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THE DISAPPOINTED

ELLA WHEELER WILCOX.

There are songs enough for the bero Who dwells on the heights of fame; I sing for the disappointed— For those who missed their aim.

I sing with a cheerful cadence For one who stands in the dark, And knows that his last, best arrow Has bounded back from the mark.

I sing for the breathless runner, The eager, anxious soul, Who falls with his strength exha-almost in sight of the goal. For the hearts that break in sile With a sorrow all unknown, For those who need companions Yet walk their ways alone.

There are songs enough for the l Who share love's tender pain, I sing for the one whose passion Is given all in valo.

For those whose spirit comrades Have missed them on the way, I sing, with a heart o'erflowing. This minor strain today.

And I know the Solar system Must somehow keep in spac A prize for that spent runner Who barely lost the race.

For the plan would be imperfect Unless it held some sphere That paid for the toil and talent And love that are wasted here.

A Moss from the Old Manse.

SUSIE C. CLARK.

A Moss from the Old Manse.

SUSIE C. CLARK.

Perhaps the choicest spot among the many charming suburbs of Boston, the favorite Mecca of all tourists, is Concord—old Concord, as it is often called—for it was here "by the rude bridge that arched the flood" that "first the embattical farmers stood, and fired the shot heard round the world."

The "flood" referred to is that most placid and screne Muscatequid river, of limited width and depth, whose current is so slight that it has often been declared to run both ways. A rustic wooden bridge still crosses it at this point, guarded by French's beautiful statue of "The Minute Man," a young farmer with one hand still resting on the handle of his plough which be thrusts from him, while taking an eager, hasty stride toward the fray. Close at hand, beneath a stone wall, are the graves of two British soldlers who fell here.

But the excitement of that April morn, so long ago, must have been the last ripple of agitation which this quiet little hamlet has ever known. For peace reigns now supreme and tangible. Some one has even suggested that "if a hen were to run rapidly across the street, the neighbors would all turn out, to witness the unwoated sight." And yet, Concord is not a dead place, its quietude is not stagnation, for it holds and breathes forth an atmosphere of peculiar quality, as if the new wine of inspiration was waiting to be quaffed, a peaceful calm that is replete with power, with rich and valued memories, which yields a grand benediction and upliftment. It would be impossible for an author to write a worthless book in Concord. The law of spiritual affinity forbids.

And what a galaxy of noble souls and great minds were clustered here, what wealth they bestowed upon the world, what treasured and sacred dust is now clustered within a very small circumference in that little cemetery of "Sleepy Hollow." The great-souled Emerson, the Plato of our time; that orphic sage, Bronson Alectt, and his two gifted daughters—Louise, the charming friend of all Little Men and

het by the lake, that our sun was a part of the Milky Way, where neighbors were presumably numerons.

Among the noted residents of Concord, there are sweet and abbling memories of Hawthorne, who occupied for a few years "The Old Manse," a house built long before our little quarrel with our friends and brothers from over the sea, erected by Emerson's grandfather, a milaster who joined the Continental army as chaplain, and died in its service, of fever, his widow marrying into the old Dr. Hipley family whose descendants still own the property. It is a quaint and lofty gable-roofed structure, always guiltless of paint, set far back from the street and hilden by large trees, while the many acres of green award surrounding it run back to the river and border the old battle-ground. From its windows its immates watched this first conflict for American independence.

The Manse is never open to visitors, but if twere, it would be a treat never to be forgotten, to be allowed to explore every nook and corner of the rambling structure, lined the charm of music and or informal talks and of furformal talks and of informal talks and informal partor include the conscious of the event it experiences, but conscious with its little hands. It is conscious to the cental talk is given away. The man of music and of informal talks and of informal talks and of informal talks and of informal talks and informal talks a

and crammed with rare books as it is, in every part, representing the collections of many lives, to enter the huge closets built around the old-fashioned chimneys and large as bedrooms, to inspect the ancient china, to marvel over the furalture and wall paper, held in place on the low studded walls by tacks, instead of paste.

Two rooms are of especial interest, the dining room, and the chamber above it. One can readily imagine the grave party of Puritanical ministers who, in past decades, have assembled around this hospitable board, and occupied these very uncomfortable straightbacked chairs, but the room holds a suggestion of a cheerier picture, revealed by an inscription made by a diamond ring, and by a hand long since dust, on one of the very small window panes, overlooking a broad expanse of lawn and groups of trees. It records that "On this window seat stood Una Hawthorne, Jan. 22, 1815, when every tree was a chandeller, which glory sight pleased her very much, although but 10 months old." One can imagine the delight with which the young mother held her babe here to witness the brief reign of icicles.

although but 10 months old." One can imagine the delight with which the young mother held her babe here to witness the brief reign of leickes.

The room above this was the one occupied by Hawthorne, and in which he wrote his "Mosses from an Old Manse," and where also Emerson wrote his "Nature." A treasured window pane here reveals still another picture of that pleasant family life, in earlier days. It is made evident thereby that Hawthorne and his wife, who were devoted lovers to the end of their marital union, stood once in the long ago, at this window facing the west, and overlooking the quiet river, watching the sunset, and she had said, noting how clearly the outline of the bare trees was revealed by the light behind them, "Each little twig leans clear against the sky." The poetry of the expression so pleased Hawthorne that he wrote tnem indelibly, in diamond dust, upon the pane, adding with a husband, pride, "Lines written by my wife," to which inscription she added in another hand, "and transcribed by my husband, Nat'l Hawthorne, while watching the sunset, standing in the golden light," this sunset radiance glorifying his form doubtless to her loving gaze.

The window pane also bears another message, a line written earlier, which reads, "Man's accidents are God's purposes," a different seatiment from the more familiar adage, "Man's extremity is God's opportunity," and a very suggestive text for thought. For there are no accidents in God's providence. Nothing happens outside the realm of Infinite Law, the law of cause and effect. That occult precept, "The hand that smites thee is thine own," is often hard of acceptance, but in the last analysis we shall find it very true. The soul knows its own record from the beginning; it is hidden from our mortal brains, from the most erudite intellect, which often regrets it were not consulted when God set His mighty laws upon their ceaseless course, but every man receives his full reward eventually, be it good or seemiling ill. Our so-called accidents are often most b

An Evening of Conversation.

An Evening of Conversation.

It is a curious fact that the art of conversation, by way of social entertainment, is not more highly appreciated among intelligent and cultivated people. The social gatherings are so largely those where people are read to, or played to, or sung to, or else they become spectacular in crowded parlors where the throng is so great that a rational word is impossible; but the fine art of conversation, which is the highest of all, is strangely ignored. The prevailing idea seems to be that people must be amused in some way, and the hostess provides a reading, or music, or an informal parlor lecture as the best offering she can give her guests. All these have their times and seasons, and are not to be unappreciated. Occasionally a parlor lecture or art talk is one to be grateful for, and to be taken into one's life as a germ of thought and of further study. The generous kindness of both the speaker, and the hostess who opens her home to invited guests is something to be most gratefully appreciated, and is, like most of the best things of life, something that could not be bought with a price, materially considered. For it is always true that,—

Each ounce of dross coats its ounce of gold. Hubbles we carn with a whole sout's task.

readings must always be felt, but when they become the only forms of entyrtainment it is time to question with conversation, the inost intellectual and the finest of the arts, in its ideal possibilities, is so ignored among people who can bring to it gifts and fitness. The hostess who invites a few friends with a sense of selection and grouping as fine as that which blends the colors in a bouquet, and gives them the opportunity for a quiet evening of conversational exchange, offers an estertainment whose charm and delight can never be fully translated. It is a question if the hurried manner in which life is too frequently lived does not unfit one for thoughtful views and for the finer receptivity. We need the margin of reposs, and no life is truly lived which does not consider this. The tendency to the spectacular and the gregarious is fatal to the better possibilities of intellectual life

OMNIPOTENCE.

OMNIPOTENCE.

Thou great eternal Infinite The great unbounded whole; Thy body is the universe, Thy spirit is its soul. If thou dost fill immenity, if thou art all in all, if thou would if they outside of thee? Dost thou fill earth and shr? There surely is no place for me Outside of everywhere. If thou art God, think as you will, or else I have no place at all, or if it is an not here, I surely cannot damned be. For then I fel be somewhere, Then I must be a part of Opd, No matter if I'm small; Ahd if I'm not a part of his, There's no such God at all.

A. Cat A. Campbell.

The Kernal of Christian Trinity.

The Kernal of Christian Trinity.

To understand the following interpretation of the triune God principle given to me from the celestial realms whilst in the cablact this morning. St. John x., 30 and 343, or the whole chapter should be read before reading any more of this, if you do not know it by heart. I do not like to quote here, because it takes time and space, and since everybody has a Bible, you should not mind the trouble of looking up quotations to satisfy yourself.

If the Old Testament were written only meant for that race of the human family, then my interpretation of the Christian Trinity would be wrong. But since I have good reason to believe that in the dim past I was a Jew myself and in this my present earth life I was brought up in the Lutheran faith, like my parents, it is not logical to assume that the writings of the Old Testament were intended for the Jews only. Furthermore, it would be against the law of justice.

So when Jesus said, "Is it not written in your law, I said, "Ye are gods" "7 He did not mean to say that only Jews were gods, but the term "gods" in this quotation applies to all human belings, and not to the Jews alone.

So every newly born babe is a newly born God, a part of the Heavenly Father born into the Besh.

If this interpretation is not right, then

If this interpretation is not right, then Christ told a lie in his teaching as recorded in St. John, x., 30-34-39. But we do not need to accept the saying of Christ at all to prove that we are gods. Common sense, logic and reason will prove it to any thinking

logic and reason will prove it to any thinking man.

How? Let us see!

Man reasons according to his understanding. The religious man depends upon the vicarious atonement to be saved; the Atheist reckons only with the physical and is unconcerned as to the life beyond the grave. He says, that will take care of itself when we get there. The Materialist denies any life at all beyond the grave, and will not or cannot reason beyond the perception of his five human senses.

human senses.

Now let us set all past teachings, customs, religions and heredity aside for a few minutes and watch the newly born babe for a while.

of everything it perceives through its human senses. Therefore consciousness is a part of the new born beby. It is the "God spark" in man, it is the life power of the baby, the "real" father of the baby, whilst the physical father is only the instrument, the means by which God, the father incurcates in the physical body. In course of time this will develop into conscience. And this is what Christ meant when he said: "I and the Father are one."

That God spark embodied in man is ever one with the heavealy father (meaning by the term "Heavealy Father," the universal creative power or God). We call this Godspark in man "conscience." for the consciousness of the new born baby develops in time into two branches—the consciousness of the physical senses and the consciousness of the soul to know what is right and wrong. This conscience in man ever tells him what is right and what is wrong; it ever acts according to or under the predominating influence of the laws of universal justice, universal love and universal progression and thus proves its oneness with the source whence it came, God, the Father of all the Universe, the universal revative power, the infinite Spirit of Love, Truth and Justice.

So the life power in the baby is a part of God the Father, it is the God-Father of the

the Father of all the Universe, the universal creative power, the infinite Spirit of Love, Trath and Justice.

So the life power in the baby is a part of God the Father, it is the God-Father of the baby; it is the power in man which the Athelst and Materialist cannot account for, the power which makes us breathe, which makes our hearts beat, which stimulates our digestive organs into activity even at a time when we are absolutely unconscious of our life, during sleep.

This God-father within us takes away all pains from the sick, the worry from the worrying, the fear from the fearful, the anxlety from the auxious; it makes us forget our sorrows and gives us rest in heavenly bliss for the time we are asleep. Therefore Christ rightcously termed this God spark, our life power, the "Heavenly Father," for it is Heaven with the suffering to sleep, it is Heaven to be relieved from all material trouble for a time.

But not only that. The mighty power of the Heavenly Father within us manifests yet in another way, it proves its miraculous (?) almighty power so forelbly during our sleep, that we feel its effect most beneficently when we awake, it builds up our physical body during sleep and we feel strengthened, refreshed and ready for another day's work when we waken.

What explanation has the Materialist for

and ready for another day's work when we waken.

What-explanation has the Materialist for tikis most beneficial manifestation?

He says it is nature and I fully agree with him that there is nothing whatever unnatural of supernatural about the profess of the Heavenly Father. It is only for the purpose to make Nature or the Heavenly Father better understood by the masses that I call Nature the Heavenly Father within us. Perhaps it would have been better if Christ had said: "Nature is in me and I am in Nature," instead of "The Father is in me and I am in him." Both terms have exactly the same meaning.

That much for "Our Father who art in Heaven," or the first God of the Christian Trialty, but now let us go a little further, and find out what is the second, God the Son or "the son of man."

Let us see what God the Father does when the baby is born.

The baby has no reason but is conscious of perception. Every event perceived by it or coming to its consciousness is a part of the baby's mind. The mind of the baby is being built up by its experiences. After the baby has burned its finger it will not put its finger into the flame again, it will "mind" the flame, the lamp, the store and every cause which "reminds" it of a hurtful perception caused by bringing either of its five physical senses into a dangerously close proximity with said cause.

Thus the baby's mind is built up by consciousness, the life power, the spirit, the God father in the baby.

Hence the mind of man is the "son of God" in man, the totality of all events experienced since God the Father was born into the human body, since the birth of the baby.

It this God son preserves its visginity, or its virgin like pure and holy qualities which it receives from Nature or its God father; or as long as it is in harmony or "one with" the Father, it is indeed a pure and holy Godson like Christ was. Christ was not born'd by the Virgin Mary, the Mother of God, but the God son in Christ, his mind was bailt up in purity and holiness by the spirit within the man Jes

putting wrong ideas into its mind, by the promises of a heaven or the fear of a hell, the mind becomes the child of the senses or the product of such fase teaching. The God Father in man becomes separated from the God Father in Heaven, the Universal Life power. Man becomes the toy of the physical senses, he becomes degraded, separated from the Father. He has "fallen from heaven," is erring like the lost sheep, is at a loss what to do and must be saved.

Saved by the vicarious atonement of

the Father. He has "fallen from heaven," is erring like the lost sheep, is at a loss what to do and must be saved.

Saved by the vicarious atonement of Christ? No! No! No! but be brought into at-one-ment again with the Heavenly Father. The third God of the Christian Triairy, the Holy Ghost then steps in and "saves" that lost sheep, leads it back again to "Conscience," the Father within maß attunes the mind of man, the son, according to the dictates of conscience, the Father. There is nothing more natural than God the Holy Ghost according to Apostle Paul, the founder of Christianity.

According to his teaching as revealed to us by spirit return through the mediumship of J. Clegg Wright, God the Holy Ghost stands for the Spirit of Nature or Motherlove.

Now how can that bring a degraded individual back to conscience?

The greatest phenomenon in Nature is the law of reproduction and the most powerful law of Nature is Motherlove.

What is more able to stir the caraal mind of man, the thoughts of the sensual man, the memory of the degraded, the produgal son than the wonders of Nature and the memory of the deraded, the produgal son than the wonders of Nature and the memory of the his care for their young, the mother hon care for the chickens, the mother dog care for her pups, the cow care for the caff, the mare for the chickens, the mother dog care for her pups, the cow care for the caff, the mare for the colt, the cat for the kittens, etc. What is more apt to stir his memory and strengthen his conscience into reformation than the Spirit of Nature and Motherlove?

This is the Holy Ghost that sets the Materialist, the Athelst and the Religionist thinking.

This is the power nobody can reason out or explain. It is the power working ever in

This is the Holy Ghost the Religions ing.

This is the Athelst and the Religions ing.

This is the power nobody can reason out or explain. It is the power working ever in with conscience of man leading the exain to conscience, the Godden Ghost which the ignore, the the This is the power nobody can reason out or explain. It is the power working ever in unison with conscience of man, leading the mind ever back again to conscience, the Godfather in man. It is the Ghost which the most sensuous materialist cannot ignore, the power manifested in the laws of nature, the unconquerable power of cause and effect which ever strives to restore harmony, which ever, like a loring mother, seeks to lead us back to conscience, that is to lead the soc, the human mind, back to the father, the holy spirit in man, back into harmony with Nature.

the human mind, back to the rather, the noty spirit in man, back into harmony with Nature.

Thus the Christian Trinity is logically proven to be right within as as taught by the Mythical Christ, the real son of the real man, known at his time as Joshua, son of ren Prandess-carpenter of Nanareth. He received the truths pleached by him intuitively and inspirationally from the great master minds of the Heavenly spheres who ever work for the unfoldment and evolution of mankind; for the glorification of the Heavenly Father in all natural phenomens. Heaven means omnipresence, therefore the term Heavenly Father means the omnipresent power of the Universe. This earth is a star in the heavenly sphere of this solar system in nature and therefore every living being on earth must be in Heaven. We live in nature and everything perceived by us is natural, so is Spirit return. It is the Holy Ghost leading the son back to its father; leading those who live not in accordance with the laws of nature back to nature. It is Spiritual Naturalism.

This Trinity of God Father, Son and Holy

This Trinity of God Father, Son and Holy Charge D. O., M. S., Buffalo, Aug. 31, 1962.

"Jesus was no agnostic. No dreary convic-tion that there might be a God, but that if there were, he were hopelessly hidden from mankind, unknowable forever—as such dreary hegative conviction was possible for him. He knew the Father by the direct perception of a kindred life. Not perfectly! He himself is careful to tell us of the limitation of his knowledge. The prison of his incurration, of his abiding in mortality enfolded him. But he knew God. He sent hack advantage, trust-evaberant love in answer to the recognized care which was alwars nourisis itself uses. D. D.

Immortal life is something to be earned By slow self-conquest, comradeship with passes well as the control of t

pain—
Those angels in disguise; and thy glad soul
From height to height, from star to shining

star, Shall climb and claim blest immortality.

Practical Spiritual Science.

WEAT IS IT THAT HEALS, AND WHAT IS IT THAT NEEDS HEALING?

Lecture by W. J. Colville delivered at Onset and Lily Dale. Aug 1902.

The ever-recurring question which forms the title of our present lecture is one that caunot be intelligently answered unless we clearly discriminate between our two selves—higher and lower, for, apart from a clear comprehension of a plane of consciousness which is at least potentially perfect, and another plane which is at present actually imperfect, there is no possible explanation of current metaphysical conversation on therapeutic subjects. Healer and patient are not necessarily two distinct persons, or such a term as auto-suggestion could have no meaning. If I can treat myself, then I and myself are two. Who and what am I? is the first great question. I own amy self, which is my subordinate. Sir Edwin Arnold in his "After Death in Arabia," very beautifully brings out the idea of the true spiritual individual who owns a body, and the body which, though a belonging or appurtenance, can be laid aside without subtracting aught from the entirety of the individual.

A great many current sayings concerning mental healing ampart preconstances and the concerning mental healing ampart preconstances.

of the true spiritual individual who owns a body, and the body which, though a belonging or appurtenance, can be laid askide without subtracting aught from the entirety of the individual.

A great many current sayings concerning mental heading appear incongraous only because of a failure on the part of people in general to grasp fundamental principles or clearly convey rudimentary ideas. "God is well, and so are you," was for a long time a stuple formula employed by spiritual scientists, who no doubt understood clearly enough what they meant by the expression; but it is surely not surprising that large numbers of intelligent and unprejudiced people were ready with such a question as "What, then, is the use of so-called healing if we are all well, strong and happy, even like unto the Eteraal?" To answer this query requires some definity acquaintance with what can be broadly termed theosophy. From the standpoint of ideal potegrial manibod or womanhood we are all everything that it is desirable to be, but from the point of view or vantage-ground of our exterior personalities we are most of us a considerable distance away from the mark of serese perfection. Emerson must have felt this keenly when he wrote his marvelous essay on the Overson. "I, the imperfect, adore my own perfect," is one of the profoundest sentences in any literature, and how it can be an admissible saying is to many a conundrum. How can I be at the same instant perfect and imperfect? I cannot be both at the same instant on the same plane; but if we take into consideration two or more planes of expression the difficulty at once begins to vanish. As philosophers we must seek to account for varying human experiences many of which, in seeming, are contradictory feeling of weakness and unrighteeousness. These utterly opposite feelings possess our consciousness continually; they mysteriously coverist, and sometimes one, sometimes the other, rises into and holds the ascendant for a protracted period. The Old Testament says: "Be ye hely, even because the

mire Plato's unsurpassed expression, "God geometriese."

We are all inwardly conscious of a spiritual force which allies us to the Inflatte, and though we may, by gross materiality, becloud all intellectual vision of the soul, a final inquiry into human perceptiveness must bring all thinkers eventually very near to the venerable label sines Martineau's position as set forth in his unanswerable book, "The Seat of Anthority in Holigion." It is only through the ever openable gateway of interior discernment or fattotion that we can attain anto a estitatying revientation of the Divine. Our earth-born intellects are ever discording with that interior divinity which Emmanuel Kanthas rightly styled pure reason. By confounding the entity with the tools or instruments which it temporarily employs, or with the sheatis, cavelopes or garments which may for a while conceal it, we have difficed in a most perplexing see of imphilosophic difficulties. This age, however, is not one which will con-

th simply ian philosophy. coving the actual where in de-conti-

ures for improving the actual state of humanity are verywhere in demand, and the great question before us continually is how to reduce ideal philosophy to such terms as will constitute it a guiding light to them as will constitute it a guiding light to them as will constitute it a guiding light to the active working philombrophy.

Philambrophy and the continually is to the active working philambrophy and the partments of work:

Meral Culture (Eshbarabity).

Mental Culture (Scholarship.)

In all of these three wide and highly important spheres of activity the grounde Spiritual Sclentist will find ample scope for action, and whenever these three aspects of the whole subject of healing can be embraced together, a perfect work of healing is accomplished. Nothing can be more erident to the thought ful observer than the very interested in a healing ministry; but who, by reason of deep-seated misconceptions of universal-order, imagine that in some infraculous manner one person is able to heal another without that other's intelligent ca-operation.

Our first Statement to any class of students who are seeking to engage in the peractice of mental or suggestive therapeutics is, First assure yourselves that you are about to engage in a theroughly rational work, and be determined to set about it in a thoroughly indiced work, which create actonichment in the minds of those which devards work, which kick perform acts which create actonichment in the minds of those when the suggestion is a full properly of the properly of

a similitude as an euclosure of any sort can prove ultimately permissible in such connection.

Nothing can be more clearly evident than the painful fact that multitudes are wrestling with michty problems relating to public and private health, which they find extremely hard of solution on account of the prevailing unbelief and misledief which so seriously hamper all benevotent activities, both of public and private character. Our position being that of those who claim the immutability of taw and order, we are forced to the (to us) welcome conclusion that there is no favoritism or partiality in the infinite plan, therefore we shake hands with our nominally theosophical brethren and agree with them as concerns the doctrine of Karma Tundamentally, though there are many inferences and deductions advanced by some professed thosophists to which we take as decided opposition as does Mrs. Ursula Gestefeld, who, in her admirable treatise, "How We Master Our Fate," has presented a most logical refutation of the false theory, so very prevalent, which identifies conjuerable fate with inevitable destiny. What now 's Destiny? We reply, Destiny is whatever is possible unto as racially, collectively and individually. What then is fate? Fate is whatever comes our way to be mastered by us, and herein consists the conflict of resistance which readers possible the "great work" of the Alchemists and Rosierucians, when all verbiage or mystle "jargon" is translated into an intelligible vernacular.

It should always be remembered that hieroglyphical or correspondential similitudes have been employed by occult orders for two valid reasons; first, to preserve a universal similarmagna, understood by initiates into the mysteries from the refentless fury of such insane fanatics as, even in these enlightened dars, are none too extinct to make their dupes been employed by occult orders for two valid reinstate it in the firmanent, every reader who has the slightest appreciation of the symbolical in speech knows that such an expression must be

heart, events which took place in consequence of the direct acts of the people themselves upon whom the afflictions came. The book of Exodus informs us that all the plagues in Egypt failed to afflict any of the faithful Israelites, and in that ancient and often misanderstood narrative is contained one of the deepest and most practical metaphysical lessons to be found in any literature. Frogs, boils and all manner of annoyances afflict the Egyptians (those who dwell in the darkness of error), while not a single curse fails upon the Israelites (those who walk in the light of spiritual understanding).

Circumstances never were and never will be the causes of human health or sickness, joy or misery. Environments have power to affect us only to the extent of our susceptibility to their influence, and this verity is acknowledged by every thinker—pea, and by every observer in the homes and hospitals of today. The very people who are most in the presence of sickness are the least susceptible to its laroads. Physicians, surgeons, nurses, priests, sisters of charity, and all other classes of persons who are brought into the most intimate and continuous contact with disease, are actually freer from its ravages than any other sections of the community, and the explanation is not far to seek.

Too much familiarity breeds coatempt, is a wise old saying, and another which is equally true is, "Few men are heroes to their volets." These proverbial saws suggest two important considerations, viz., the fact that immunity from contagion results from fearless falimacy with centres of infection when one knows how to guard oneself against pollution, and the kindred fact that very much that appears terribly formidable to a superficial observer is found to be far less influential when viewed at nearer range.

"How weak the foe that made him fall, Hlow strong the soul to conquer all,"

"How weak the foe that made him fall,"
How strong the soul to conquer all,"

"How weak the foe that made him fall, Hlow strong the soul to conquer all." are two of Martineau's most expressive lines, and that grand philosopher who passed peacefully out of his earthly tenement at the ripe age of nearly ninety-five years, on January 11th, 1900, lived to know the truth of his own vital and luminous assertion.

Soul is only an elongated form of Sol. We instinctively employ astronomical language when speaking of the varying planes of human consciousness, for no other terminology is anything like so expressive. The order is threefold in all instances: sun (splittual), planets (intellectual), moon (physical). The wise man is called a ruler of planets, because he, as a spiritual entity, has awakened to a knowledge of what he is potentially, and therefore of what he is capable of accomplishing. The soul, the true ego, acts upon the body mediately through the intellect, but it acts directly upon the intellect itself. The rational plane of man (mens in Latin, manas in Sanskrit) may be represented as being approached through two doors, one inner and one outer. The outer door we call the objective gateway of sense-perception, the inner portal we term the subjective entrance of intuitive discernment. Here again we find the three planes clearly accentuated: (1) intuitional, (2) rational, (3) sensous in popular hymns which have double meanings, and among some of the most striking of them we find:—

"Free from the law, oh happy condition," and

"Doing is a deadly thing, doing ends in death."

"Doing is a deadly thing, doing ends in death."

Verily the letter killeth, though the spirit giveth life. We regard the law as immutable, but our relation to it is mutable, therefore we may be pardoned for introducing an illustrative diagram.

Trace upon your blackboard an equatorial line, and below this equator place a human figure in an unregenerate condition. This "Expytiam" has not yet, in his evolutionary course, reached the equator, and being yet below it, he is affected by low, as law functions in the hemisphere where he now dwells. The law is strictly impartial, for it treats everyone where he is exactly as it treats him. The law does not move, but the man ascends, and after he has crossed the line, he is above the plane of the law, and is now subject to such divine radiance as streams refulgently into the province which he now occupies. This moving figure has accompilished the transition, which is bis resurrection out of the lower into the upper hemisphere. Read the third chapter of the fourth gospel, and you will find in the conversation of the Christ with Nicodemus these words. "Art thou a master in Israel, and knowest not these things?" There is a second which is a new or higher birth, a birth from above and from within, and until that has been accomplished no one sees the kingdom of God, or enters into a realization of celestial blessedness. There need be no haggling over regeneration and no dispute over atonement. All is reasonably plain to the dispassionate students with the sum of the province of the contract of the province of the provinc

The Melody of Life.

Miss Susie C. Clark, well known as a writer of great charm and manifest ability, has just added to the found list of her publications a dainty volume bearing the above euphonious title. The work gives evidence of wide reading and deep thought. The subject matter is bighly original where the author uses her own language and the quotations from many distinguished writers, especially poets, display wide travel in the literary field.

"Music with her silver sound, With speedy help doth lend redre

with speedy nelp doth lend resuress'
is the appropriate Shakesperian quotation which dators the title page which describes the book as a presentation of spiritual troth through musical symbolism.

5 Cantos. 1, The Staff—Spirit; 2, The Key—Lave; 3, The Score—Life; 4, The Rhythm—Action; 5, The Meloty—Progression, give a good outline tidea of the ingrations method employed. Since the olden days when David with als harp healed Saul of a distressing mental malady to the present hoar when music is being most successfully employed as

healing agent in homes and hospitals, this great product and producer of true inspiration, has been used with great efficiency in tranquillising the nervously overstrung as well as in cheering the despondent. Rev. H. R. Hawels, one of the most gifted clergymen who ever graced a London pulpit, predicted twenty years ago that a new profession of musical healing would soon come into vogue and his words have been largely verified though even now the therapeutic potency of music is greatly undervalued.

Miss Clark in her own practice relies entirely upon spiritual force which flows through avers that all the suggestions in her delightly book can be followed in actual practice by all who feel competent to make jadicious selection of musical numbers when ministering to the relief of the afflicted. It is not, however, actual external music as interior harmony upon which this author chiefly dwells. Outward music is but a symbol of inward life; therefore it is not necessary to know the outer art of rendering music to appredate, eajoy, and apply in daily living the beautiful rhoughts embodied in these five entrancing casays. The relation between sound and color is clearly brought out in the second cessary where reference is made to the demonstrations of a gifted Englishwoman who in her "Secret of Happiness" has claborately worked out the musical chromatic scale. Taking the book as a whole, it is a multum in parvo, embracing only 139 pages. It may be freely commended as a truly valuable addition to the ever increasing stock of excellent publications which hear the imprint of Alliance Pub. Co., New York.

Question and Answer Department.

Question and Answer Department.

W. J COLVILLE.

Ques.—Will you kindly make a point of further elucidating what you said in previous answers about the control of destiny? You once said, "There is no such thing as chance, accident or fate; but there is a destiny which we can learn to control."—Homer Jeffrics, New York.

Ans.—The distinction made by Ursula Gesterfeld in her valuable book, "How We Master Our Fate," between fate and destiny, is in our judgment unsurpassed. Destiny is involved possibility, that accomplishment of which we are capable by virtue of what we truly are and really contain, while Fate is the sum of those extraneous forces, agencies, and circumstances, which come our way to be mastered by us. Destiny which we hold within us is the source of all our ideals and aspirations; it is that which makes our desires transcend our past achievements and present attainments, while Fate is only a vague name for all that surrounds our pathway and gives us something to transform, transfigure, and transmute. It is inconceivable that we should transcend our potentialities, but we are always being rendered conscious that our present actual falls far below our possible, and this realization it is that forered urges us forward and compels us to feel that we can do much more than we have done already. There is a Destiny involved in every seed and in every thought, because effects must ever bear precise resemblance to their cause. When we know that we cannot possibly alter even by a hairstreadth the relation between cause and effect we are not despondent but encouraged as we grow to realize that we can sow new seed in old places and thus make our next reaping period wilely different from our last.

We must all come into a vivid realization of the immutability of universal order before we can rightly appreciate the value or other cannot must all come into a vivid realizational intent. Calvia was not necessarily and the certainty of every soul fulfilling its appointed destiny, but the great traver can be defected the absurd befure that God foredoms some ouls to realize that God foredoms some ouls to realize that god for the certainty of every soul fulfilling its appointed destiny, but the great rever soul will excessible disturbances and terrific volcanic eruptions in the West Indies and elsewhere rure as much results of pre-exist

Concentration.

W J. COLVILLE.

The restless character is not the ideal character. In order to develop scaeral power, on the second of the control of the cont

We put all speculative topics adde; we will not degrantise upon them at all. The quastion is not whether our desires are the result of reiocarnation or the result of heredity. But, your desire being what it is—your desire being yours—you can gratify the desire. We cannot change our past incarnations. What we maintain is, whatever your desire is now—let it result from whatever it may—you can rullily your desire through the law of attraction. If you do not care about a thing, you do not want to get it. There is not a person on this earth who really wants a thing and cannot get it. The desire is that which attracts. Make conditions for success by calling out mentally whatever you wish to attract. You are a magnet to attract it: It is entirely through the law of attraction. "Wherever two or three are gathered together in any mental condition, if loyful, they are a magnet to attract joy; they attract whatever they concentrate upon. Not in use, but in abuse, lies the injury of any faculty. Seemy effect. Doubt and fear-effects. When people try to do anything, they almost invariably fall to do it. Never say "I'll do;" but any invariably fall to do it. Never say what conquers obstacles.

If a person wants sanything, let him know that he wants it and open himself to it. "I'll will have what I want, because I want it," is the attitude to take for the accomplishment of anything.

When you wish a prophecy for your own that way in which the highest knowledge comes to us is the way it came to the early" comes to us is the way it came to the early.

life, go into the sacred silence; don't ask anybody else, but go into the depths of your own
consciousness.

The way in which the highest knowledge
comes to us is the way it came to the earlyprophets; they went away by themselvesthey went into the wilderness.

If we have pure eyes and loving hearts, we
can read the book of Nature. There is meaning to every voice, and a significance to every
form.

The true condition is perfect rest, but continual activity.

It is not the length of time we consume in
doing any work, but the amount of energy
we throw into our work that truly tells.

People who are always running about and
trying to accomplish a great deal, often accomplish every little. Qulet industry is most
effective.

GOLDEN MOTTO.

The greatest and the noblest things often take the longest in coming to maturity.—Glints of Wisdom.

A Musical Life.

Somewhere I have read the statement that the carnal mind is occupied with the differences, and the spiritual mind with the correspondences of life. This is another way of saying that the discordant mind ylbrates to the discords, and the harmonious, mind to the harmonies of life.

The fact is that the mind is made discordant by sounding discords.

Life is like a fair, white keyboard. All keyn are there, each in its place, each in tune and cach silent. There is neither harmony nor discord until the keys are struck.

"Nothing evil is, or low-Each thing in its place is best."

Whatever keys your fingers strike send out vibrations more or less harmonious with each other. In the same way whatever your attention strikes sets up vibrations after its kind-vibrations in your consciousness. The mind which looks for the differences of life—the criticising mind—in continually vibrating to discord because its attention keeps striking discordant things. It is bent on seeing differences. If it sees a green apple it immediately pictures a ripe apple and dwells in the difference. It it sees a man do an "evil" thing it immediately, sounds a "good" thing and revels in the discord between the two. If it sees a man perform a "good" deed it immediately prises the man and sounds a lot of "evil" things by way of contrast. The discordant mind, the criticising mind fills itself with differences just as a child fills the air with discord—by striking tones not meant to be struck together.

When the discordant mind does happen to strike a clear, true tone he immediately spoils it all by calling up its opposite; like the old lady who "at any felt bad when she felt good, because the weak was going to feel when she had so the content of the content of the discordant mind lives on "the differences, upon the keyboard of life. He cries out for harmony, but goes on sounding discords because the does not understand the correspondences of things.

Every human being is a sweet song in his own right. He is a charming child and as he grows up he shows many loving and lovable acts. In his heart are the strong desires for all good, for love, health, wealth, usefulness, just such good desires as are in your heart and mine. He tries to realize these good desires, tries as persistently as you do, and I. Way shouldar't he? The same God which is your soul and mine, is his soul too.

And yet every-none in a while he strikes false notes in his lift soon; For his possibly many times, even as Jane T

A little imitation is a good thing—when you have Christ and Mrs. Jones for a pattern. In imitating anything one must be careful to do it in detail. One must have a principle by which to work every little problem of detail. One must have a definite chalk line, and a will to tee it.

In order to have a harmonious mind and life—a "spiritual" mind and life—one must in all details toe the mark of harmony. One must sing his little soles where he can without strenosity, without drowning out or discording his neighbor; he must be glad to keep peaceful silence and let his neighbor and gher little soles in which he cannot join; and he must be ready above all things to chime in with his neighbor at every opportunity. This is the principle of harmony.

In order to develop the will and desire to live by the principle of harmony one must dwell often and long and lovingly with the truth that there is One great animating Soul working in and through us every one; that we are members one of another, each in his place, and each in his place unequaled, unique, impossible for another to improve upon. To realize that all people are God's singers, under his direct tuition, is to have faith in them. When a singer has faith in 1's neighbors and above all in his trainer, he heaves a sigh of relief and bends his unburdened mind and heart to his own particular part.

Every true musician knows the joy of expressing his soul in a beautiful song. But when he comes to that little bit of harmony where another sweet voice blends and swells with his there is a joy and fullness and depth that is never reached by one singer alone.

In the harmonies of life the soul who incists always upon being allowed to sing the

depth that is never reached by one singer alone.

In the harmonies of life the soul who inalist always upon being allowed to sing the leading part never knows the depth of pure joy which comes to him who sacrifices just enough of himself to enable another to sing with him. At its highest perfection this gweet harmony is the ideal wedded life. In that the duets would be long and many and sweet, with just enough of solo to make the duets sweeter. But all about us on every side, and with every soul we touch there are possibilities of sweetest little duets, which we can see and use if we look for the harmonies instead of the discords.—The Nautilus (September).

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Notes from Maine.

Madison Camp, Maine, closed its sessions with immense audiences on Sunday, September 14. W. J. Colville lectured at 10.15 a. m. and Rev. F. A. Wiggin at 2 p. m., when seating capacity was painfully inadequate to accommodate the multitudes. At 7.30 p. m. W. J. Colville conducted the farewell meeting. Numerous interesting questions were ably answered and a fine impromptu poem concluded the exercises. Mr. Maxham sang beautifully at the three bessions. Weather was all that could be desired, and taking everything into account it is safe to say that thus ended the most prosperous season Lakewood has ever seen.

most prosperous season Lakewood has ever seen.

The Ladies' Aid-Seciety sold out every arti-cle on Saturday evening, at good prices, and numerous new subscriptions were taken for Banner of Light.

On Monday, September 15, W. J. Colville gave two lectures in Skowhegan which were very largely attended; that of the evening, in Milburn Hall, proved quite exciting, as many prominent townsmen plied the lecturer with what they considered difficult and probing questions. The impromptu poems which end-ed both meetings were received with much applause.

applause.
On Tuesday, September 16, W. J. Colville delivered the first of three lectures at North Edgecomb, Me., by invitation of Mrs. T. C. Amory.

ry. Sunday, September 21, he spoke for the itualist Society at Haverhill at 2. and 7

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Mr. John M. Smith, southbridge	1.
Mrs. Lamphier, Foxboro	
Mass. State Association	
Dans and Ladies' Ald Sedetles D I	10

A roy, and Ladies' Aid Societies, R. L., 10.00
As the case of Alex. Proctor is a legitimate one and is to come up in the Supreme Court in October, we would ask all lovers of justice to send in their mite, to assist in defraying the expenses of the Court. This will be a test case and every doctor or magnetic healer should respond to this call to assist their brother. All contributions may be sent to Carrie L. Hatch, 4 Sydacy St., Dorchester, Mass., secretary of Massachusetts State Association; they will be acknowledged in the Banner of Light.

Carrie I. Hatch

Carrie L. Hatch.

New Photographs of Mrs. Soule.

So many requests have been made for photographs of our circle medium, Mrs. Minnie M. Soule, as she appears in her Sunday work as pastor of the Gospel of Spirit Return Society, that we have persuaded her to take the time from her ever busy and useful life to give the artist an opportunity to photograph her in her platform dress. As a result of her kind compliance with our request we now have for sale three new poses of her,—two in speaker's gown, and a new one, which we think are improvements over the former ones, representing her as she appears in her social life and parish work. The Banner of Light Publishing Company has the exclusive sale of Mrs. Soule's photographs, and has placed them, for the accommodation of their patrons, at the same low price as the former ones, twenty-five cents each.

There is, and always will be, today!

The last turn is ever the best!

Life's chances can never be lost—they may

A JUVENILE OPINION

Brow May of Carlesian Science,
No has del summer places.
No has del summer places.
No has del manuer places.
No has del manuer places.
The entry and the problems of the control of the co

the latent confident conservative in both followed by the parents, in and Mrs. Good followed by the parents, are human children, said Mr. Ring, "and we receive here one of the innocent and pure blossooms that in your presence she may receive a name, we believe that by the concentration of the parents, of you as witnesses and of the society, that good infloorees will be attracted to this child, and we pray for such."

He then placed the floral star on the breast of the child and as a profusion of loose petals fell to the floor pronounced the name, "Alva." The child was placed in the father's arms and he was admonished as to his pledge of protection to wife and child, and each was asked to within their heart renew the vows of love and constancy that the perfect harmony of thought and act they might form a character of rare worth to the world. The choir chanted, "Heav'aly Father and Angels pure and holy," continuing. "Oh, may thy watchird, tender care be over her; oh, guide thou her aright." It then changed to a bright vocal march, "Joy," oh, joy attend thee, though thy life short or long, and may grace and patience be thy virtue and thy song," and the pairty passed out. Mrs. Payne pronounced the benediction and the large assembled at the beach, rear Lucas Terrace rains, for Memorial service for those who passed away in the great Galveston disaster of 1900. Appropriate addresses were made by Mr. John W. Ring and Mrs. Laura B. Payne. The entire crowd joined in singing, "Nearer My God to Thee," which seemed to blend with the murmuring waves in solemn requirem and each person present received a flower from the society to throw upon the waves.

Thet every hand," said Mr. Ring, "receive of the world, for which the party god to the world, for which the heart of the entire world has throbbed."

Impressive to the extreme it was to see hundreds of people go down to the water's for we are commemorating the dead of the world, for which the proper world has throbbed."

Impressive to the carrier of the death angel on the waves

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Editorial Notes.

Herbert Putnam, Librarian of Congress, has at last succeeded in securing the opening of the Congressional Library on Sandays. He had hard work to obtain an appropriation for this worthy purpose from Congress, but carried his point at last, and now the great building is to be opened on Sandays from 2 to 10 p. m. When he asked for volunteers for the extra Sunday labor among the employees of the Library, more than three times the number required at once offered themselves for the positions. They wanted the extra compensation for the work, and were desirous, no doubt, of also proving their freedom from bigotry and denominational prejudice. Am glad the Library is to be opened to the public, even for the short time named. It never should have been closed, on Sunday or any other day, for Sandays offer the workingmen their only opportunity to avail themselves of the privileges of the Library. To close it was an insult to labor, and an unjust discrimination against the working people of America. I congratulate Librarian Putnam upon fis victory, and the people upon the restoration of their rights.

UNNOANLY

That young woman in Georgia who stood upon the scaffold to see the murderer of her father hanged, and then cut down the body with her own hand, does not represent the real womanhood of the South. It was but natural that she should resent the wanton murder of her father, but that resentment did not warrant her in making such a degrading spectacle of herself as she has done in connection with this execution. She even secured a piece of the rope as a relic of the gruesome event, and has made herself unpleasantly notorious in consequence of her suscemly conduct. No woman of refined sensibilities would place herself in any such questionable position, even though the slayer of her father were a negro. Capital punishment is responsible for this demoralizing influence on the part of womankind. If it were not in voge, the morbid desire of persons with pervented minds for the gruesome and CONGRESSIONAL LIBRARY
Herbert Putnam, Librarian of Congre

onable position, even though the slayer father were a negro. Capital punishing inresponsible for this demoralizing inon the part of womankind. If it were
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does not represent her sex.

BE TROTRIVIA.

severely upon the ruler of Russia and his suborelizate officers. Russian government is faulty enough in the eyes of the world without resorting to falsehood to make it more so. The idea that fathers should be subjected to the knoat because their wives gave birth to female rather than to male children, is not only unreasonable, but it is also grotesquely absurd. I am pleased to know that it has been branded as an unmitigated at its should thus early in the game. Russia is autocratic, hence is opposed to Republicanism in every way, yet American Republicans should not forget that Russia was almost their only European friend in the dark days of the Civil War, and that it was her fleet, stationed off the Atlantic coast, that prevented France and England from making common cause with the Sothern Confederacy. It should also be premembered that Impublican America was able to free hers. Let us give credit where repeating is due, land not attempt to injure, by repeating such in the time of need.

THE MEDIO.

THE NEGRO.

injure, by repeating falsehoods, the friend who proved herself such in the time of need.

THE NEORO.

The Boston Globe has been doing some excellent work of late in the way of educating the citizens of New England upon the negrequestion. It has published in a single issue accounts of crimes committed solely by negroes in and about Boston, in one day only. Those crimes range from petty lareway to rape, and constitute nearly all of the day's criminal record in the section named. Such revelations are most wholesome in character, for they prove the irresponsibility of the negro in every section in which he may be located. Our Northern States are supposed to have within their borders only negroes of the higher classes, hence the white people of the North were swift to condemn the alleged unkindness metel out to negroes in the South. Now they are beginning to perceive their mistake. The negro as a negro is the same everywhere. He does not know what gratitude is, nor is he capable of recognizing the fact of good treatment when it is accorded him. He has been pampered, apologized for, and defended, regardless of his crimes, for so long that he now feels as if he should be specially exempted from the consequences of whatever ill he may say or do. The Southern people are not afraid to hold the negro to a strict account for his evil deeds; perhaps they are too severe at times—but this very severity may be due to the extreme leniency with which the Northern people deal with the black criminal. With the rapid increase of the North, there may come in a wholesome reaction, that will lead judges and juries to deal with them justly, instead, of ruling in their favor regardless of their guilt, as they do today.

JUSTICE.

I am not writing as the enemy of the ne-

JUSTICE.

I am not writing as the enemy of the negro, but as a lover of and believer in equal and exact justice for all men. The people of the North, in several States, have resorted to lynching in order to punish negro criminals. Lynching is no longer sectional, and our Northern people are now face to face with the very conditions that their Southern bretheren have had to endure for so many years. No rational being wants the negro or any other criminal lynched, but every decent man does want life and virtue protected. Here-tofore the courts of the North have persisted in apologizing for the crimes of negroes, and have inclined to punish white men for the very things of which the negro was acquitted when on trial. When Boston, with agmaller negro population as a total than has a single ward in Baltimore, reports ninety-five or more per cent, of her daily criminal acts as having been committed by negroes, it is time that the fallacy of the superiority of the colored man of the North, over his brother at the South vanished into thin air. It has largely disappeared in many sections of the North, and with a few more such wholesome object-lessons as the Boston Globe has just given, there is hope that even New England will at last awake to the real danger of the negro question, and deal with it in a fair, unprejudiced manner. Let us hope that such may be the case.

ALEXANDER H SHEPHERD

ALEXANDER R SHEPHERD

unprejudiced manner. Let us hope that such may be the case.

ALEXANDER R SHEPHERD

Alexander R. Shepherd, the last Governor of the District of Columbia under its territorial form of Government, has passed to the higher life. Modern Washington owes all of its beauty, its spleadid architecture, public parks, etc., to Gov. Shepherd. He was greatly misunderstood in life, and was bitterly assailed by numerous enemies for his lavish expenditure of public money. Yet he did just what any far-seeing statesman ought to have done under like circumstances. Washington was little better than a mulhole when Gov. Shepherd took the city in hand. Under his lead the city was made attractive to the eye and in every respect worthy of the name of the Capital of a great nation. Gov. Shepherd was the subject of a Congressional investigation, but no proof of dishonesty was brought out against him. He lost his eatire private fortune during his term of office, and began again at the foot of the ladder of life. His estate is noy estimated at over six millions of dollars in value. This fis the result of a quarter of a century of hard work, in a foreign land, to which he exiled himself at the time his trouble came upon him. It is now proposed to creet a monument to his memory, and some of the people at the head of this movement were among his inveterate foes at the time he lifted Washington out of the mud and gave the nation a Capital worthy of the name. He will be honored in death as he never was in life, yet it is a pity that he could not have lived to receive in person the honors that were due him as a man and conscientions official, while he dwelt in the body. I hope the monument will be erected, and trust that the residents of Washington will honor themselves by contributing generously to the fund that is being raised for the purpose named.

SWEZERLAND OF AMERICA.

The prospect of the White Monatains in New Hampshire being stripped of their splen-

did forests is arousing earnest protests from
the thousands of tourists who annually visit
this "Switzerland of America." These protests have even taken form and public meetings are being held for the purpose of derising ways and means by which these manmoth forests may be preserved as they powstand. It is to be hoped that these meetings'
will result in accomplishing the desired end,
but lumbermen are seldom given to sentiment,
and corporations always care more for dollars than they do for the beauties of Nature
or the souls of men. Either the State or
National Government abould take possession
of these lands at once, and make them a
public park, for all coming time. Unless this
is done at a very early day, the mountains
will be robbed of their chief attraction, and
left in barren desolation for perhaps a full
generation. The destruction of the forests
means more to New Hampshire people than
they now seen to realize. It may cost them,
the enormous profits they now enjoy from
their summer guests. Were this fact to be
made known to the people, even the moneyloving landlords and farmers might be induced to do their part toward preserving the
doomed forest giants.

PRINCESS ROSFIGLIOST

The refusal of the Vatican to allow one of

PRINCESS ROSPIGLIOSI The refusal of the Vatican to allow one of the nuns to attend Princess Rospigliosi at the time of her confinement has given rise to complications that may cause trouble in the Catholic Church throughout the world. The Princess is an American woman, formerly Miss Reed of Washington, D. C. She was a Catholic, but married Lieut. Parkhurst of Bangor, Maine, who was a Protestant. She did not ask for a papal dispensation, but was married by the civil authorities, thus conforming to the laws of the United States, but ignoring those of her church, as that organization does not recognize any marriages as legal save those that are blessed by some official of the Church. Mr. and Mrs. Parkhurst lived unhappily together, and after two The refusal of the Vatican to allow one of as legal save those that are blessed by some official of the Church. Mr. and Mrs. Park-hurst lived unhappily together, and after two years of trouble they sought the divorce court and were freed from their marital woes. A few years later Mrs. Parkhurst met Prince Rospigliod, a wealthy Italian nobleman of high rank. Theirs was a case of love at first sight, and their marriage was celebrated a short time afterwards. Just how a Catholic priest was found who would marry a devont subject of the Church to a divorced woman, does not appear, but it was done, and the Prince and Princess have lived most happily together ever since. The birth of their child has caused a renewal of hostilities, and the end is not yet. The Princess is now endeavoring to prove to the Pope that she was never legally married to Parkhurst, as the ceremony was performed by a civil magistrate, and hopes by so doing to oblain recognition of her second marriage with the Prince. Comment on this case is mnecessary, for any Church that has the power to force its subjects to such straits as the Princess is now resorting to—the impeachment of her own honor—is certainly a menace to the liberty and happiness of all its adherents, and is worthy only of the honest, indignant disapprobation of all intelligent people.

THE NATIONAL CONVENTION.

is worthy only of the honest, indignant disapprobation of all intelligent people.

THE PATIONAL CONVENTION.

It is to be hoped that the Spiritualists of New Edgland are doing their duty in the matter of entertaining the National Convention in Boston, Oct. 2-4. It is our duty to furnish our visitors with a hall for their Convention, free of all expense to them. The Convention has come to us, thus saving those in New England who attend it from large outlars in railroad and hotel expenses. In view of this fact, the Spiritualists of the Eastern States, especially those in New England who attend it from large outlars in railroad and hotel expenses. In view of this fact, the Spiritualists of the Eastern States, especially those in New England, should contribute liberally to the fund for hall reat and decorations. A dollar from every interested Spiritualist will accomplish the desired result. No Spiritualist is too poor to contribute this sum, for he who can afford to attend a Convention a thousand miles from Boston will spend fifty times that amount in cartrares alone. A dollar each from two hundred persons will pay for the hall and its decorations. That amount should at once the fortherming. Send in your dollars to J. B. Hatch, Jr., 74 Sydney St., Boston, Mass., and tell him they are for the hall fund. The time is growing short, and prompt actifn is necessary. New England Spiritualists should take pride in setting an example for their brethren everywhere in the matter of cutertaining the National Convention. By promptifilling the hall fund, they will establish a precedent for all cities in which future Conventions are held. Let us act at once in this matter and prove our devotion to the cause of organization by our works.

SPIHIT COMMUNION

Some one asks how he can best enter into communion with his arisen loved ones. There

of organization by our works.

SPIRIT COMMUNION

Some one asks how he can best enter into communion with his arisen loved ones. There are various methods by which this result can be obtained. If he desires communication only with his departed friends, he can obtain the same from almost any physical or mental medium by becoming en rapport with him. If he seeks communion with the departed, he will have to resort to other methods than these named. He can best commune with them by going into the Silence, where, under the magic spell of harmony, he can become receptive to the thought waves of love they send him in return for his applications for knowledge of them. Where is this Silence to be found? Sometimes in the caves of Nature's hills, ofttimes in the clambers of one's home, frequently in the quiet of an office after the labor of the day is over. But it can be found where all is bustle and excitement, where the din of traffic and of transportation is greatest. Let the seeker for spiritual illumination make himself positive to all outward things, and he can at will become unconsclous of the noise and confusion around him, and will enter at once upon the communion he is seeking with his excarnate friends. There is a wide difference between communion and communication with our departed doved ones. The former means a more message while the latter gives soul-illumination through peace and love. Seek the interest as soon as the former has been proved is between and you will find in Spiritualism mending Joy.

PREPARE TO LIVE

"I am in constant fear that I am not fit to die, and wonder how I can make myself so," is an expression frequently heard even among Spiritualists. This is not what men and women are living for. No one should fit himself to die; it abould rather be his aim to fit himself to die; it abould rather be his aim to fit himself to live a truly noble and useful life while in the body. No person can die. Every living thing must live on forever. Physical forms decay, but the soul endures eternally. If man lives well, and does well on earth, his future life is perfectly safe and sure. He will gravitate to his own place in any event, and will only reap as he has sown. By fitting himself to live wisely and well as a mortal, he grows his consciousness into a larger and nobler expression of his Soul-Self, and adds, as well, to the sum total of his Soul's possessions. Let men and women prepare to live, and their futures will be replete with happiness that words cannot describe.

Our Forces.

SUSIE C. CLABK

The constructive and also the destructive power of thought is a subject which, from a Mental Science standpoint, has been worn perhaps a little threadbare, until it seems almost hackneyed and wearisome. Yet what more potent force has man to command, what more facile creative energy, what better tonic than is furnished by strong, intelligent habits of thinking? For thought is not a mere treaporary acitation of mental vibragent habits of thinking? For thought is not a mere teaporary agitation of mental vibrations, it is not an idle breath, like a gossamer bit of thistle-down, to float away and be forgotten; it is a tangible, many-colored substance, and every thought sent out is indeed a dynamic force. The expression "thoughts are force" is far more acceptable than the prevalent formula "thoughts are things." For thoughts never could become things did they not carry force sufficient for their materialization into form. Like differing chemical elements, they are capable of forming new substances by combination. They can build up, or disintegrate the component, material atoms of our bodies. Then look to your thoughts, all who desire longerity, since the possession of health and strength lies within the scope of their power.

As we spirits have to carry this body of flesh about with us, wherewith to wield and master material objects and agencies in a material world, we desire that it should fill only its appointed place, that of a serviceable tool, to be used and laid down at the call of need, and should not allow it to remind us of any unnecessary claim upon our attention. Even this freedom from the cutanglements of matter, the weight and sensation of the flesh, is the result of strong, enlightened thought. Then is it a force to be scorned or ignored? The benighted, unillumiaced thought in which may mortals habitually indulge, cannot sustain and invigorate the spirit, any more than stale, moundy bread could nourish the body. That early, shabrat apostle of the gospel of new thought, Prentice Mulford, among his practical suggestions, affirmed that if we rise habitually every morning, repeating to ourselves in a bright, cheery tone: "Youth, health and vigor," we never shall be dil, or grow old, that is, to know the infirmities sometimes incident to advanced years; our mental fibre will be so impregnated with this conception that it will be constantly renewed, we "shall mount up with wings like eagles, shall run and not weary, walk and

thereby, unless our electric force is of that nature to illumine, to cast a radiance abroad, or as electricity serves today, to carry others' burdens.

Yet valuable as is this mental force, it is not necessary to keep the mill of thought grinding constantly, to become slaves of its restless activity; it is not wise for this force of thought to ride us hard, when it should be used, guided and restrained by us. The ability at times to silence thought, to still its ceaseless, often jangling vibrations and lapse into reverle, a dreamy, drifting repose, is one of the broadest avenues to power. Then cultivate this possibility; practice repose. As Mulford has said, "Paste up this word repose in your brain. Plant the thought there that it may take root and grow. Sixty seconds of rewrite mean sixty seconds of rest and renewed life to mind and body, and gives a new force when the time of action comes." In silence, the spirit is more consciously related with the Divine Energy. This perfect control of mental action is a conquest that leads to a still mightler force which is ours to use and exercise, even the consciousness of spirit.

To realize and grasp spiritual potencies is to climb back up the slope by which we have descended from our divine Source into this earthly embodiment. The spirit projects itself outward into expression on the mundane plane, it infilis the clay shell with Hife, with the possibility of free motion and power of action; it is breathes forcefully upon the brain, endows it with its own intelligence and with many wondrous functions, and then the man thus made forgets the source of his existence and all his power, and continues to externalize more and more, becomes absorbed in the world and its interests, in complete forgetfulness sometimes, that he is a spirit.

Is not this a force beyond all mental ac-

tion which we all need, the power of withdrawal from the material plane, to use it
freely, master it but not be mastered by it,
submerging our entire consciousness therein?
Masoomdar has said, "Man is not always a
spirit. Sometimes he is a block of stone, sometimes he is an animal, sometimes a thinking mind, and only when he cultivates the
spiritual instinct by which he sees God, does
he become a spirit." It is right, legitimate,
necessary that we do express ourselves in our
external, mundane duties with our whole
heart, but rest should follow action, as night
follows day, as harvest succeeds to seed-time.
The spirit must occasionally get its breath,
or starve and suffecate, as it often does if
perpetually imprisoned on the dry land of
earth, immersed in material consciousness.
We mortals want to be immortals consciously,
par of the time, we must learn to withdraw
at will, frequently, into the silent recesses of
our inner being and become vitally conscious
there, to alternate the seething activity of
thought with seasons of repose, with a soulful silence which responds to no human vibrations.

Then we shall not have to make laborious

thought with seasons of repose, with a soulful silence which responds to no human vibrations.

Then we shall not have to make laborious
effort to think rightly, to use our mental force
intelligently, because that part of us which
is divine, the true spiritual self, breathes itself forth naturally. The divinity within is
an ever-growing, expanding, increasing
power when it is not cellpsed by the domafunction of the flesh. We should
aever forget for one moment that we are
spirits, not bodies or brains, cultured minds
merely, but spirits, one with the Great Spirit,
therefore one with perfection, potentially.
The pathway of progression is a devious,
endless road slace the finite never can become
ebe Infinite, although it aspires thereto, but
let us see to it that our feet keep in the path
and are not diverted into unascending byways. Let us heartily use and cultivate every
force which we possess to bring out, unfold
and express each divine possibility which is
ours by birthright, to the end that we may
gain the deepest, grandest realization of our
at-one-ment with all Purity and Power.

Grandeur of character is born in those who
live the most soulful lives. Such a nature
will express the greatest force of thought,
the soundest, healthiest body, the strongest,
finest principle, which is in itself a manifestation of Divine Justice, of immutable Truth.
Let us ever be true to the Godhood within,
always live our highest convictions. Let the
inner fire which burns alike in every heart,
though smouldering in some almost to ashes,
be enkindied to a strong, glowing flame that
will bring the illumination we all earnestly
seek, and shed a warm, rich radiance abroad
upon all humanity.

The Hinderance of Prejudice.

WILLIAM BRUNTON

The Hinderance of Prejudice.

WILLIAM BRUNTON

"Can any good thing come out of Nazareth?"—John 1: 46.

Here is an instance where a prejudice was a hinderance. It was a foregone conclusion that it was not possible that a prophet had appeared in that little place with its despised name, Philip was persuaded in his own mind that the great blessing of the ages had come from there, and it was hard to be met with such aummary dismissal of what he knew. But Nathaniel has his inquiry answered to his own satisfaction that there the true light had its dawning.

It was a proverb in Israel, was this saying—it was the expression of unhopefulness in regard to this particular place. And yet, a stranger would have found it rather hard to account for it. The location was lovely, it was where to the north stood the hills of strength; to the south was the great plain, to the west was the mighty sea, to the east its own beautiful lake of Galliee. Its population was varied. There were many Gentiles within its gates, and it was this prejudice against foreigners that had given it disrespect in the eyes of the Jews, and therefore nothing religious could be expected from it.

Trejudice, then, hinders us from seeing. We all know it, except in the case where we errie this matter—and then we are as blind as those we blame. We cannot see any good in a place or a person. To one who tries to interest us to the contrary, we turn an utterly deaf ear, and refuse to be persuaded. Of course such stupidity as to the value of facts has to be backed up by immense self-conceit that is infallible in its judgment.

Now, no prejudice grows out of nothing. There is some ground for it, and there is the danger of it, for "A lie that is half of a truth is ever the blackest of lies." And where envy, or ignorance, or uncharitableness manufacture a prejudice thinders the recognition of lovely things close at hand. That Jesus lived in Nazareth has given beauty to all its belongings. He has cast a halo of glory over whatever it was and is. But the spirit of love

noblemen, an honest man," bade adden to his mortal form, put on his garments of immor-tality, and entered into the realities of the higher and better life that awaits all hu-manity.

Though he had suffered patiently from a compilication of disorders preying upon vital organs for more than a year, his sudden exit was a painful surprise to his relatives and acquaintances who saw him but a few days previously showing no signs of immediate de-parture.

previously showing no signs of immediate departs.

The production of the previously showing no signs of immediate departs.

It can be seen and quickly performed his blessed mission, setting him free from his earthly prison, and underting him into the joys and beatfundes which a noble nature, and a well-spent mortal life easiers him to the forty-fill spring the product of the seattle his production of the looked forward to his renation with pleasure, not with fear nor dread. He loved the sublime truths of our philosophy, and never neglected an opportunity to present them, "with at money and without pries," to every needy soul with whom he came in contact, publicly or privately, though he was seldom over zealous or aggressive.

He had been for some years a teacher in the Boston Spiritualist Lyceum, where he will be greatly missed, for he took an active part in all its practical work, and was one of the foremest in the discussion and elucidation of the many questions considered by this school for juvenile instruction, and spiritual development.

His scholarly essays read to the Lyceum.

for juvenile instruction, and spiritual development.

His scholarly essays read to the Lyceum, and some of them afterwards published in the Banker, and other Spiritualist papers, will be missed as much as his concise and cogent speeches, which usually carried our viction with their mildiance, and another them are made and the man and the man and the state of the man and the travers, and another them are the man and the state of the paper state of the state

Soldier, Physician and Author.

Soldier, Physician and Author.

One of the most interesting Spiritualists in the city of Boston at the present time is Dr. A. Thompson, formerly of Lowell. Although sixty-five years of age, his heart is as young as a boy's and as big as his splendid, big body. He has a genial face, a kindly blue ye and a contagious laugh. Though a thorough optimist and always able to find a bright side to the darkest circumstance, his sympathies are easily aroused, and the twinkle in his eyes quickly changes to a tear, while his generous nature suggests some antidote for the sickness or trouble that comes under his observation.

In the course of a week or so, we will present a sketch of his life, which is full of real events, from the time he was seven years of age, when he began reading the theological books in the Methodist minister's library, until now, when he is preparing a work which will be of great interest and value to the medical profession and indeed to all who care to become acquainted with the laws that govern physical life.

It was Dr. Thompson who placed on the market the famous aerve tonic, Moxie, so named for a Lieutmerte the plant from which it is made. The natives there made a common drink of it and the officer soon discovered that it was superior to cocca, so shipped a bale of the plant to the doctor, who found it to be a rich, vegetable albuminoid, and an excellent nerve food. After using it successfully in his practice, he put it into general use, with the result of known remedles in his practice, he put it into general use, with the result of known remedles in his practice, he put it into general use, with the result of known remedles in his practice, he was constantly studying his patients, noting effects and marking causes. No symptom was too slight to escape his consideration. This intelligent observation and keen analysis have been rewarded by a discovery that is exciting the admiration of his profession and the gratitude of his patients.

By a process known thus far only to himself, he compounds the

veious, especially upon nerve and brain discases.

The doctor served through the Civil War and did courageons work with rifle, revolver and bayonet when compelled. Now he will not kill a fly and even eschews meat as a food. He made use of his war experiences in a thrilling novel entitled "A Walf in the Conflict of Two Civilizations, or the Last Days of Slavery." Twelve thousand of these were sold in Lowell and Boston alone.

His psychic experiences with a good old Mother-ia-Israel of Lowell, Mrs. Townsend, are of real value and interest, but we will not further anticipate the sketch which will soon appear in these columns.

M. C. B,

Announcements.

Nov. 2, Salem, Mass.; Nov., 2 and 18, New York City (Mrs. Nellie T., Brigham's Society); Nov. 23, Hawerhill, Mass.; Nov. 20, Newburyport, Mass., and Dec. 7, 14, 21 and 28, Williamatic, Coun. All dates up to the summer of 1903 are secured, excepting the Sundays of January and April, and the Anniversary Surday, March 29. For these, or for week evenings, and for service at funerals, he can be addressed at 8 Franklin street, Chelsea, Mass. Mr. Baxter is to lecture in Wakefield, Mass., Grand Army Hall, on Thursday evening, Oct. 2, this being introductory to a series of lectures on the first and third Thursdays of each month through the fall and winter season, with him and others of note in the Spiritualistic field as lectures and mediums.

Dr. Smith is very ill again. He has been confined to his bed for eight days, unable to take any nonrishment. We are quite auxious about him. Ada Pratt, Sec., Brandon, Vt.

Sunday, Sept. 28, Mrs. May 8. Pepper will lecture and give tests in Brittain Hall, Havershill, Mass., and W. J. Colville will lecture in Providence, R. L.

Delegates and Visitors to the N. S.

A. Cénvention.

To all friends in the West who intend to be at the Tenth Annual Convention of the N. S. A. in Boston, Mass., Oct. 21, 22, 23 and 24. Rindly send your names and addresses at once to this office, that we may forward the send of the convention of the N. S. A. in Boston, Mass., Oct. 21, 22, 23 and 24. Rindly send your period of the N. S. Commissioners, for enless we can cartisely those gentlemen of the number likely to attend said Convention from their territory, they will not grant certificate tickets over their roads. It is important that we learn the probable attendance from the West at the earliest possible moment. Kindly notify us. We look for, and most earnestly desire, a large attendance of delegates from our Western Constituents, and also trust to have many visitors from that section, to the Convention in Boston. Dr. Warne of Chicago wishes to arrange an excursion, similar to that which New England took to that city three years ago, and to Cleveland in 1900. We hope the Western friends will avail themselves of this opportunity to see the old historic City of the East. Convention will be held at Berkeley Hall, corner of Berkeley and Trement Streets, Boston, beginning Tuesday, Oct. 21, at 10 a. m. Day sessions will be free to the public. Hotel headquarters will be at Berkeley Hall, corner Boyiston and Berkeley streets. A public reception will be held there on Monday, Oct. 20, at 8 p. in All will be welcome. Any friend who will be fired the commodations engaged, may address of a ecommodations engaged. The may address of a Recommodation of the Control of Penn. Ave., S. E., Washington, D. C. W. J. Colville's Lectures in Ranner

W. J. Colville's Lectures in Banner Hall.

Hall.

On Wednesday next, Oct. I, at 8 p. m., W. J. Colville will formally open the hall at 204 Dartmouth 8t., over Banner of Light offices. Tickets (15 cts. each) procurable in advance at Banber office. The topic of discourse on this Jewish New Year's Eve will be "The New Oycle in this Planet's History—What It Truly Signifies." There will also be music and impromptu poem. This lecture is given to provide coal for poor families during the coming winter. Mr. Gaffield has kindly presented a number of his excellent books which will be sold at the hall for the same purpose. W. J. Colville will lecture again on Thursday, October 2 at 3 and 8 p. m., in accordance with notice in last week's Banner which published full prospectus of two courses of twelve, lectures each. The secretary will be at the hall on Wednesday, Oct. 1, from 1 till 4 p. m. to sell tickets for either course and furnish needed information. Friends who wish to present flowers will kindly send them between these hours. The hall has been fitted up with every convenience for a large audience. Seats for the season (transferable) are let for \$2.50.

Briefs.

Briefs.

The Church of the Fraternity of Soul Communion held its second service of the season in Aurora Grata Cathedral, Bedford Are, and Madison St., Sunday eve, Sept. 14. The church was well filled. The service opened with a violin selection by Prof. Griffith, assisted by Prof. Ahrens, organist. It being the memorial day of our beloved president, a special musical program was arranged. In remembrance of the night the congregation sang "Bethany," that being the sainted president's favorite hymn. Rev. Ira Moore Courlis, pastor, continued by delivering the invocation and a short address from verses of scripture. After a selection by the Verdi Quartet, the pastor read a beautiful poem which was dedicated to the one in whose memory the service was held; he proved the continuity of life beyond the grave. The evening services were indeed interesting, harmonious and helpful to all who were present. The doxology and the benediction closed the services.

The pastor of the church returned from his summer vacation very much improved in health and his work for the coming season is very promising. Miss Emma C. Resch, Cor. Commercial Hall, Set Washington St., spiritual service, Mrs. M. Adeline Wilkinson, conductor. Sept. 14 a large and interesting circle at 11. Those taking pan direction of the commercial Hall, Set Washington St., spiritual service, Mrs. M. Adeline Wilkinson, Conductor. Sept. 14 a large and interesting circle at 11. Those taking pan directly the season is very promising. Miss Emma C. Resch, Cor. Commercial Hall, Set Washington St., spiritual service, Mrs. Mrs. Strong, Mrs. Horan, Miss Wells and many others. Tuesday, Indian healing circle as usual. Thursday regular services. Reporter.

Waverley Home, Sunday, Sept. 14, a glor-lous meeting was held. The song of the birds, the sunshine of the clear, blue sky, the trees and beautiful flowers, combined to produce that harmony of mind and soul so essentian and alas, I fear too rarely attained for the development of our spiritual nature. But, on this ideal day, a b

Announcements.

Waltham S. P. Union Church, Shepherd Hall, 185 Moody street. Services Sundays, at 7 p. m. October speakers are; Mrs. Sadie L. Hand, the 5th; Mr. Edgar W. Emerson, 12th, Mrs. Katie Ham, 19th, Mr. W. J. Colville, 28th The weekly meeting for the season of 1902 and 1903 will be changed from Thursday regular services. Reporter. Waverley Home, Sunday, Sept. 14, a glorlous meeting will open Sept. 28, at 11 a. m., Shepherd Hall, Mrs. M. L. Sanger, president; Ella A. Wheeler, Cor. Sec. The Laddles' Spiritualistic Industrial Society will resume meetings Oct. 2, at Appleton Hall, Paine Memorial Building, 9 Appleton street, Roston, Mass. As there are matters of importance to be presented, it is hoped there will be a large attendance at the business meeting, at 4 o'clock. Ida P. A. Whitlock, president.

The First Spiritualist Ladies' Ald Society, Springfield, Mass., will open meetings for the season the first Sunday in October in Memorial Hall, Court street, at 3 and 7 p. m. Miss Blanche Brainard of Lowell, Mass., will serve us Oct. 5 and 12; Mrs. Sadie L. Hand of Boston, Oct. 19 and 24. Mrs. Lillian E. Whitney, cor. see'y.

The First Spiritualist Ladies' Ald Society will open meetings in Appleton Hall, 9 Appleton street, Friday, Oct. 3; business meeting was well as and as a result of the remarks and recognitions, Mrs. Annie Banks Society will open meetings in Appleton Hall, 9 Appleton street, Friday, Oct. 3; business meeting was well as an as a large attendance. Mattle E. A. Albe, president, Carrie L. Hatch, see'y.

Mr. Hughes, Mrs. Myra Lewis, Mrs. Hughes, Mrs. Hughes, Mrs. Myra Lewis, Mrs. Hughes, Mrs. Hughes,

Sunday aftermon, a developing, healing, test circle at 3 p. m. Evening session at 7.45. Fair attendance. The following mediums took part during the day. Mr. Frank Bowman, Mrs. Collins, Mrs. Donglass, Mrs. Branch and others. Serita gave readings to all. We welcome all true mediums.

East Jaffrey, N. H., Lake Sunshine Camp, Ribage camp ground. Though no open air meetings have been fived his year at this old camp, lectures have been given at "Sunshine Cottage" every Sunday evening at 8 o'clock. Mr. Parker has given them free to the campers who cared to attend, since the first Sunday in July, Most of the campers are leaving; meetings will close the last Sunday in September. Merrill G. Parker.

Mass Meeting in Lowell.

The Massachusetts State Association will hold a mass meeting in Lowell Monday, Oct. 6, in Highland Hall, corner of Branch St, and Smith Ave. Two sessions will be held-220 and 7.50 p. m. The friends from surrounding towns are earnestly requested to join with the State and Lowell societies to make of this meeting a grand occasion. Among those expected to be present and take part are: President, George A. Fuller; vice-president, Carrie F. Loring; director, Irving F. Symonds; Mrs. C. Fannie Allyn, Mrs. Minnie M. Soule, Mrs. Anna M. Cogreshall, Miss Blanch Brainard and others whose names will be added in the next issue. Be sure to attend this meeting, because it will be of interest to each and every one.

A Cloud of Witnesses.

I am compiling a book bearing the above title, and all Spiritualists who have witnessed spiritual phenomena, calculated to prove the continuity of life beyond the grave, are specially requested to write up a complete and accurate account of the most convincing event ever witnessed by them, sign their full name, and send the same to the address given below. Each contributor, whose article is accepted, will be entitled to one copy of the book as soon as published. Enclose stamp, when reply is expected, and address, Jas. E. Mizzles, New Hope, Ark. [All Spiritualist papers, please copy the above statement. J. E. M.]

Married.

Mrs. Rose Callahan and Mr. Audrew Kay of Mauchester, N. H., were married Monday, Sept. 8. The ceremony was performed by Edgar W. Emerson. We trust that true hap-piness will ever abide with them.

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Explanation.

Learning that there seems to be many comments and some dissatisfaction, expressed in regard to the matter of the hall secured for the Convention of the N. S. A., I feed it only right the friends should understand fully why Berkely Hall was engaged with its limited accommodations. The first preference for a place for the Convention to meet, selected by the directors of the State Association, was it is a building belonging exclusively to Spitrualists, but circumstances over which we have no control rendered this impossible. The ext choice was Paul Beverer Hall. Mechanics' Building, but upon going to see about it as early as last March it was found that the Mechanics Pair was to open about September 22 and last until the last of October or first of November, and all halfs in the building were reserved for that event. Chickering Hall was next considered; the committee waifed upon the superintendent, and learned that the college would have the use of the building or rooms day times, and as the Convention meets four days, with three sessions a day, the friends will rendily see this also was impossible.

We were not in despair, nevertheless, and Steinert Hall and Berkeley Hall were left to consider. There were other halls, but the directors thought them impracticable, so these two halls were considered with the preference for Steinert in regard to location and Berkeley for seating capacity and anterooms. As committee on halls I was given fall power at the last director's meeting held in May to choose the one of the two I thought the better, but knowing that there were many to satisfy, I felt it would be better to consult with some one in authority and I waited unit our President of the N. S. A. arrived in Boston on a flying visit, and laid the whole matter before him as it stood. Mr. Barrett told me by all means under the circumstances, to engage Berkeley Hall, as it was the best thing to do. The directors of the Fet Association also thought that some one society must have the responsibility of the rent and they did n

obscure, I am, J. B. Hatch, Jr., Hall Committee.

W. J. Colville in Boston.

On Friday evening. Sept. 20, W. J. Colville resumed work in Boston after three years' absence from public appearance in this city. A crowded andience assembled at Tolman Hall, Tolman Place, Roxbury. The subject of the lecture was, "Temples not Made with Hands; how to Work and Worship in Them." On Tuesday, Sept. 20 at \$ p. m. another lecture will be given in the same place, subject, "Ancient and Modern Lamps, With and Without Oil," followed by impromptu poem. All invited. Voluntary offerings.

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se circles are not public.

To Our Beaders.

To Gur Headers.

To earnestly request our patrons to verify a communications as they know to be ad upon fact as soon as they appear in secolumns. This is not-so-much for the eff of the management of the Banner of the sai it is for the good of the reading lic. Truth is truth, and will bear its own ght whenever it is made known to the id.

world.

#In the cause of Truth, will you kindly
assist us in finding those to whom the followtage messages are addressed? Many of than
are not Spiritualists, or subscribers of the
Banner of Light, hence we sak each of you
to become a missionary for your particular
lecality.

ert of Seamon held August 25, 1902, S. B. M.

Invecation.

Oh, infinite spirit of love and tenderness, we reach out to thee for strength. With ever increasing desire, with an attitude of faith, we stand in the presence of those who have struggled through the conditions of misunderstanding and who are now on the lottlest beights, pure, sweet, tried and true, and we would that something of their life may glorify ours, something of their life may glorify ours, something of their life may something on the moderstanding may make plain the way for us. We would not falter or shrink but simply go on and on with ears attuned for the lesson, with eyes open to see the truth and always with the heart pure and dean waiting for the inflowing of the infinite spirit. Bless us, of spirits divine, in our enort to help the unfortunate, to ease the aching beart, to speak the word of truth that shall ring down through the darkened chambers of life and bring joy and gladness because it is the truth. Bless us in our daily walks of life; may we be truly prand even in the little conditions. May we be truly brave even in the midst of distress and may this desire of our hearts be a prayer which shall find response in the lives and the influence of those who are wiser and better than we. Amen.

MESSAGES.

McIlie Grever, Jackson., Minn.

The first spirit that comes to me this morning is a woman about twenty-two years old. She seems to be more of a girl than a woman because her face is very girlish and so is her form and her manner. She is rather light, has brown hair, blue eyes, and very delicate looking skin and hands. She says, with a little tremble in her voice, "I want to come very much but I hardly know what I am to do to give a successful message. My name is Nellie Grorer and I come from quite a way off from here, Jackson, Minn. I have a father and mother there and they are very anxious about me. They have no idea that it is possible for the spirit to return but they are grieving and wondering just what has become of me. My father's name is Henry and my mother's is Saule and I want to say to them that every day I am with them and am stringt to prove that I am, there but don't know how to attract their attention or what to say that will be the strongest evidence. I am not buried every far from where I lived and my mother has offen been, to the place this last summer and has done a good deal about it. I don't wmnt. her to-feel that I am there. Sometimes when she comes in just at dark after she has been there and she six down in the chair and cries because she cannot find me, I just put my arms about her and say over and over again that I can see her, but she doesn't hear me. I used to hate to taxe care of the lamps and she never works over them now that she does not think about it and sometimes I feel like laughing to think of the things that she thinks when she is doing it. It isn't anything that she shouldn't lave made me do even though I didn't like it, and she must not have any regrets because she insisted upon my doing that part of my work. Give them my love."

John Williams, Huntersville, Pa.

Charlie Seaten, Fitchburg, Mass.

A man about forty years old, short, quick, uctive, with very fair skin and blue eyes comes to me now. His hair is rather a dark owner and he has a dark mustache and a rery nerrous, excitable way. He says. Please bury as fast as you can for I find myself suffering great pain. I did not realize that when I attempted to return I would have this old pain that was mine before I reme away. My name is Charlie Seaton, and I am a Fitchburg man. I find it very dimension of the seaten when I would have the work of the seaten and I am a Fitchburg man. I find it very dimension of the seaten when I would have the seaten and I am a fitchburg man. I find it very dimension of the seaten when I would have been as good and the gone first. It was a great shock to se when I found I could not get well. I had so many things to do. It seemed to me I could not get well. I had so many things to do. It seemed to me I could not get well. I had so many things to do. It seemed to me I could not get well. I had so many things to do. It seemed to me I could not get well. I had so many things to do. It seemed to me I could not get well. I had so many things to do. It seemed to me I could not get well. I had so many seems to be able to refuse. I have

Emily Golden, Snee, Me.

Right after him, comes a woman hurrying along as fast as she can and she seems so anxious to speak that I will tell you what she has to say first and then I will tell you what she has to say first and then I will tell you about her afterward. She says, 'Oh, please hurry and let me give my message. I am Emily Golden; I am from Saco, Malae; I have so many friends there and so many interests that I have hurried away just this time to tell you a little bit about them and am yoing back as fast as I can. There is a good deal of sickness in the home that I have left and it looks to those who are about as though'my sister would follow me, but she won't. She will live and she will live because we in the spirit are able to help her. I give this to help them hoping they will make an effort to complet with us. Julia is with me and she says, 'Tell them to hurry as fast as they can and give us a chance to talk because there are so many things we want to say. We were at the circle the other night, but we weren't able to say what we wanted to, but we hope we said enough to make them interested to go on.' This woman is very fair indeed. Her hair is almost blonde; her eyes are blue and her face is long and thin and she seems quick, nervous to a degree; she worked herself into the spirit, not with any particular thing, but on general principies. Everything she did she worked very hard over.''

Jennie Bradley, Jamaica Plain, Mass.

I see a spirit of a girl about eighteen years old, just as graceful and easy as a flower. She might have been back a hundred thousand times because she hasa't the slightest bit of hesitation or doubt as to the possibility of her coming. She says, "No, indeed, I have no doubt. My name is Lucy Vinal and I am familiar with all this thought and with all this condition round about. I have been in the spirit a long time. I have often returned and have always tried to teach my friends the importance of keeping in touch with those gone on into the spirit. It seems to me they need us more than we need them and I can't see any use in just shutting the door the instant our bodies are laid away and settling down to a belief that we have suddenly dropped out of existence. I have my father with me; he came over after I did and he is just the same folly, good-natured man, full of life and spirits that he used to be when in the body. He says, 'Give my love to my Boston friends and tell them that it isn't any use to think they have gotter rid of me; I can tell a story or smoke my pipe or have a good time today just as much as when I left them. I don't think about the folly life I had before I was called to the sek bed. I met my old friend Floyd the other day and headed Hapilds we used to know when we were in the bedy, and then of course we had our jokes about the hard shelled Baptists. I wish some sort of a splittual earthquake would occur to give us a chance to stir up the members and see what we could do. I am the product of the sew of the say, and then of course we had our jokes about the hard shelled Baptists. I wish some sort of a splittual earthquake would occur to give us a chance to stir up the members and see what we could do. I are very much oblighed that you have let us both in to say our little say.'"

Fred Burgess, Concord, Mass.

shouldn't lave made me do even though I didn't like it, and she must not have any regrets because she insisted upon my doing that part of my work. Give them my love.

John Williams, Huntersville, Pa.
The next spirit that comes to me is a man, about six foot tall, very large, broad shoulders, big form; he has deep blue eyes, and brown hair that is quite heavy and bushy, and a strong voice; when he steps into the room there is no doubt about who it is. He are started in the room there is no doubt about who it is. He are started in the room there is no doubt about who it is. He are started in the room there is no doubt about who it is. He are started in the room there is no doubt about who it is. He are started in the room there is no doubt about who it is. He are started in the room there is no doubt about who it is. He are started in the room there is no doubt about who it is. He are started in the room there is no doubt about who it is. He are started in the room there is no doubt about who it is. He are started in the room there is no doubt about who it is. He are started in the room there is no doubt about who it is. He are started in the room there is no doubt about who it is. He are started in the room there is no doubt about who it is. He are started in the room there is no doubt about who it is. He are started in the room there is no doubt about who it is. He are started in a started in a started in the room there is no the room that the room there would send an important the room that the room there would send a message and if it got to you all right we would go on sending some more. I want to send mine to Laura, I want ther, if she gets it to sit right down and see if I can't come close to her. I go there but I can't come close to her. I go there but I can't come close to her. I go there but it can't come and if it got to you all right we would go on sending some more. I want to self to my was it is not better the six is. She keeps the right per started the proper is the reason of the proper started in

Charlette Hunnewell, Paterson, N. J.

these years-over her, as many a woman at twenty. She is very vinorous in her speech and sary. 'Glod bless me, how can you talk about me in that way when it seems to me I have been dead these twenty years? I knew I had a consciousness of what was going on, but I did not suppose that you could see me so plainly. I hope my hair is not white now and I hope I don't show the sign of years. My name is Charlotte Hunnewell. I am none of the rich Hunnewells that everybody about Boston knows because I did not live this way. I came from Paterson, N. J., and when I came into these conditions I found that Hunnewell was a very familiar name. I desire particularly to send word to my boy Tom. I want him to know that I don't at all approve of the transactions that have been going on. Nothing but that would bring me back. He got along all right and so did I when he was all right, but when I saw him getting into trouble then my mother heart began to ache and I concluded I'd try to get a message to him. His father told me to stand still and not try to interfere with any of God's plans, but I concluded that if there was any way to get back that, that must be a part of God'g plan. Now tell Thomas for me that the sooner he gets out of that business and gets into conditions new, the better it will be for there is no possibility of his getting anything out of what he has his money in and he might as well drop it to begin with as to go dillydallying. Of course he knows I would not make this effort to come unless I loved him and so I don't need to send my love, but if you will tell him that his old mother has a desire to help and will do all she can to change the influences, I am sure it will give him something like peace."

Dr. George Harris.

The last spirit that comes to me is a man

Dr. George Harris.

beauting she dil she worked very hard over."

Jennie Bradley, Jamaica Plain, Mass.
There comes a spirit of a woman about thirty-five years old. She is plump and round with dark hair, dark eyes and a smile that is as sweet as a child's. She says, "My name is Jennie Bradley; I am from Jamaica Plain. I know a little about this Spiritualism, but in such a kind of an off-hand way that it doesn't seem to help me very much over here. I thought if I could comply with your conditions and send a word to those I to the prehaps they work they work the prehaps they work the prehaps they work the prehaps they will be prehaps the prehaps they will be prehaps they work the prehaps they work the prehaps they will be prehaps they work the prehaps the prehaps the prehaps the prehaps they work the prehaps the preha

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JESSIE B. PETTIT FLINT.

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CHAPTER VL.

CHAPTER VI.

A week has passed since the conference of father and son, and ontwardly there have been no changes in the store, except to add two assistants to the force already on hand. One, a messenger, who apparently had no duty to perform except to fetch and carry for Miss Pratt; the other, a floor walker, who was everywhere and anywhere and always making his appearance when least expected. At least this was the opinion of some of the clerks, but as the said floor walker was very nice, very polite, and made himself quite agreeable to the lady employees of the firm, it was generally conceded that he was a pleasant addition to their number. Little did they suspect that he had eyes in the back of his head, as the saying goes, so little did he appear to notice, except the business it was his to attend to. But if truth be told, it was very little that escaped his searching eye and he in conjunction with the new messenger and Mr. Archibald, had ferreted out the mystery of waste in the store of Crown & Co. If was the last of the mouth of July, and the summer's work was nearly over; only now and then a belated order came in. Now was the time to make changes. Susan sat in her outer, the summer's work was nearly over; only now and then a belated order came in. Now was the time to make changes. Susan sat in her outer, the summer's work was nearly over; only now and then a belated order came in. Now was the time to make changes. Susan sat in her outer, or the summer's work was nearly over; only now and then a belated order came in. Now was the time to make changes. Susan sat in her outer, or the summer's work was nearly over; only now and then a belated order came in. Now was the time to make changes. Susan sat in her outer, or the summer's work was nearly over; only now and then a belated order came in. Now was the time to make changes. Susan sat in her of the summer's work was nearly over; only now and then a belated order came of Mr. Crown, Jr.

"Beg pardon, but father wishes to speak

the time to make changes. Susan sat in her once, putting the finishing touches to a most lovely creation of lace and flowers, when she was startled by the entrance of Mr. Crown, Jr.

"Beg pardon, but father wishes to speak with you for a few moments and I thought as I was in this part of the house, I would stop and tell you instead of sending. No, finish that pretty thing first. It is almost done, isn't it? He said you had better come to his private office."

Young Crown found enough to talk about till Susan put her work in shape, took off her apron and arose to obey the order. He accompanied her to his father's office, opened and closed the door for her, and then returned to his desk.

"A-hem! Miss Pratt. Good morning, good morning, Please be seated. A-hem! We have been able to discover the origin of the waste, and we are very grateful to you for your assistance in the matter, a-hem! To show our appreciation, we raise your salary to fifteen dollars per week, beginning the first of August. A-hum! Not at all, not at all. It is our pleasure, you carn it and deserve it, and it is a pleasure that we can afford to raise it. A-hem! Now a little difficulty arises in your department that makes some changes imperative. Miss Dow will end her work room will also be excused. It is about your vacation that troubles us. We always expect to give our head designer two weeks in mid-summer and this unfortunate affair makes it almost impossible to spare you that length of time. Pardon me, but where did you wish to spend your vacation? Only an hour's ride from time city. Quite so; quite so, Now I have a plan. How would it do for you's ride riom time city. Quite so; quite so, Now I have a plan. How would it do for you's take the Saturday aftersoon train and return Monday morning? Why, my dear Miss Pratt, you can do that every week during the dul season if you like. A half a day Monday. Surely then we should get slong all right with the

The shall have summer, and the state of the

Letter from Abby A. Juda

To such letters of inquiry I reply that I m not that bird, that my mother was Mrs. Boardman Judson, and that Emily Chabbook, better known in 1845 by her nom de pilme, Fanny Forester, became the third wile of my father, and the mother of the sweet babe, whose advent was marked by The little Emily was brought to America by her mother a few years after the death of an early nine years after my own mother's form was laid in the ionely isle St. Helena, and the mother a few years after the death of heart was a laid in the ionely isle St. Helena, on whose rocky shores beat the surges of the Atlantic.

Years before Emily Chubbuck met my widowed father, she had been pupil and now the mother of the mother marked by the mother and the mother marked by the mother marked the celebrated Dr. Elliphalet Nott, President of Union College in Troy's Not. Y. The niece of Miss Sheldon, who lad the marked by the mother of the mother of

as gently, and her earth life was ove had indeed breathed and breathed at then breathed out and not come bat. She was with the loved ones at in a she saw in that supreme moment.

Thus, the last of earth. And then, the joy of remion with the loved and lost, and a dad welcome late the region celestial! Happy Miss Anable!

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

Passed to Spirit Life.

Passed to Spirit Life.

Passed to spirit life from his home in Los Angeles, Cal., on the night of July 24, 1992, John H. Cotton, aged 62. The deceased, a brother of the writer, was a reteran Spiritualist, and at one time very active in the service of the Cause. Consumption was with him almost a life-long malady; a cough, resulting from an accident, having set in at the tender age of twelve. Hheumatism conspired to render the last years of his life a season of alm st incessant physical torment. Though I am the last one on earth to sanction the idea of early (or violent) death, yet in his case the grim meassenger came as a sweet release from pain. On the night of July 28, the day on which the news reached me, just before I retired he came to me. First there was a beam of concentration of white light from a point above me, together with a ring, or halo, encircling my head. (This two-fold phenomenon comes almost nightly, and has for many months). Just before this bright light becam to vanish, there appeared a cloud of darker hue, toward my left side. It drooped lower and lower, almost reaching the floor. Evidently the old conditions had not entirely cleared away. I had every reason to know that my brother was present, and blessed him accordingly. He accepted the blessing, and, rising, floated away in triumpla. The experienced and thoughtful Spiritualist understands that such recognition may be of almost infinite rellef to a tired spirit new-born under such conditions. Thomas H. B. Cotton.

At day-break, Sunday, Sept. 7, 1902, after intense suffering, Mr. John Glison, some over

At day-break, Sunday, Sept. 7, 1902, after intense suffering, Mr. John Gilson, some over seventy-five years of age, departed from earth-life, leaving in his home at 100 Arlington Street, Hyde Park, Mass, a very devoted and interesting family consisting of his wife, a daughter and a son. All are Spiritualists, the daughter being a fine medium. The teachings and consolatious of Spiritualism were in marked evidence in the fortitude of the sufferer, and his complete resignation and final peaceful passing, in the bearing of the funeral service. It was hoped that Mr. Stanh Dyram Mr. Carrie Lord, and the funeral service. It was hoped that Mr. Stanh Dyram Mr. Carrie Lord, and the funeral service in the two ladies were incapacitated by severe illness, and by accident Mr. Day was deprived, and so at the house, where had convened in respect an unexpect-dely large number, every room being closely filled, Mr. Baxter, although taken at disadvantage, consecuted to render the full service, and most acceptably and impressively did so, singing soulfully several selections, reading a specially appropriate porm, delivering a very favorably impressive, philosophical and eulosistic discourse and endling all with an inspirational invocation. As Mr. Baxter said: "No greater enlog; conside se spoken than that conveyed by the gifts of rare than that it was a service of the Hyde Park Lodge Knlights of Honor, and for a longer time also of Forest Lodge, I. O. O. F., and ceremoniously, as per their rules and rites, a delegation from the latter performed the last "offices for the dead" in the cemetery by the open grave.

Hon, John A. Outhank passed to the higher life on September 3d from a stroke of apophexy. He was 82 years old and had lived in the town of Arlington, Neb., since 183; had been in the legislature and held many offices of trust and importance in his town and control. The was 184 and 18

The N. S. A. Annual Convention

will be held in Boston, Mass., Berkeley Hall, corner Tremont and Berkeley Sts., Oct. 21, 22, 23, 45. Daily business, sessions, at 10 a. m. and 2 p. m.; entertainments, each evening, at which prominent mediums, speakers and musicians will be present; 25 cts. admission for all but those holding delegate cardato 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 at 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 the hotel, Monday, Oct. 20, at 8 p. m. The hotel rates—made special—for our delegates and visitors, will be; Boom for one person, 31.50 per day; for two persons, 41.25 per day, for each person. None are obliged to stop at hotel who prefer to room or board elsewhere—restaurauts and rooming houses are plenty in Boston. Berkeley Hotel is a very fine hostelry and of easy access to the hall. Those wisking to secure room or board at Hotel Berkeley please send notice to J. B. Hatch, Jr., 74 Sydney St., Dorrchester, Mass.

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 those tickets must be at Convention, Friday, Oct. 2th, to have the same sliped 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 constitution are to be offered by the trustees of the
First Spiritualists' Association of Washington, D. C.

Amend 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."

thereby."

BY-LAWS OFFERED BY NATIONAL SPIRIT UALISTS' ASSOCIATION BOAD D.

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. Longley.

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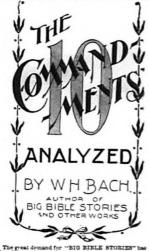
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total, 11,282.18, a gain of \$917.29.
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The following officers of the association have been elected for the ensuing year: President, Dr. Alexander Caird; vice-president, Samuel Merchant; secretary, Mrs. A. A. Averill; treasurer, Edward Averill; trustees, Mrs. E. M. Metzger, John O. Allen and E. W. Raddin.
President Caird announced the following committees:
Supper-Mrs. A. A. Averill, Mrs. E. Metzger, Mrs. Charles Etter, Mrs. Dr. Caird, Mrs. Lizie Garland.
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Ushers-Chief, John O. Allen, Mrs. Alice McIntire, Mrs. Lou Upton, Mrs. Jennle Atwood, Mrs. Vessey.
Mrs. May S. Pepper was introduced, and made an hearty reception. She complimented the association on the success which it had achieved, and said it was fortunate in having such an able president as Dr. Caird. In the course of her talk she spoke reverently of our angel loved ones in the spiritual world, and made an earnest appeal that Spiritualists in the earth-life work for and establish a purer and more fitting temple in which to court their presuce.

At 320 o'clock another service was held, when Mrs. Pepper occupied the platform until five o'clock, during which time she read articless and gave many tests in a manner, which has made for her a reputation as a needium of remarkable and wonderful power.

The association has a bailding fund established, having already a neat sum in the bank, which is to be devoted to purchasing a desirable building site, and in the near future the association hopes to have a commodious temple of its own in which to hold its meetings.

CATABBH CAY BE CURED.

CATABLE OAY BE CURED.

Catarrh is a kindred allment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering. I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, \$47 Powers Block, Rochester, N. Y.

Hayden Lake, Madison, Me.

Hayden Lake, Madison, Me.

With a fine clear day and bright sunshine, the ten days of the twenty-third annual campmeeting of the Madison Spiritual Association closured at Lakewood Grove on Hayden Lake on Sunday, Sept. 14, with a pleasing program and large attendance. With the possible exception of one bad day, the weather has been very fine and the camp has been showered with good returns for the efforts put forth by the officers and interested numbers who gather there.

On the attention of Friday, Sept. 5, an address was given by W. J. Colville, of worldwide fame in Spiritualism. Mr. Colville gave another address the afternoon of Saturday following the conference and social meeting of the morning, which embraced many local and public speakers.

On Sunday a good crowd listeaced to an address by W. J. Colville in the morning, and another by F. A. Wiggin of Boston in the afternoon. Monday, F. A. Wiggin lectured at the morning service and Harrison D. Barrett in the afternoon. On Toesday, W. J. Colville and Mirs. May Pepper were the speakers. Mrs. Carrie E. R. Twing of Westfield, N. Y., and Harrison D. Barrett on Wednesday.

Following the lecture of F. A. Wiggin on Thussday, in the afternoon came the State

peakers; Mrs. Carrie E. S. Twing of Westleid, N. Y., and Harrison D. Barrett on
Wednesday.
Following the lecture of F. A. Wiggin on
Pollowing the lecture of F. A. Wiggin on
Pollowing the lecture of F. A. Wiggin on
Pollowing the services, when an interesting
of Mrs. Sadel Jordan Clifford of Sandy
Point, F. A. Wiggin, Mrs. Carrie E. S.
Pering, Mrs. Prescott, Mrs. May Pepper, W.
I. Colville and others. The service was very
nateresting and the financial gain for the
State Association was sadisfactory.
Mrs. Carrie E. S. Twing and Mrs. May
Pepper occupied the platform-both morning
and atternoon on Friday, while on Saturday
the lecture in the morning was followed by a
service for the benefit of the National Spircent B. Association. In the absence of Presicent B. Association. In the absence of Presicent B. Association. In the platform of the Presicent B. Association was made from the president
School and Mr. Wiggin were the principal
School and Mr. Wiggin were the principal
School and Mr. Wiggin were the
morning session and F. A. Wiggin in the
streamon, with a farewell meeting in the
streamon beliot tests and on Tuesday evening
devoted the time to the giving of tests, while
on Tuesday and Thursday evenings Mrs. Carrie E. S. Twing of New York enteralised the
arge audiences with her famous control,
leabod, who gave pleasing readings. Durnig the session the music and songs were fursiched by A. J. Maxham of Loddow, Y. A.

who is well known throughout New England and possesses a strong, beautiful veice.
On Friday evening a reception was given at the home of Hobert Harden to W. J. Celville, who spoke from the platterm on Saturday, Sanday and Friday evenings. On Mediaceslay and Saturday evenings contrainments were given in the auditorium.

At the besiness meeting the following board of officers was elected for the coming year: President, F. A. Wignen, Boston; vice-precident, Mrs. Warren Frost, Bridgton; secretary, Miss Lacy Houghton, Madison; treasurer, N. Brown, Carrybassot; directors, Robert Haydes, Madison; Woodbury Russell, Solon; R. S. Woodman, Brighton; Myra French, Skowhegan; Mattle Burgess, Norridgewock.

The Oswego Ladles' Aid Society has done much good work for the benefit of the association and during the ten days of the fair conducted a sale of useful articles, with good results. This year it elected its officers, president, Miss Lucy Houghton, Madison; vice-president, Miss Lucy Houghton, Madison; vice-president, Miss Annette Burgess, Norridgewock; secretary, Mrs. Alace Graffam, Skowhegan; executive committee, Miss Olive Hayden, Madison, Mrs. J. T. Welch, Anson. The society will hold meetings during the year on the fourth Tuesday of each month.

Many of the same speakers will return to the camp and plans are being made for a pleasant session next year. Much good has been accomplished this year and the grand truth has been givin freely to many who have entered into a higher walk in life as a result. The elevating conditions here have been found, the sweet beauties for each life learned and nature with the aid of carthly subjects has taught to many the great object of life,—truth, purity, harmony and love-combined in a stronger sense than has been known before.

Hayden Lake, whose waters gently bathe the shores of Lakewood, is very beautiful at this time and the grand resulting in the opening of the hidden beauties. During the year several cottages have been built including those by Frank Briggs of Pittsfield, Joe Les

Spirits Talk to Friends.

The State Spiritualists' Association began its session Sept. 6 at 10.20, with an open conference, at which several prominent Spiritualists made remarks upon subjects in which they were interested.

Next the committee on resolutions made its report, presenting a long set of resolutions setting forth the principles and rules which seemed favorable to the promulgation of Spiritualism.

There was some criticism offered on a portion of the resolutions which expressed the hope that there would be detween capital and looked forward to with the ultimate result of a universal disarmament. It was maintained that this was getting too far beyond the purposes of the Spiritualists, that it was of a political nature and ought not to be incorporated as a part of the resolutions.

The champions of the resolutions explained that the matter was not of a political nature and that it was not proposed to agitate in favor of any laws, but it was simply an expression of hopes for those things which were essentially the essence of Spiritualism. The resolution prevailed.

At a later meeting there was a program given by scholars of the different lyceums which was very interesting. Mrs. M. S. Skog and Mrs. E. A. Sauer were the conductors.

Mrs. Ella White gave psychic readings. Articles such as rings worn by persons in the audience were taken by her, and the image of which she became conscious was imported while she was in an entirely conscious state.

Spirits left their happy state in the spirit land to come to friends in the audience at the Unitarian church in the evening with messages of comfort or warning. Mrs. Z. B. White spirit spake on order to be such a small black bonnet and her gold-rimmed glasses shining in the light, she said: "I feel the influence of. a spirit. I have a strong sense of the presence of a gentleman. He seems to bring so much power, great strength combined with tender feeling. He must have passed away quickly for I have a feeling that I could close my eyes and waken in a moment in another world. He is above the

communication with an old lady dressed in thick was strelf than at anything close.

Mrs. Armstrong, in the spirit world, held communication with an old lady dressed in black who sat in one of the front seats. She gave the old lady a prophecy that when Indian annumer came peace would come to her. She was a woman who had died in an operation, and in the spirit world she held up a handkerchief which Mrs. Armstrong had given to her friend. The old lady in the black gown said that she recognized her friend. There comes to me the influence of a spirit, and I see the form of a gentleman, ralberedelerty; I judge he had decided mannerisms. He has a clean cut face, gray hair and beard and carries a cane of peculiar design. He comes to you. With this preliminary, Mrs. Kates waiked to the centre of the church and reached out her hand to an elderty and in the sease of which the man died, and other of his characteristics, and said, finally: "Let me ask you, is this your father?" The man addressed said "Yea."

The medium then asked: "Do you recognize the names Jennie, Mary, Sarah;" and to this question the answer was. "Yes."

A child in the spirit land influenced the medium to walk up to a very old and very thin woman and ask: "Do you know William and James? Do you remember the change or the date, but recognized the names. The medium ten remember the change or the date, but recognized the names. The medium continued: "You will find a small trunk that you have at home, and on the fifth page of that book you will find that date."

Mrs. Kates gave several other messages that were communicated to her, and those who received them seemed to be fortunate enough to receil friends, who answered the descriptions given.

Will J. Erwood also gave tests at the evening meeting, and addresses were given by Mrs. C. D. Proden and O. W. Kates. Mrs. Mand Ulimer Jones gave a number of yocal solos.—Mimeapolis Tribune, Sept. 7, 1962.

California State Convention.

San Francisco.—The State Association met at 10 a. m. on Friday, Sept. 5, and after reading and approved.

The minutes of the previous meeting were read and approved.

The minutes of the previous meeting were read and approved.

The following committees were then appointed:

Credentials—F. H. Parker, Dr. H. M. Barker and Mrs. Ella York.

Resolutions—H. H. Nichols, Mrs. Emma E. Shaw and Dr. R. B. Tripp.

Reports of officers—J. M. Chase, Dr. H. M. Barker and Mrs. Lila York.

Resolutions—H. H. F. Michener.

Press Committee—Allen Franklin Brown and J. M. Chase.

Mrs. R. S. Lillie introduced Mr. Allen Franklin Brown and J. M. Chase.

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Mrs. Rank Seal made a plea for the mediums to become members of the Mediums' Protective Association and unitedly work for their own protection.

Frank H. Parker of Santa Crux said missionaries should be employed to form societies as auxiliaries to the State Association.

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Frank H. Parker of Santa Crux said missionaries deviation from London, Eng., from Mms.

Communications—From Mrs. Eudora Marcen regretting her inability to be at the Convention. A telegram was received from Hon. H. D. Barrett, president of the National Association, and read to the convention. Success to its work. Spiritualism for the National Association, and read to the convention. Success to its work. Spiritualism for ever." (Applause.) Also a letter from Mr. H. W. Richardson, president of the New York State Association, president of the New York State Association, president of the New York State Association, president of the New York State Association were residents of Los Angeles.

A committee of five was appointed by the presi

tendered to Mrs. Shriner for her generous offer. Mr. J. M. Chase outlined a plan now in contemplation by the Ladles' Ald Society, Sunilower League and other local organiza-tions to secure a hall large enough for them

Sunflower League and other local organizations to secure a hall large enough for them
all. Thos. G. Newman, answering the
question, "What Can we Best do to Advance
the Carse of Spiritualism" said we must
on be able to supply the great need
of humanity for truth. Grasp the New
Thought and give it to others freely, urging
united effort to secure this end.

Saturday, 10 a, m., after roll call, Dr. W.
P. Phelon was elected delegate-at-large.
The secretary then read his report, and also
the report of the treasurer, and both were referred to the committee on reports of officers.
The secretary then read his report, and also
the report of the treasurer, and both were referred to the committee on reports of officers.
The secretary then read his report, and also
the report of the treasurer, and both were
ways and means to harmonize all elements
in the ranks of the Spiritualists of California,
would respectfully report: That in the opinion
of your committee the harmonizing can best
be brought about by active and general propaganda work through missionaries, mass convertions, and literature, and to this end
would we suggest that the State Board be
requested to appoint one or more active and
efficient organizers; that the secretary be reduced to arrange, as far as possible, circuits
for this work; also to hold mass conventions
in different parts of the State such as the
National Association is now holding, and
with similar requirements."

Mrs. Lille, Mrs. Seal, W. T. Jones and
others discussed the idea of maintaining
headquarters. Mrs. Seal urged that the local
societies contribute a stated sum for its permannet establishment. Thos. G. Newman
and a forceful speech in favor of having a
good room on the first floor, and that the ex-

Hillings of clock baying arrived, the convention assourced to 1 p. m. in the lower Scottish Hall.

Convention called to order by Vice-President C. H. Wadsworth at 1.30 p. m., and the roll was called.

The chair appointed Mrs. Gillespie and Mrs. Ford as tellers, and the election for directors resulted as follows: J. B. Gillespie, J. M. Chase, Mrs. Emma E. Shaw, H. H. Nichols, Wm. M. Rider, Frank H. Parker, C. J. Hasman, Mrs. Anna E. Wadsworth and W. T. Jones.

The directors retired and elected the following officers: Pres. J. Shaw Gillespie, 78 O'Farrell St., San Francisco; vice-pres. J. Mursell Chase, 319 California St., S. F.; sec., W. T. Jones, 305 Larkin St., San Francisco; treas, Mrs. Annie E. Wadsworth, 402 Eddy St., San Francisco; directors—Mrs. Emma E. Shaw, 1255 Broadway, Oakland; H. H. Nichols, 4tl Vine St., San Jose; Wm. M. Rider, 2533 Folsom St., San Francisco; Frank H. Parker, 125 Pecific Are., Santa Cruz; asst. sec., C. J. Hasman, 1015 Fost St., San Francisco.

The following were elected as delegates to the National Convention: Prof. C. P. Long-ley and Miss Wink.

In the matter of donations to the N. S. A., societies were reminded to forward their donations to the secretary before Oct. 1.

A resolution was adopted thanking all who had taken part in or contributed to make the convention a success. Also to the press for reports given of our meetings.

The next, annual convention will be held in San Jose.

A vote of thanks was tendered to the retiring Board.

A vote of thanks was tendered to the retiring Board.

A vote of thanks was tendered to the retiring Board.

A test and a credit to the committee having the matter in charge.

Saturday night's program was as follows: Inspirational address, Mr. Allen Franklin Brown; tests and messages, Mr. John Slater; vocal solo, Miss Maud E. Campbell; spirit messages, Mrs. C. Stewater; vocal solo, Miss Lottle Armstrong; address, Mr. Thos. G. Newman; instrumental music, Mrs. A. S. Norton.

The I. F. T. Bible Society and Church of San Francisco sent congratulations

sages, Mrs. C. Stewart; vocal solo, Miss, Lottle Armstrong; address, Mr. Thos. G. Newman; instrumental music, Mrs. A. S. Norton.

The I. F. T. Bible Society and Church of San Francisco seat congratulations upon the success of the convention, and to the new Board of Directors, which were read from the platform by President Gillespie.

A subscription was started for the benefit of the State Association, to pay off the old indebteiness and to create a fund for future work, with most happy results, over \$200 being subscribed, thereby creating a working fund of nearly \$100. In order to afford all who were not present at the convention an opportunity to contribute to this fund, the board of directors has decided to leave the subscription open for one month, and to ask all who wish to contribute to it to send their offerings to the office of the Philosophical Journal, or to the Secretary, W. T. Jones, 205 Larkin St.

A large audience assembled to enjoy the closing session of the seventh annual convention. After the opening selection of music, Mr. F. C. Manchester rendered a

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Mra. Lirde Green, of Boston, anya: "I cannot thank you case, not que to land the world to the second of the could be an experience of the could be an experience of the could be an experience of the could be a cou

vocal solo, followed by an address by Mrs. Anna L. R. Gillespie; a violin solo by Miss Isabel Scal (accompanist, Mrs. Alfred Scal); an inspirational address by Mrs. R. S. Lillie closed the most interesting convention in the history of the Association.

Let us hope that the work accomplished and all its deliberations may result in uniting the Spiritualists of California into one harmonious band, all working together for one common cause—that of making the world better and happier.

W. T. Jones, Sec.

Notice.

The Indian Harvest-Moon Festival of the Onlset Wigwam Co-workers will be held in the Temple at Onset, Saturday evening, Oct. 18. Supper, entertainment and dance as usual. All are cordially invited.

Mary C. Weston, Pres.

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one, for the reason fore us is one has should interest every
one are the continued existation of some who, having once lived
upon earth, have passed from it, and assures us list if they
Reason of Lefth, States.

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was of Light, Boston.

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tion to the literature of the movement devoted to pas
mena and mediumistic experiences.—The few Vertice i. it is an admirable supplement to the one of written by M. A. (Oron), and published some supplement being the weightiest part—and ned give proof positive of the reality of ding."—The Harbeager of Light, Malbourne

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