, gray hair, brown eyes and is a very handsome man, well kept and my testimony to the says, from the says, well kept and selected the says, the says and the says and selected the says and selected

Letter from Abby A. Judson.

NUMBER TWO HUNDRED AND THIRTY-FOUR

of club. As the dog was the smallest on the street, perfectly inoffensive and Cultrees years old, I felt so annoyed that I spoke severely to the boy, sald "Shume on you!" with great unction, and went on my errand. When I was returning, the boy saw me, and the thought of me reminded him of his club which he had left on the sidewalk. He went and got it. Then I saw how unwiss I had been. My severe words were going to make him cruel again. I felt I must in some way undo the mischlef I had done. In a little while I purposely met him, and spoke very pleasantly to him. He would not look at me. Later I saw him throw a ball, using every persently to him. He would not look at me. Later I saw him throw a ball, using every part of his little frame to send it aright. I sald. "You threw that splendidly, you play ball finely." Later I met him on the sidewalk and sald, "I have three little pupples in my house. You can see them, if you will always be very good to little dogs."

He was non-committal. But I was on the watch, and in a few minutes he came to my gate and said he wanted to see the pups. How glad I felt! He stood looking at the little creatures, whose eves were just open, and I said, "I would not hurt them for anything; would you?"

He did not speak, but it was pathetic to see him shake his head.

Thor little boy! His mother is a poor Irish Roman Catholic with a large family of children, and an unkind, drinking husband. Poor little fellow! I will help him all I can. I did him as the word of the control of the control

"Though the cause of Evil prosper, yet 'tis
Truth alone is strong,
And, albeit she wander outcast now, I see
around her throng
Troops of beautiful, tall angels, to enshield
her from all wrong."

Troops of beautiful, tall angels, to enshield her from all wrong."

It is knowing that angels can and do help us, ministers as they are of the Almighty One, that makes us tread with joy through gleomy paths, taking ever with us "unconquerable Hope."

I just had a little proof that some angel is near, and I think I mentioned a similar circumstance in some previous letter. Wishing to quote the above lines from Lowell. I took his peems from a book-shelf where they have rested for many months. Supposing I would have to search for the lines, I opened the volume to "The Crisis." turned over one leaf, and saw the lines I desired to quote. I after-wards opened the volume several times, but it did not open to that place. So I know that an angel guided my hand and the leaves, and found the lines for me, thus saving me trouble and eyesight, and, still better, assuring me that some dear, disembodied helper was closs by.

As persons often write to ask about the

The Coming of Elisabeth.

JESSIE S. PETTIT FLIET.

Dedicated to the Cause of Truth.

CHAPTER IV.

And this was the morning of the great day. The day of Snaap's entrance upon her duties at the store of Crown & Co., Both girls were up early, and Both's bright facot dities at the store of Crown & Co., Both girls were up early, and Both's bright facot dities and the store of Crown & Co., Both girls were up early, and Both's and annual gloomy out of doors. If had rained hard in the night, and there had been a heavy wind. The young tender folings had suffered the store of the store o

comer.
"Young ladies, I have the pleasure of presenting to you, Miss Pratt. Since Miss Outter must leave, Crown & Co. have been most fortunate in securing Miss Pratt to take her place. Now, Miss Dow," turning about and re-entering the first room, "We will take

as fast a rules are imished, bring them to her, and kindly see that all her wishes in regard to the work are strictly obeyed.

Susan opened her lips to utter a gentle remonstrance at giving her so much authority, but Lady Ann placed her hand softly upon those lips, and the words were not uttered.

"Now, my dear Miss Pratt, let us take of our hats and wraps and make ourselves comfortable. See what a nice little corner of a dressing room you have here, behind this screen. Did you notice it?" Miss Dow soon re-entered the room, with some four or five boxes, and placed them on the large, round table. She was dismissed with a thank you, and "that will do," by Madam, and Madam proceeded to examine each box separately, carrefully keeping boxes, cards and contents, each by Hastl. Susan, inwardly tremulous, outwardly calm, came and stood by the table.

"Now, what do you think of that?" asked

am.
san hesitated. It was a showy bit that
am held in her hand. Susan liked bright
rs, for some people, but she abborred in
nonious combinations, and this was really
onstrosity, according to her taste and
ment. But reply she must.
'erhaps' the intended wearer ordered it
that'.

"Perhaps the intended wearer ordered it like that."

"Here is the order in the box, read it," was the answer.

Susan took the card and read it slowly, then her face brightened.

"Would you interpret that card in that way?" questioned Madam. Susan shook her head, just that same little shake that Madam had noticed when she had herself given orders to Miss Sharp.

"But I should like to see the wearer before I quite decided," was Susan's answer. Madam took up the card.

"It was to be done by eleven o'clock today, and brother likes everyone to be prompt. There would be no time to make another hat. Are there no changes you could make to beter it?"

"th yes shall I?" and with a not from

Are there no changes you could make to better it?".

"Oh yes, shall I?" and with a nod from Madam, Susan's deft fingers were working rapidly amongst the trimmings.

"If I could have just a little bit more of this lace, to take the place of the discarded trimming," she at last said.

"Touch that call button."

Susan looked to the spot indicated and obeyed. In a moment a boy appeared with a basket, and Madam sent Susan's order to be filled. In a half hour's time from the moment Susan's fingers began their work, a miracle had been accomplished. The bonnet was a thing of beauty now, and Madam was quite satisfied. Her discovery was genuine, and there would be no failures in Crown & Co.'a millinery department as long as the discovered could be prevailed upon to remain.

(To be continued.)

Mrs. Charles Warden.

A BEMINISCENCE.

Nineteeen years ago — Aug. 20 — Charles Warden arose from the bondage of physical life to enter the larger and brighter sphere whither we are all dritting. The next day I received a dispatch from Auburn calling me to his funeral. It was Saturday morning. I was billed for Sunday at the great annual meeting at North Collins, N. Y., where housands of people met to learn of the new light and hear the live questions of the time discussed with vigor and independence. J. Frank Baxter was one of the attractions, and his lectures, music and platform tests were something of a sensation then. After Uriah Clark, Lixele Keiser, and E. V. Wilson, he was a pioneer in that specialty. When I arrived at "Hemlock Hall," where the hungry thousands convened, I found the dispatch from Auburn awaiting me.

A change of program-allowed me to do my work Saturday forenoon, that I might take the first train for Boffalo and Rochester, but how I was to get to Auburn was an unsolved problem.

I think there were but two or three people

work Naturelay forenoon, that I might take the first train for Buffalo and Rochester, but bow I was to get to Auburn was an unsolved problem.

I think there were but two or three people in the vast assembly who had any hint of my going, until it was announced at the opening of the meeting, as an explanation of the order of exercises; and then no one knew where I was to go, or who had called me. Mr. Baxter sang for me at the opening of the meeting. At the conclusion of his song he arose and said he was impelled to respond to an urgent appeal. He sheard voiced in the distance, and the sound of a train. They grew louder, and he thought it was for me. Presently he said it was Charles Warden, Auburn. N. Y., and he was anxious that I get there: and said I would find a train in Ilochester for Syracuse, and from there I could reach Auburn the same day and would find the friends anxiously waiting to welcome me, and I would make the connections all right. He added:

Telm y friend Knapp, in the office, that he hads dreamed of in his philosophy."

I do not think Mr. Baxter could have known of Mr. Warden's departure, or the source of the telegrams at that time. I made the trains as he predicted and arrived in time to find the cordial welcome and hearty greeting he promised. I did the errand—not to Mr. Krapp, but to his friends, who told me that Mr. Varden was general freight agent of the Northera Central R. R., and his friend Knapp was associated with him in the office, and they had many good-natured discussions of Spiritualism, in which Mr. Knapp was a stubbern skeptic.

At that time Mary Andrews was giving regular sittings in the Warden home, and through her agency the spirit world was made very tangible and beautifully real, and those who shared the wonderful experiences were not only convinced beyond a doubt of the reality of spirit communion, but thrilled and exalted by the sweet baptism of the uneven world.

were not only convinced beyond a doubt of the reality of apirit communion, but thrilled and exalted by the sweet baptism of the unseen world.

Mr. and Mrs. Warden had one son, who took little interest in the seances, but he loved—almost worshiped—his mother. He respected the faith of his parents, but regarded Splritualism as a delusion, or a thing of little consequence to him. In the evening after the funeral, the family repaired to the seance room to commune with the freed spirit, and they reported a most satisfactory experience. Mr. Warden reported his advent into the new life, and expressed his views of the conduct of the funeral rites, and expressed entire concurrence with all that was said and satisfaction with the entire service without a single exception. Coming as this did through the sphere of that remarkable and reliable medium, Mary Andrews, whose equal I have never seen, in the specialty which made her famous, they accepted it with entire condence, and loveful rejoicing.

Since that time nineteen years have come and gone, and Mary Andrews has Joined the great majority. The son has crown to manhood and an active business life. Mrs. Cordelia Wardem has been an invalid for eighteen years, during which time she and her som have been in the sweetest fillsi relations, and mutually blessed each other. Her sister and hasband, D. W. Kellogg, live in the same house, and there the sacred room expressly made for the communion of worlds has been and is a magical source of spiritual has been and is a magical source of spiritual has been and is a magical source of spiritual has been and the communion of worlds.

were faithful medium—Hary Andrews—is not there in physical form, but the room is still a spiritual battery charged with the psychic life that focused there for many years of active scance developments.

Tuesday, Angust 28, a dispatch came from D. W. Kellogg, calling me to the funeral of Mrs. Charles Warden. How changed are all things since that sacred time, nineteen years ago! The same house, the same rooms, the same realisation of death and its infinite meanings: but now the wife and mother is the one to be congratulated on her Joyous escape from a body filled with pain, the husband reaching down to receive her in glory; the sister still clinging to the shadows, and looking lovingly towards the dawn, and the son, no longer indifferent to the spiritual gospel, bowed down with ariet, clinging to his mother's shadow with intense emotion and worshipful love, and anxious to find a way to reach her freed spirit, and receive a token of her presence, and a message from her angel lips. He stayed with the cold, silent form almost constantly until the duties of the undertaker compelled a separation. He caressed her cold face, kissed the silent lips and forehead, and wept' in the ominous silence. But she answered not.

Now that the-body is laid away, he reaches for her spirit and as soon as possible she will reward him with a message. When I took my leave he was prostrated with griet, and a physician was called in the night, so critical was his condition. Buft medicine cannot heal a wounded soul. A kiss, a touch of the vanished hand, a soft voice from those lips be loved to kiss, have healing and comfort for him, and these may be his realization in the paint communion. Now the world is dross contared to some message from her lips of nature, the moods of the seasons, the symphonies of the sea and sky, the lessons of rocks and stars, the clouds and rainbows, and the harmonies of heaven. She lived for rocks and stars, the clouds and rainbows, and the harmonies of heaven. She lived for rocks and stars, the clouds and rainbows

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body when I go in quest
mas, of things I love the best
is like thought to fly
leaving every tear and sigh,
to (our sufferings), and find
care!

g debts (our and peace! In sweet dream-life enshrined my home!

Often I fret when time is to return
And take my cross. Ah, Father, how I years
To leave my body slumbering for ayel
But when thou callest, quickly I obey—
Thou knowest best.
Thou knowest best.
Tis night! Touch Thou my eyes
Father, I long to reach my Paradise!—Ex.

An Irrepressible Conflict.

DEAN CLARKE

Human nature is susceptible of division into at least two general departments, via, animal and spitual. Physically man is an animal with all the appetites, propensibles and possessions belonging to the natural order of the animal kind all the appetites, propensibles and possessions belonging to the natural order of the animal kind and the natural order of his growth in the propension of the natural order of his growth in the case of the natural order of his mature is first an interest of the natural progress, has no need of haste in the unfoldment of its powers.

Hightly viewed, every part, passion, or propensity is good and not evil intrinsically. Every organ of body, and every faculty of mind has its legitimate use in the economy of life. Not one could be dispensed without loss and nigrary to the essentials of human existence. Rightly used and not abused, each administers to man's well-being and happiness. All the evil or sin that has originated in any portion of human nature has come from its perversions, intemperate use, or abuse. Man's being so organized that pleasure is naturally derived from the use of every organ and faculty of his complex makeup, has, from time immemorial, led to excesses and illegitimate induspences which finally have brought disease, pain, and degradation as results. Ignorant of his own nature, and of his highest good, undeveloped man has exercised his lower or animal nature far more than his spiritual faculties, consequently it natural supremacy has, in the majority of instances, maintained its sway over his moral instincts and spiritual tendencies. Owing to parental excesses and perversions, it has been true of the greater portion of circling personal instincts and spiritual tendencies. Owing to parental excesses and perversions, it has been true of the greater portion of circling personal personal personal nature in the proposal personal p

is the great question of every personal and social reformer. "What shall I do to be saved?" is an ever pertinent question to every



control. Spiritual Science gives us the best, if not the only successful method of conquering the lower nature, and of reforming "sinche" mortals.

Its first requirement is a change of environment to remove the victim of perverted appetite and passion from temptation, and the exciting causes of transgression. Its next demand is to change mental action,—to divert the mind from its habitual channel of feeling and thinking into a higher one. In other words, the latent moral and spiritual nature must be aroused to activity, by directing the stimulating vital currents to the top brain organs, and thus depriving the lower animal organs of their customary activity, by loss of "motor power." When this attempt is made then comes "the tug of ware." The force of habit in most individuals is tremendous, aye, well nigh completent, requiring not only a strong counteracting will, but all of the so-tal, moral and spiritual restraints that can possibly be summoned to its add to overcome its cumulated power.

A proposed of the control of the so-tal, moral and spiritual restraints that can possibly be summoned to its add to overcome of larnes." Me a "fank movement" to gain victory over appetite or passion is often most successful. What will-power may full to accomplish by aggressive attack, may be achiered by the power of thought directed to other sources of pleasure. Thought is probably the greatest moral and spiritual dyname that the reformer can use.

So great is, lys influence that it is largely true that: "As a man thinketh, so is he" in character. If then we (or greater sinners?) can turn our thoughts toward mental and spiritual themes, instead of sensous and sensual pleasures, and persist in so doing till our emotions and feelings have found higher channels of expression, we will have achieved a "change of heart" that will soon become a complete change of healts or character.

HOW TO CONTROL OUR THOUGHTS

a "change of heart" that will soon become a complete change of habits or character.

HOW TO CONTROL OUR THOUGHTS

is then a sine qua non to self control which certyone needs to learn. Well-balanced minds, without very great effort, may be able to do so by force of will alone. But such are not the ones in consideration. Those out of balance and morally diseased must have accessories to ald their weakeared will-power. Change of scenes to escape customary excitements, and awaken new emotions; contact socially with new companions who will exert a different mental and psychic influence; visiting museums, art galleries, music halls, and crean theatres, but above all libraries and reading-rooms where good entertaining and instructive literature abounds; better yet attending lectures that teach anthropology, psychology; attending liberal churches where rue spiritual religion is taught and exalting spiritual influences are brought to bearn each aspiring mind; all these means the will be accorded to the spiritual religion is taught and exalting and creative spiritual religion is taught and exalting and frequency and higher thoughts, to exher with period of the spiritual supplemented with contant aspiration from the spiritual supplemented with contant aspiration of the spiritual strength and moral aid, will eventually enable all who wish for self-mastery to acquire it by right thinking.

Though it is true that every one must think for himself, act, live, and die for himself, and "work out his own salvation." It is also true that we can help one another in many ways, and Altruistic Spiritualism teaches us to do all in our power to nid our relow me. Even when we are still fellow sinners, we may lend a helping hand, or at least a helping thought, to aid in the effort that each must make for himself to "overcome evil with good" in his own being. The very effort to belp nuother reform and be good, may be the most effectual means of our own moral and spiritual growth. If the assertion be true, and we think human experience prov

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dishwasher business. In the past three mouths I have made 4600.60 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why laddes want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easily. I buy my Dish-washers from the Mound City Dish-Washer Co. St. Louis, Mo. Write them for particulars. They will start you in business in your own home.

Temple Heights, Northport, Me.

After a very pleasant session of one week, the twentieth annual session of the Temple Heights Spiritual Corporation closed at its beautiful grounds on the shores of the Penobsect Bay in Northport, with the closing of the month of August. Aside from one day of the month of August. Aside from one day of the month of August. Aside from one day of the month of August. Aside from one day of the month of August. Aside from one day of the month of August. Aside from one day of the month of August. Aside from one day of the month of August. Aside from one day of the month of the process with sunshine, both certiful and heavenly, while the attendance and the good work those were but the result of perfect harmony and a general working together of all the forces with the aid of the unseen powers.

The meetings opened on Sunday, August 24, with an address in the morning by Mrs. Carric E. S. Twing of Westfield, N. Y., and in the afternoon another address was given by Harrison D. Barrett of Boston. A similar program was given on Monday, but on Tuesday Mrs. Twing lectured both morning and afternoon owing to Mr. Barrett's inability on account of illness.

Wednesday forenoon was devoted to a meeting at which the members of the Grand-Army in this section of the state were invited, and they well filled the large auditor lim. A pleasing address of welcome was given by Mrs. Carrie E. S. Twing, with remarks by H. D. Barrett and F. A. Wiggin of Boston. The remainder of the time was given to the Grand Army "boys," who proved very interesting. In the afternoon F. A. Wiggin gave a pleasing lecture, followed by his famous ballot tests.

The addresses of Thursday were given by H. D. Barrett and F. A. Wiggin, and on Fri-

given to the Grand Army "boys," was proven very interesting. In the afternoon F. A. Wilgzin gave a pleasing lecture, followed by his famous ballot tests.

The addresses of Thursday were given by H. D. Barrett and F. A. Wiggin, and on Friday morning a meeting of the State Association was beld with addresses by Mrs. Samh Jordan Ciliford of Stockton, president of the State Association, and several others. It was a very interesting session and a large sum of money was raised for state work. In the afternoon F. A. Wiggin lectured.

Exturday and Sunday addresses were given in the meering of each by Mrs. Carrie E. S. Twing and in the afternoon by F. A. Wiggin. Sunday, the last day, was a model one

strendence was very good and interest at the best, while the tests by F. A. Wiggin at the best of each becture were not only interesting but received with much enthusiasm by his hearers.

Social meetings were held each morning, and at these many of the young mediums appeared on the platforms and spoke. Circles were held in the evenings at the various cottages and the week of meetings was a delightful ones.

On Thurslay evening, the annual mid-week concert was given on the grounds, and on Saturday evening, the Ladles' Ald Society held its annual fair and entertalment, both of which proved interesting, and financially as well as otherwise were a great success.

Mrs. Nelle Kneeland of Boston furnished the music this season, combined with congregational singing. The accommodations on the grounds were better than ever before and the transportation lines, girling reduced rates, while the easy means of access assisted in promoting the interest of the grounds.

At the business meeting, the re-election of practically the same board of officers proved the choice in working for the welfare of the grounds, and they are as follows: President, R. M. Bradbury, Fairfield; secretary, Orrin Dickey, Belfast; vice-president, A. H. Blackington, Rockland; treasurer, A. E. Clark, Belfast; directors, A. H. Blackington, Rockland; Treasurer, A. E. Clark, Belfast; directors, A. H. Blackington, Rockland; Alteropy of the condition of the following officers: President, Mrs. M. W. Williams, Providence, R. I.

The Laddies' Ald Society made choice of the following officers: President, Mrs. George W. Morse, Belmout; Secretary, Miss Ellen Smiley, Newport, treasurer, Mrs. J. P. Stearns, South LaGrance.

It is probable that the present auditorium will be rebuilt and a fine floot laid, so that it can be used for gatherings of various kinds aside from the meeting will be beld earlier in the mouth, Much has been done by the Laddies' Ald Society made choice of the following officers: President, Mrs. George W. Morse, lemont; secretary, Miss Ellen Smile

Sept. 5. 1902.

Saturday, Aug. 30, a good-sized audience was present to listen to the lecture given by Rev. Cora L. V. Richmond. Subject, "What Will Be the Attitude of This Nation With Other Nations of Earth?"

"From present appearances it looks as though this nation, would join the grand procession of other nations through the same power it has adopted. It fyou intend to have power it has adopted. It fyou intend to have power it has adopted. It fyou intend to have power it has adopted. It fyou intend to have power it has adopted. It fyou intend to have been to be a supplementally on the same power it has adopted. It fyou have drifted in the power of one man to be it to sit still. It depends upon the younger generation whether we have a Riepublic or an Empire. If it is in the power of one man to hanke a strike or panic, then you have drifted far away from the foundation of a republic. "Nations that are governed as America is are not republics. England as a representative nation transcends in many ways this we call a republic. The King of England has less power thas the President of the United States. England is a representative government. The monarchy is a figure-head. Personal liberties are better guaranteed there than here. Great Britain has set the example as a republic. England makes her people feel they have their liberty. The two Houses of Congress represent two Houses of Parliament. The people are not consulted.

"A President is elected when the people want another. You cannot have a government any higher than the average growth of the people. Wm. Lloyd Garrison tried to depeacefully what the war did. Abraham Lincoln in his special message to Congress is 1867 called attention to the difficulty now before you of Capital against Labor. Lincoln could look ahead far enough to enable him to realize that that was the coming trouble. Lincoln once said that Wall St. caused much trouble,"

to realize that that was the coming trouble. Lincoln once said that Wall St. caused much trouble.

"There has been an increase in the power of Capital against Labor. From the standpoint of an impartial observer we consider that twenty or thirty men rule this nation. Possibly J. P. Morgan could cause the strike to cease if he had a mind to. We do not say this state of things is unnatural. You have sown the thought that gain is the principal thought of Americans. Because a man is born a giant in money we do not approve of his method of using the people. You see a giant in strength crushing a child in the street and you cry "Shame." A giant of finance can do this today and you do not cry "Shame." These giants are here to show you the fruitage that has been gained. If they are in existence as an object-lesson, many of you cry out because you are not in their places; many of you would change places with them.

"If it is not right that you should persuade."

you cry out because you are not in their places; many of you would change places with them.

"If it is not right that you should persuade a man to part with his money, is it right for a mun to sell you stock for his benefit and your less? The glant of finance is here to do his work at your expense. You by goes into a bank to work and sees day after day the way the business is done and he sees a chance and he invests; the money of the bank and loses and you call him a defaulter. But the man that will take advantage of your mensy is not called a defaulter. The man that will take advantage of your money is not called a defaulter. The man that will take advantage of your money is not called a defaulter. The man that will take the money from the widow lea, highway robber. When the Government owns the mines and rall-roads there-will be less of this personning gression. There will be no true basis of government unless; you are helpful to each other. We do not ask that the wealth shall be distribution of spolisy there should be no spolis. "In times like-this, when the strike is in the coal mines, some people say it is not any quarrel of mine; but it is. If you were a miner you would take part with the miners, but if you were a? P. Morgan you would step in. The President has no voice in it; it is the people. If the demands of the life; is the people. If the demands of the life is the people in the coal miners are just they should be considered. If capital has a right to coatrol later, then

he does not, will be sell it is and mine, it is sell it and mine, it is sell it teet your childryn. You expect your pet to be protected."

Sunday, Aug. II, was the closing day of the camp. A farge number of people came to remain over Labor day, Mrs. Kaie IR. Silles lectured; subject, "The Spiritual Destiny of the Human Soul Versus the Destiny of Spiritually of Spiritual."

Sunday, Aug. 31, was the closing day of the camp. A large number of people came to remain over Labor day, Mrs. Kate II. Stilles lectured; subject, "The Spiritual Destiny of the Human Soul Versus the Destiny of Spiritualism."

"We have no fear of Spiritualism; it can aot be lost; it may be lost as an lam, but it cannot be lost; it may be lost as an lam, but it cannot be lost as us spirit. We care not what Spiritualism be embodied in, whether in Christian Relence or any other ism. If we are growing and grasping the spiritual laws, then we are growing spiritual. It is safe to say to every soul, Thou art a law. We have the wear of the spiritual laws, then we are growing spiritual. It is safe to say to every soul, Thou art a law. We have the say to every soul, Thou art a law. We have the say to every soul, Thou art a law. We have the say to every soul, Thou art a law. We have the say to every soul, Thou art a law the law in the law of the say to every soul, Thou art a law in the law of the say to every soul, Thou art a law in the law of the say to every soul, Thou art a law in the law of the say to every soul, Thou art a law in the law of the say that we should come together as Spiritualists. Our, thought belongs to the Infinite Life. We might as well claim the authorship of sunships as to claim the authorship of truth. Spiritualism will not cease to exist if all the campmeetings and societies go to pieces.

"We find that our Spiritualism is becoming so we can make it practical; if not, what worth is it to us?"

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The Power that evolves all things is involved within them. The Supreme Power is thus interiorly involved, and that which is external is but its effect. Diety is the inner thought of one's mind, the inner feeling of his heart, the strength of the muscle, the nervous fluid of the nervous system, etc., for these interior forces create the being. What man makes is made from the outside; what Deity makes is made from the linked of all things. One who does not purify the finer forces of his being, is working I apposition, instead of in harmony, with Delty.—L. A. M.

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iii."

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