ISÁBEL.

BY LILIAM WHITING.

Thy voice from inmost dreamland call; The wastes of sleep thou makest fair."

summer comes again— You do not come d yet we know with you that all is well, that your love is with us as of old, Isabel!

What have you found the other side of life? What of its sweet, strange mysteries con

nd the sunrise, past the morning star,— Isabeli

111.
comes again with tender bloom;
a sunlight, silver rain that fell
verdure, where pale roses leaned
Isabel!

The rose and gold of dawn o'er sapphire seas;
The sunset glories that you loved so well!
The air all shimmering in its opal tints,
Isabel!

All these have come again, but not your face!
Yet with you, Love, we know that all is well.
The light dies softly over shore and sea,—
Isabel!
[From the volume called "From Dreamland B
by kind parmission of Little, Brows & Co.)

Realities of Spirit Life.

BY LILIAN WHITING.

Rev. Dr. Minot J. Savage wrote me, a few years since, a note in which he asked:

"In your interviews with your friend, Miss Kate Field, do you get light on such things, as first, her occupation? second, her body—has she one?—what kind?—third; method of locomotion; fourth,—food, rest, sleep?"

The questions are vitally suggestive, and represent inquiries of general interest. The dawn of the twentieth century finds the world in a new relation to the laws that govern the universe, and in a closer receptivity to divine truth than was ever before experienced. The "supernatural" of the past is the natural of today; the mirade of a preceding age is the sample occurrence of the next one, because the laws on which its action is based are understood. The discussion as to whether communication may exist between those in the Seen and in the Unseen has concerned itself too largely with but one detail of the philosophy. The real question is as to the true nature of man—his powers, his possibilities of development, and his evolutionary progress.

The physical body corresponds with the

sibilities of development, and his evolutionary progress.

The physical body corresponds with the physical plane of life. It is manageable on that plane alone. The astral or ethereal body corresponds with the ethereal or the astral plane, and may be controlled—that is, held manageable—on that plane. And what is that plane? It is the plane of all the mental and moral life; of the spiritaul life—which is, of course, the real, the essential life of the individual as seen apart from physical functions. A man may cat and sleep well, and yet be hardly alive in the true sense. He does not, lire—in the true significance of the term—only just in proportion to the degree in which he lives in thought. Now thought not only controls the ethereal or astral body; it creates k. The quality of that body, whether fine or coarse, corresponds to the quality of thought. A life lived in pure purpose and noble aspiration creates a refined and beautiful astral body.

A life lived in noble aspiration enables the mental power to so dominate this astral body that it becomes, upon its own plane, manageable and perfect in its service to the real being who dwells in it. Now, when one realizes himself as a spiritual being dwelling

body that it becomes, upon its own plane, manageable and perfect in its service to the real being who dwells in it. Now, when one realizes himself as a spiritual being dwelling in his astral or spiritual body, which is encased, but not necessarily wholly imprisoned, by his physical body, he is already a conscious inhabitant of the world of spirits. He can hold converse with those in the ethereal world, spirit to spirit, just as perfectly as with those in the physical life, to whom he speaks viva voce and whose response he hears. Sight and hearing and response of thought and feeling are faculties of the spirit. To a far less degree—far less keen and fine, and far less swift in recognition and response—they are also organs of the physical body, but only in a dim and muffled and imperfect way compared to their greater perfection in the ethereal organism.

but only in a dim and multicum.

but only in a dim and multicum.

way compared to their greater perfection in the ethereal organism.

Recently I found a psychic whose clairaudient power is remarkable, in Mrs. Keeler of this city, who may be heard of through the Psychical Research Society at their rooms.

Mrs. Keeler hears those in the unseen in a perfectly normal manner, and the interview had some very important and interesting results.

sults.

Between the seen and the unseen forces science establishes close links; for instance, that of the Roentgen ray, by means of which man sees through solid substances; and that of wireless telegraphy. These great discoveries—for they are but insights into existing

laws of nature combined with the knowledge as to the manner in which these laws may be utilized, rather than inventions—these and other great discoveries will, during the pres-ent century, entirely revolutionize the condi-tions of life.

These new discoveries indicate the increas-These new discoveries indicate the increasing conquest of man over unseen forces of nature. The degree of enlightenment which the advanced nations of the world have now reached calls for this swift, this instantaneous means of communication in the twofold degree of hearing and sight which the telectroscope offers. Is it not then, evident that humanity is absolutely advancing into the real, spiritual world; that man is acquiring the control and intelligent direction of those hitherto unknown forces which have been regarded as mysterious, which have been regarded as entirely belonging to an unseen aniverse, only to be explored after death has released him from the physical world? Truly it was said that "the end of the nineteenth century leaves man face to face with God.... The spiritual universe is fast giving up its secrets hidden to all, save a few, since the world began." The same conditions which, heretofore, man has eutered upon only after the chauge called death, are becoming our conditions now and here.

Sir William Crookes stated in a scientific address recently that "it has been computed that in a single foot of the ether which fills all space there are locked up ten thousand tons of energy which has not yet been brought to notice." Now here is a vast storehouse of infinite force; it is at the service of him who shall learn how to use it. At present its resources are as unknown as were those of electricity when Frankli first struck a spark of electricity from the key when he sent up his kite. There is in the occan a boundless store of electricity. While our occau steamers are propelled by the cargoes of coal they lay in, which, at a fearful cost of human energy is fed day and night to the remorseless engine, the very water over which theship is sailing offers her freely an infinitely greater force of motive power, did she only know how to harness it to her use. That this will be done is only a question of time. What are the occupations of the life beryond? Perhaps the first condition for entering on this

Field to tell me—as typical of life in the unseen—just what she had been doing from the
bour I left her the day before until I was
again at Mrs. Piper's. She wrote:

"I was rather tired after talking to you so
long, and I walked into the garden awhile to
refresh myself, and then we all went to the
temple and heard a great lecture by a very
brilliant man on 'Light.' He discussed its
composition and its relation to color. A great
many scientific people were there, and discussed the subject after the close of the lecture. Then we came home, and I sat down,
talking to my father and mother, and then I
said: 'I must look into earth-life and see
what Lillan is about.'

"And did you see me?" I naked.

"Yes; you were sitting by the window
with your lap full of my letters."

As only one night had elapsed, the hour was
fresh in my memory, and her reply described
precisely my occumation at the time. I was

they were always much together up to the time of the death of Miss Phillips. Now here was a perfectly rational and nat-nral account of the experiences of twenty-four hours, indicating the same life of intellectual activity and artistic purpose that she lived while on each

hours, indicating the same life of intellectual activity and artistic purpose that she lived while on carth.

When at almost every seauce with Mrs. Piper I have asked Miss Field the question:

"What are you doing now?" the response has always indicated the natural continuity of progress. At one time she wrote in reply: "I have been writing the history of my experiences since coming here, for distribution among the denser spirits."

"There is a natural body and there is a spiritual body, "says St. Paul. Not that there will be, or may be, but that there is! This simple assertion offers the key. There is a spiritual body, which is the real and the substantial lone, is interpenetrated with the physical body, and it is entirely possible to so live that the psychic body shall take command, as it were shall live its own free, outgiving life in its infinite energy. By auto-suggestion one may transfer all the consciousness of effort to the psychic body, where effort becomes—not fatigue, as with the physical body, but expression and achievement, which is a joy and not an exertion. The secret of being always in good health, always full of exhilaration and energy, is to live in the psychic, rather than in the physical body. The former has its infinite store of energy which can be drawn upon in proportion as the physical body is kept subordinated by the minimum of food and by exercise and sir, and by demanding constantly the supply of spiritual strength.

At a seance with Mrs. Piper on another occarics. Leaded Miss Edde.

strength.

At a scance with Mrs. Piper on another occasion, I asked Miss Field:

"What do you see in my room when you look into it?"

"Well, dear, when I am actually in your room, I see your spiritual body and the material body also, yet the material is much the darker of the two, and yet I see them both, and the material looks like the outline of a portrait."

and the material looks like the outline of a portrait."

"Can you see my gown, for instance, its color, or general effect?"

"Yes, at times, but not at all times."

"Would it depend on my state of mind whether you saw it more or less clearly?"

"Not specially that, dear; but on all other conditions."

"Is there anything I can do to make the

conditions."

"Is there anything I can do to make the conditions better for you to be near me?"

"Yes, when your thoughts are with or upon me, so to speak, and when you are in specially rested condition, I come more casily."

The body is the temple of the indwelling splrit, and it has laws which must be obeyed. The body is the result of its range of attraction. It is constantly changing, old atoms being thrown off and new ones attracted, and because of this, one can make his body what he will. It may be gross and heavy, or it may be made light and subtle. As its only use is as the vehicle of spirit, the more light, and agile, and subtle fice an be made, the better it fulfills that purpose. The factors in making it light and subtle are air, water, exercise, food, and thought. Fresh, pure air is one of heaven's best gifts, and no one is less appreciated. Not merely is it enjoyed by going out of doors, but by keeping every room constantly supplied with pure, fresh, life-giving air. The cold bath on rising in the morning is—in its effects, at least—almost as much a condition of spiritual as it is physical vigor. It may be made far more efficacious by impressing upon the subtle body the thought of the spiritual cleansing and renewal that is typlied by the physical cleanliness.

To direct the thought thus upon the purification of the spirit is to invest the bath with

physical body; it should be of such a quality that the subtle body can appropriate the finer aroma. Food that is pure, light, whole-some, fits the body to respond, like a fine-tuned instrument, to the higher vibrations of spiritual energy. Food that is heavy and coarse unfits it to respond to this range, and this clogs and imprisons the indwelling spirit.

coarse units it to respond to this range, and this clogs and imprisons the indwelling spirit.

Once realizing this principle, man can determine for himself the quality and quantity of the foods that best fit him to express his higher life. There can be no arbitrary rules. Needs and powers vary with the individual, and each must, by test and experiment, determine for himself. The human organism is a chemical laboratory of the most complex variety, and the action and reaction of food depends upon a thousand things, inclusive of both physical and mental, which cannot be decided, in any authoritative way, by one for another. More potent, however, than any one of these, and more potent than all combined, if multiplied a thousandfold, is the factor of thought. "As a man thinketh, so is he." It is literally true. Thought shall determine his form, his bearing, his presence, his atmosphere. Thought shall also determine his power of commanding his life, rather than to accept it at the mere drift and merey of circumstances.

power of commanding his life, rather than to accept it at the mere drift and mercy of circumstances.

Ilegarding Miss Field's assertion that she was "tired" in having talked so long to me through the organism of Mrs. Piper, is it not as conceivable as any mental weariness that the spirit experiences while in the physical body? The next degree higher in life does not, we may well believe, endow man with the infinite spiritual energy which is realized in the Divine Spirit. If the degree of spiritual energy that can be brought to bear upon life here is conditioned—as it is—by the state and quality of the physical organism, is it not conceivable that when the spiritual energy which he can manifest, conditioned, also, by the ethereal body? It is better adapted to transmit spiritual energy than was the material body, but it has its own limitations; it is not yet the perfect transmitter that some ruure and finer body will be. For life is all a state of evolutionary progress.

"Eternal process moving on. From state to state the spirit walks."

"Eternal process moving on. From state to state the spirit walks."

There is evidently no more violent and revolutionary change in life by the process we call death than there is by rising in the we call death than there is by rising in the morning from a night's sleep, or in passing from infancy into childhood, childhood into you(h, youth into manhood and womanhood. It is all "the eternal process" in which, under beautiful and beneficent laws,

"From state to state the spirit walks." The Brunswick, Boston.

The Gospel of Beauty.

SUSIE C. CLABK.

The beauty of summer in waning. Nature's carnival of foliage, of blossom and fruitage, is slowly ebbing, and the approaching chill of its long sleep now tinges the air. Already ber winding sheets are being woven of gayest hue-scarlet and gold, crimson and amber, which should serve as an object lesson to man, showing him how to die, radiantly, glor-lously. lously.

"Go, summer, in thy matchless beauty, go, Thou wouldst be desolate if thou shouldst stay.
For birds that sang to thee have flown away.
And roses on thy breast died long ago."

the thought of the spiritual cleansing and recomposition and its relation to color. A great
many scientific people were there, and discussed the subject after the close of the lecture. Then we came home, and I sat down,
talking to my father and mother, and then I
said: I must look into earth-life and see
what Lillian is about."

"And didy ous see me." I naked.

"Yes; you were sitting by the window
with your lap full of my letters."

"As oaly one night had elapsed, the hour was
fresh in my memory, and her reply described
preclaely my occupation at the time. I was
then engaged in writing her biography, and in
nonnection with the work I had been examiaing packages of her letters.

"Why friend in the unseen continued:

"And I said to you: 'Dear, I do not come
alone, but I bring a friend with me."

"Whom did you bring?" I questioned.

"Rosa Bonbeur," ahe replied. "She was attracted by your writing about her."

"It has been my priliege to meet Mile.
Bonheur ahe repled. "She was attracted by your writing about her."

It has been my priliege to meet Mile.
Bonheur ahe rapaged in writing an article on her
life and work for a New York publication.

"And a fare you and Mile. Bonheur had left
my room, what did you do then?" I questioned further.

"I had a period of repose," she replied,
"And a period of repose," she replied,
"And a period of repose," she replied,
"And and period of repose," she replied,
"And a period of repose," she rep

thus revealing the reality buck of all plas-

thus revealing the reality back of all phenomena.

As Emerson says, "We get out of Nature what we bring to it." The majesty in the soul must awaken and glow as we behold that which is majestle. The sublime will be souched by Nature's caresing inflables, the soft whispers of the forest, the musical lapsing of the quiet waves. The same is true of the world, or our fellow-man: we get out of them usually what we bring to them. Then look for beauty in the motives, in the expression of character of your human brother and sister. Befuse to note defects. Eyes trained to see beauty see nothing else. How much of mortal discord would thus be avoided. And as an assistance thereto, learn to vibrate with Nature, with her mighty forces, which will lift us above all that is puerile and mean, catch the rhythm of ber faithful tides, her strong blasts, her sure, sweet undertone of harmony, her wonderful range of color, expressing symbolically every attribute of the soul. Thus shall we also grow strong, noble, faithful, harmonious and beautiful.

Lives would not become so sordid and hard if they did not neglect to drink at this perennial fount, did not fail to immers themselves in Beauty's refreshing bath. We need to appreciate more the natural world which forms our present thearts—of action, this temperary boarding school of the soul, and detect, pick out its ever changing lovelliness. It is a vast pictorial text-book, whose alphabet we have never mastered, a cryptogram to whose perfect translation we lack the key, a gospel to whose message we are blind and deaf.

We should try also to see the beautiful side in our daily toil, no matter how humdrum, often distasteful it seems. Try to find the blessing which honorable labor holds. Try to see a bright if not a beautiful side in our daily toil, no matter how humdrum, often distasteful it seems. Try to find the blessing which honorable labor holds. Try to see a bright if not a beautiful side in our spiritual nature. Encourage its manifestation through every gateway at your command, t

things, and watch for such opportunity. Cultivate the power of beautiful uterrance. Reticence at times is wise, but too closely indulged tends to narrowness, to the opposite extreme of self culture, for it fetters growth and leads to spiritual stagnation.

It is almost pathetic to read the prayer of Socrates, the great philosopher, who, uncouth and unlovely in personality, brisding with idiosyncracies, and hard to live with as he must have been, could still breathe the fervent aspiration "O God, make me beautiful within." It voices the same desire which David expressed in his "Create in me a clean heart and renew a right spirit within me." How can we become beautiful within? Both by transplanting the outer beauty which we benibblint our human garden, and by uncovering the innate beauty already there, now so cumbered and eclipsed with earthly rubbish, releasing that germ of divinity and allowing it to manifest itself. The kingdom of heaven is within, the kingdom also of that expression of physical beauty which we call health the key to which is in our own hands. Health is not a commodity to be purchased at the nearest drug store, or of some shifted physican. Alleviation is the only good to be thus attained, but never exemption from future attack. As man is a spirit and not a lump of clay merely, his health must come from the spiritual plane, the only realm of cansation, whence through the mental channel it is reflected in a perfect physical expression. Health means wholesees, a wholeness of life's possibilities, a whole reflection of the Divine image and likeness, that beauty which lies altest within. What excess for mortals who are engphered and enswarbed by the Eternal Poeuty, that they do not express the same power of unassailable strength which the oak displays, the same fruitrulness of until-ting service to humanity, which Nature embodies?

The beautiful action is possible for us all, the strong, helpful thought, the blussoms of

ang secret to numanity, which Nature embeddes?

The beautiful action is possible for us all, the strong, helpful thought, the blussoms of human love and charity, the creation of Beauty in myriad ways. Let us lift life above the humdrum and pressie, fill it with the beauty of color and harmony, attune, liss vibrations to melody, make it glow and shap itself into all hearts. May we be so in touch with the Infinite Beauty that our forms shall exhibit perfection, our thoughts be pure and brilliant, and a tree spirituality become the perfumed fragrance of a beautiful life. Let us heartily in spirit, thought and not, seek the tree beauty—that hearty which is God manifest.

God has brought us and not ourselves, or r

Pa. 88.12.

The wonder nover ceases;
This world of life and light
I stand in its holy presence,
And lo! I'm a thing of night

The stir of the leaf in the thicket; The reach of the vine to the sun; The finger of love, how it beckons And lifts to the Infinite One.

The smell of the sweets in the orch Where the purpling wine cap fills; Where the gold of the sun is sifting Its wealth on the top of the hills;

The veil of the mist as it rises, Earth shining with rubles and pearls; Oh, knew you when ceases the wonder Such splender incessant unfuris?

The presence of something I see not In the flower as it smiles in the su A beauty -ternal escaping Since ever creation begun;

Oh, the wonder of life! as it reaches
Through the measureless regions of
From atom to highest archangel,
And each with an infinite grace.

A voice in the storm and the whiriwind;
The flash of His sword in the sky;
Shall wonders be done in the darkness
And God be forgotten, so nigh?

Studies in Occultism by W. J. Colville.

NO. L.

WHITE AND BLACK MAGIC

Address delivered in Rooms of London Spiritualist Alliance, 110 St. Martin's Lane, Charing Cross, W. C., June 22d, 1902.

Address delivered in Rooms of London Spiritualist Alliance, 110 St. Martin's Lane, Charing Cross, W. C.

June 224, 1902.

Approaching the vast, comprehensive and intricate subject of Magic from the standpoint of honest inquiry into its profound mysteries, we need at the outset to clearly understand precisely what the term implies. In Dr. Franz Hartmana's long popular treatise on "Magic White and Black," the reader is introduced to a very ancient view of the subject, which has been considerably lost sight of in the Western world during recent centuries. To become a magician in days of old was to have conquered sense entirely and to stand forth as triumphant victor over all cartib-born and base-born proclivities. Four distinct varieties of magic are known to students of occult science, which are respectively designated red, white, grey and black, though only two out of these four varieties receive general acknowledgment among average writers upon the theme. Red magicians have always been extremely rare, for they must have passed the fiery test of the fourth initiation; having controlled successively sense, intellect, imagination and immost affection, until they have become Masters, Adepts, Hierophants or Illuminati of the highest grade. White magicians have always been far more numerous, as this title rightfully includes all who have gained any considerable degree of conquest over lower appetites, though they have not yet by any means attained the sublime height of serven mastership over all terrestrial conditions. Grey magic is extremely common, as the term covers all partial use and partial abuse of psychic potencies and the large field occupied by those who practies some degree of spiritual ability of from mixed motives, tending partly to serve, who practices some degree of spiritual ability from mixed motives, tending red to severe learness of thought, to point out distinctly wherein the typical mediumship, it is necessary, in order to severe clearness of thought, to point out distinctly wherein the typical m

and patiently at the task of self-culture, and from this pursuit alnety-nine at least out of every hundred average persons distinctly shrink.

In those remarkable companion volumes, "Art Magic." and "Ghost Land." introduced to the public by Emma Hardinge Britten more than twenty-five years ago, a great distinction is made between the "good natural magician" and the average sensitive luckle or isomanubale. The difference between them is quite easy to realize, but there is certainly a nexus, a meeting place, between them is quite easy to realize, but there is certainly an exist, a meeting place, between them; they are not mutually exclusive but polar opposites. Taking the greatest among fanous musical composers as an illustration, we find as we study the biographics of such geniases as Handel and Mozart that they were singularly precocious children, musically speaking, and that they also were indefatigable worker; by dint of persistent exercise bringing their labora, genias as seemed possible. The mediumistic side of these glorious musicians was their natural taste and love for music; the magicianly side of their performance was the fruit of their unflagging industry. "God helps those who help themselves," is a proverb that embodies the recognition of the immutable, universal law which places the crown of successful achievement on the heads of those alone who merit the distinction. In ancient days and amid the glories of Aslatinn of African civilizations, all distinguished offices in Church and State were held jointly by men and women whose attainments along lines of magical development were at least exceptional. Thus arose, and that continuely of princes and predates which today called the striking achievements of those true magician who would be comprehended in the slove true magician, who could, and did, control the elements; not by changing law but by fully comprehending in Take as an accumple the world teem with descriptions of the striking achievement of those true magician, who could, and did, control the

and if we, why should it be incredible that this superior man, personified as Daniel, should centred the kings of the forwet, who always bow in complete submission to their genuine masters? Oid tales of Nubia and Alyseinia which are quite well authenticated, give evidence that from have been so subsection to he man will that they have caught the property of the theory of Nebuchadnegara and Belshazar, was given over to sensaousness of the extremest type. Holdatry is adoration of sense without regard to aught beyond sense. A carnal life is an the accordance of the company of the co

seen their power taken from them and given into the hands of strangers; and it is to the Anglo-Saxou race that the world must look for the highest lilumination in the coming cycle.

Materialism and Spiritualism can well be unified when both are understood, for the highest teaching concerning spirit and matter is that the former is the fatherly and the latter the motherly aspect of universal life; thus the ancient magical cross and the riddle of the Spinix may yet receive intelligent interpretation. The fraternity of the Rosy and Golden Cross is far more ancient than any exoteric historians can possibly imagine, as the secret of transmutation or the practice of real alchemy is the soul of chemistry and the vitalizing element of all exterior sciences. This twentieth century is a period of rediscovery and of modern application of ancient knowledge, and all the interest taken in psychical research today is but an introductory step to far deeper and more important discoveries than any which have yet been prosecuted. The history of Modern Spiritualism during the past diffy-four years is very chequered, and presents deep shadows as well as brilliant lights; and what has posed before the world as Occultism has certainly not been any freer from objectionable encombrances. To be fair to the organized Spiritualism of America and other countries, it is but their due to declare that they have been extremely ready to denounce fraud in their own ranks, and have sometimes gone to intemperate extremes in public denouncation of dublons practices. Materialism has been especially a bone of contention, while all phases of physical manifestation have been extremely ready to denounce fraud in their own ranks, and have sometimes gone to intemperate extremes in public denouncation of dublons practices. Materialism has been especially a bone of contention, while all phases of physical manifestation have been extremely ready to denounce fraud in their own ranks, and have sometimes gone to intemperate extremes in public denouncation of du

side the select possible all possible provides and provides all particles when, placing inquieres under distinction was not applying tests which some composes while other fall entirely. The assembly a selected the provides and there is much magic in a particle and the place of the place of

side world as conduces most to full development of latent psychle possibility.

It is but fair to vindicate the name of Occultism, which is often referred to in reprosed as though the custodians of occult scheme were a set of designing prelates who for their as though the custodians of occult scheme were a set of designing prelates who for their own aggrandiscenen shut up their mysteries in secret lodges, for fear the masses, becoming enlightened, should wreat the power from their presumptions hands. It is but purified folly to give ear to any such accusations, for Occultists are not concealers but explorers; they delye into the mysterious recesses of Nature on the psychic side precisely as material scientists love to prosecute inquiries into the crust of the planet, which yields its treasures only to those who search diligently and patiently. Nature is herself the great Occultist; she it is who conceals all in her mysterious bosom and unfolds her glories only to the tireless adventurers who dare much that they may learn much. Occultism, again, is vindicated in the career of every great author, sculptor, painter, or musical composer, who must work in secret solitude to produce that which shall ultimately be exposed to the admiring view and tend to the edification of the myriad observers. Whattever is great in execution is an embodied expression of some thought which has taken long to reach maturity. Concentration of thought and riveted attention upon an elected goal will ever prove indispensable to great achievement. If we care enough for anything to earn it we can win it, and when we have won it it will prove our blessing or our curse exactly ia accordance with the use or misses we deliberately make of it.

Students of Nature's hidden forces and the law of their continuous operation may derive much enlightenment even from the study of objectionable witcheraft, because there is not a phase of the bleckets sorcery which cannot be turned right side up and made useful for the student set up a figure of one who is

SERVICE.

Fret not that the day is gone And thy task is still undone. Twas not thine, it seems, at all; Near to thee it chancel to fall, Close enough to stir thy brain, And to vex thy heart in vain, Somewhere, in a nook forlorn, Yesterday a lobe was born. He shall do thy walting task, All thy questions he shall ask,—And the answer will be given Whispered lightly out of heaven.

Whispered lightly out of heaven.

His shall be no stumbling feet, Failing when they should be fleet; He shall hold no broken clue; Friends shall unto him be true.

Men shall love him; falsehood's aim Shall not shatter his good name; Inay shall nerve his arm with light, Slumber soothe him all the night; Slumber's rose and Winter's storm, Help him all his will perform; Tis enough of joy for thee, His high service to foresee.

—Edward Rowland Sill.

The Shining Countenance.

The Shining Countenance.

Brighter than the most brilliant of gems, electrifying with a radiance that does not dazle so much as it calls forth a redection of brightness, is the Shining Countenance. The soul of each man is a sun of infinite energy and glorious light; but how few allow themselves to shine; how few faces are lit up with their possible divine LIFE.

Take your thoughts away from the swamps of fear and evil; centre them on the ideals of faith and love, on good intentions for others, and your countenance is AT ONCE ILLUMINATED.

Look in a mirror and you will see that my words are True.

Absolve yourself of all Troubles; be penceful; be still, cease all your repinings; then your countenance will Shine.

That such an instantaneous physical change can take place by a change of thought suggests what power there is in a renewel Habit of Thought; a habit created by repeated conscious reposeful efforts of calm, concentrated thinking in line with the Ideal. Not only is the countenance changed by a bright thought, but the whole body. The atoms are so many vortices of ether, and the central force of each is the Mind.

A shining countenance is a smiling countenance. Look at life rightly, and you caunot but be pleased. Then you will saile; you will laugh with joy, because of Life's Possibilities.

You have perhaps desired to reach great heights of power; you will reach them easier if you will but smile as you go.

There is every reason why the heart should be glad; and your love for others will show this is so; this love is the sunshine that expresses itself in your countenance. The mere fact of loving drives away fear and all darkness; all false conceptions of duty, the conclusions of a biased reasoning, vanish at the appearance of Love.

Everyone loves the sunshiny days; and everyone loves the man whose soul or individual sun shines through his face.

Such a man will be trusted, wherever he is; he is an interpreter of life; he will intuitively grasp the meaning of things; he will be received as the Son of Man,

People who are unsuccessful are not rightly polarised.

Many persons are imperfectly married withmethous themselver; they may be emotionate but the imperiod of the control of the control

Perfect equanimity, mental quiet, is essential to read the Book of Nature. "Be still, and know that I am God!" The mighty silence—and waiting! Blending of fearlessness and calm expectancy is essential to genuine attainment in any direction.

GOLDEN MOTTO

A person who has attained to the higher arelessness is the one who is ready for every mergency.

If you gain a victory on any plane, that victory stands you in stead for all future time. You have risen superior; it is the rising superior to something that is of use to us. If you rise in your own mentality and score a victory once, it is a growth that can be employed for all time to come. Once gain a victory, and that victory is yours forever. We can change at will the polarity of our own condition. There is a scientific law of action, which can be acted out by all who are industrious and fearless enough to trust their intuitions.

One cannot be happy, harmonious or well, so long as he allows the caprice of any being to make or mar his harmony.

One who can burt my feelings is above me, and will not attempt to do so, one who would hurt my feelings is below me, and cannot hurt me.

A CURE FOR ASTI +A.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and broachial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanently cured), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitts and nervous diseases, this recipe in German, French or English, with full directions for preparing and using, Sent by mail. Address with stamp, naming this paper, W. A. Noyes, Sc. Powers Block, Rochester, N. Y.

Lily Dale. N. Y.

Lily Dale. N. Y.

The 48th annual meeting of the friends of human progress was held in Forest Temple, Sept. 5. 6, 7. Friday conference, address by Prof. Wm. Lockwood. Saturday conference led by Mrs. Clara Watson; address by Mrs. Clara Watson; address by Mrs. Clara Watson, theme, "Spiritualism." Lanch was served on the grounds. An Indian Quartet composed of the following well known Indian singers furnished the music; S. C. Lay, tenor; R. H. Printup, second tenor; E. M. Spring, baritone; L. Bishop, bass.

Your correspondent was invited to an annual picine given in honor of several of the old pioneer settlers. Their birthday came on Sept. 10. Rev. David Little, pastor of the Friends Church, opened the meeting with an invocation. Mr. Munger and Joshua Allen acted as chairmen. Joshua Allen, one of the old settlers, gave a few words of welcome. He spoke feelingly of Mr. Geo. Southworth who passed away since the last meeting, aged 91 years. A very interesting paper was read by Mrs. Harriett Press on whose grounds the picnic was held. The picnic closed with music and singing by other friends.

In this vicinity and neighboring towns Spiritualism was known fifty years ago. Here is where all the new reforms were talked about; Slavery, the woman questioa, temperance and Spiritualism; Wendell Philips, John B. Gough, Parker, Susan B. Anthony and others started here; and we hope that all these ideas and reforms may be revived, especially Spiritualism or the new name—"Universal Religion."

Elizabeth R. Fielding.

For Nervous Women. Horsford's Acid Phosphate. quiets and strengthens the nerves, re-es nausea and sick headache, and induces eshing sleep. Improves general health.

W. J. Colville.

W. J. Colville lectured in Haverhill to very large audiences in Britiani Hail, Sunday, Sept. 21, at 2 and 7 p. m. and on Monday, Sept. 22, at 8 p. m. He also spoke at the residence of Mrs. A. A. Cate, president of Spiritual Union, 138 Main street, Saturday, Sept. 20 at 8 p. m. and for Metaphysical Club, 77 Main street, Thesday, Sept. 22 at 8 p. m. These give the collection of the Sept. 22 at 8 p. m. These give the collection of the Sept. 23 at 8 p. m. These give the collection of the Sept. 23 at 8 p. m. These give the following highly complimentary notice of the Sunday lectures:

"Mr. Colville has been prominent in the lecture field in this country and Europe for many years, and is, without doubt, the ablest and most distinguished representative and exponent of spiritual ethics and teacher of the higher thought" that is before the public today. He is an extensive traveler, a voluminous writer for the press and author of many books.

"Endowed with marvelous psychic powers,

obles,
"Endowed with marvelous psychic powers,
uppled with rare intellectual attainments,
aking him the central figure in the broad
eld of psychic science and of spiritual
hies,

field of psychic science and of spiritual ethics.

"Exceedingly optimistic in his mental attitudes, his treatment of all questions is tempered with that spirit of fairness and frankness that distinguish the gentlemanly scholar from the arrant bigot and innorant entlusiant. Because of his special endowments, fitting him to work along these lines, he has achieved great success in unifying the many conflicting religious opinious of today."

The platform at Brittain Hall was beautifully decorated with a profusion of handsome flowers; the music was well rendered by an efficient choir and angmented by coagregational singing. Mrs. Cate presided with grace and dignity. Many inductinal people were in attendance and a large contingent of visitors came from Lawrence and other neighboring places.

verified records between spirit and mortal, through mediumship, the impregnable defense against all assaults of whatever nature, upon our religion? Is there, upon the face of earth today, a sect or a religious denomination that can render such supreme service to a sorrowing heart as Brititualism? Let us cherish and honor all true mediums—Lewis.

Waverley Home, Aug. 31.

Resolution of Lookout Mountain Camp Meeting Association of Spiritualists.

of Spiritualists.

Whereas, twenty years ago a movement was inaugurated to establish a permanent Camp Meeting Association of Spiritualists on Lookout Mountain and for that purpose a hotel and the land since known as the Natural Bridge Spring Sub-division of the town of Lookout Mountain was purchased by this corporation, and the balance represented by notes for \$12,400 dated August 1, 1885, and falling due three years thereafter, carried for several years by J. M. Guipel, a member of this Association, and red his death carried by Jerry Robinson, Fresident of the Association and with fees due the solicitor for the Association and with fees due the solicitor for the Association and with fees due the solicitor for the Association and with fees due the solicitor for the Association remains unpald, and Whereas, the hotel on the ground was burned several years ago and has not been Whereas, after a struggle of twenty years and the death of almost all who were identified with the movement in its conception and repeated efforts by circular and otherwise to obtain the co-operation of Spiritualists to aid use to make a success of the venture and fallures to accomplish anything in that way, ware satisfied that the venture is a failure and that it is to the interest of its stockholders and of the survivors of those who inaugurated it and of Spiritualists, that a bill be filed in the Chancery Court of Chattanooga to wind up the corporation, sell out its assets, pay its debts and divide pro-rata with the stockholders what may be left.

Therefore, the directors of this corporation are authorized and required to co-operate with any creditor or creditors, or stockholders or stockholders or stockholders or stockholders in niterest—some of the stock is held by parties who are not Spiritualists—that this corporation be wound up.

Jerry Robinson, Pres.

John McDougall, Sec.

The A. P. W. A.

THEIR AIMS AND HOPES.

TREIR AIMS AND HOPES.

The Americau Press Writer's Association is an organization of thinking men and women, who, loving humanity irrespective of color, creed, race or political faith, caim, dispassionate, unprejudiced in the search for truth, are trying to make this world a little better for having lived in it. They are intellectually hospitable, and their latch string is always out to any honest thought.

Men are as the clouds that form and change and pass away, while principles are unchangeable as the eternal blue of heaven.

They believe that to live and spend a life devoted to principle and a search for truth, with minds in which reason and sincerity have triumphed over prejudice and independent of rights wished for by themselves, is the perfect consummation of a life.

They believe as Shakespeare when he wrote the history of the mistakes and unhappiness of the world in a crystallization of six words, "There is no darkness but Ignorance." That ignorance must first be destroyed by the education of truth before any lasting reform or good can come to the human race.

They believe this world is a good place to live in, if you live rightly.

The aim of this organization is to promote honest newspaper writing, preserve the purity and freedom of speech, press and mails, thereby making the poor man's library—the newspaper—an educational institution for the great masses, who never read useful, instructive, thought-producing literature. To that end they also ro induce editors to open their columns to the people, as a forum where thinking men and women can freely discuss all questions of vital import to humanity: thus raising their physical, mental and moral standard to a higher plane. They are encouraged by the fact that more editors are opening their columns every day, which bears witness to their canness that more colitors are opening their columns every day, which bears witness to their cannest efforts.

And the wonderfully increased circulation.

This association numbers some 450 members and is growing daily, Le

Boston, Mass.

Briefs.

For Over Sixty Years

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

The Good That Mediums Do.

"Dear mother, forgive me," said a spirit through a medium. I know that I did wroug in not civing heed to your warning in your last letter to me not to go on the water that fatal week. You mourn for me as one that is dead, but I am not dead, mother, have been with you all this trimout to such gatherings as these, that I might receive forgiveness from your very self for disboying you, and to let you know that I live and care for you. I could not be happy here while your heart grieved so for me."

"My son, I forgave you when God took you from me," said the mother, "and I bless our Heavenly Father that he has permitted you you come in spirit to comfort me. I will strive be at peace with my soul and It bless you, my dear son, for coming to me."

The mother told us the following relative to be at peace with my soul and It bless you, my dear son, for coming to me."

The mother told us the following relative to be at peace with my soul and It bless you, my dear son, for coming to me."

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The mother told us the following relative to be at peace with my soul and I bless you, my dear son, for coming to me."

The mother told us the following relative to be earlied and, party of boys attending the school, in charge of the superintendeat, were sent in a boat across the bay to City Point, South Boston, to transact some business. On the return of the boat to the island, a storm came on. The boat was capsized, and nearly the entire party, including the superintendent, was drowned, and my son as well. For some days previous to the secilent, my mind was oppressed by a sense of impeading the superintendent, was drowned, and my son as well. For some days previous

wane, there is no lack of attendance at these meetings. It is with great pleasure that we record the constant attendance of the best meetings and speakers during the season; they have entered into the work here, heaving the season; the effect of their work is apparent on all sides. Many of the people in this neighborhood, who were strangers to spiritual meetings, are now constant attendants; while primarily the meetings were held here to assist in relieving the burdens on the Home, a larger work has been done in sowing the Gospel of our beaudiful religion on ground never before toucked. The speakers and mediums that have come here have been doing missionary work induced; they have come to us, unsolicited; they have siven to us their best thought and of their psychie powers; they have come in sympathy and in love for the Old Veterans. Home, and the most grateful thing to our ears was to hear them say from the rostrum that they were impressed to come to the Home by the spirit world. From this source then comes the inspiration that has blessed us all alike; from the loving souls that have preceded us in the life beyond comes back the approval of our work; it is no wonder, then, that success has attended our work all through the season. At today's meeting Miss Frances Wheeler was notably inspired; it was a remarkable address, embodying, as it did, principles of equity and justice, that combinations of great wealth, should render to the worker. The others who assisted to day, making the services so enjoyable, were Dr. Greenwood, Mrs. Moody, Mrs. Scott. Mrs. McKenna, Mrs. Fisher, Mrs. Salter, Mrs. McKenna, Mrs. Fisher, Mrs. Salter, Mrs. Mrs. Mrs. Mrs. Salter, Mrs. Wells, Mr. Webstert; Goo. Clark, chairman; Mrs. M. F. Lovering, planist.—Lewis. Dr. Nores writes: "Since leaving Lily Dule, Mrs. Nores and self have held two spiritual meetings. At L. O. O. F. Hall, Rochester, N. Y., at both meetings, the hall was full. Sunday, Sept. 21, at Syracus, N. Y., at the First Spiritual Association Hall, we had a large attendance.

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 basy and useful life to give the artist an opportunity to photograph her in her platform diress. 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.

NATURE'S WONDERLAND.

In this wonderland of Nature,
We will study every feature,
Till the footprints stand before us.
Clean and clear is all the reading.
Glving man all he is needing.
Glving man all he is needing.
Reaching to conclusions,—thus—
Man, the centre of all being.
Soul, or Life, that which in secing
Is unseen by mortal eye,
Is the vital part of Nature,
Is the all-essential feature,
Is the all-essential feature,
And this Life now reaches downward,
Reaches upward, reaches landward,
Liven into waters linger.
Even every thy leaflet,
Every bramble, every floweret.
Peels the touch of Life's fair finger.

Even into waters linger.

Even every thay leader,
Even bramble, every howeret.

Feels the touch of Life's fair finger.

These opening lines from "Nature's Wouderland" express much to the thought'n superal, opening lines from "Nature's Wouderland" express much to the thought'n superal, opening and one owneral, upward, opening Natural Law, as given by the Band of Annon, present themselves.

First-Evolution of matter.

First-Evolution of matter.

Necond-Stability of Soul.

Thirl-Aggregation of all Soul or Life in Complex Deity.

We can understand the evolution of matter bere on earth; we ought also to understand the same law in spirit matter, for surely change takes place, growth occurs.

And to a thinking, reasoning mind, anything that has changed, must continue to change. Is not the gradual refinement of spirit matter, passing from sphere to sphere, as we sometimes call it, change? And why then should we look for this change to cease?

Does not the time come when Soul is bereft of the spirit form through which it expresses itself, and makes itself visible? Now, Erenity is a long time, it reaches backward as well as forward. And Souls, perfect, immutable, unchangeable, being law and order in all this chaos of changing matter, holding individuality and the elements of shape, as young today as they ever were and as old as they ever can be,—these Souls, these lives, vitalize, rule, control matter. From all time it has been so, and from all time on it will be so. Coming and going, coming and going. We may believe it or not, it will not hinder the working of Natural Law.

Creation and destruction go hand in hand—we have learned that neither exist. Change, and change only, is what we see, and that exists clone in matter. This glorious change will allow us to move and not stagnate. It will bring us up to a higher plane of thought and living. It will show us, for matter governs our perceptions and expressions, that all life, all Soul, blend in one great whole, the Complex Deity, and that we consciously reach that point,

Will intelligence now guide us, Infinitely great and tender. Bring unto our comprehension The fine smallness of our greatness? Make us better by this knowledge.

servants of the lowly, masters of expression, Soul to conquer matte ower Divine, do for us, how to conquer matter

Corvaills, Benton Co., Oregon.

Work for Spiritualists.

Dear Fellow Workers:—Now that the vacation season is over, and people are generally in their house, suggred in the ordinary activities of life, with autumn and winter evenings at their disposal, the time seems opportune for active work in presenting the claims of Spiritualism. The officers of the N. Y. State Association hope to see active work for increasing the interest in, and extending the influence of our movement throughout the State of New York.

We hope for an awakening in every town and hamlet throughout the Empire State, and to this end urge that every Spiritualist lend to the state officials his or her spiritualist lend to the state officials his or her spiritual, moral, and financial support, to the end that this knowledge, and the consolution which Spiritualism alone can give may become known unto the people.

We desire to encourage you in your efforts in your home locality, and trust that your past devotion and loyalty to these truths will inspire you to increased effort as the years go by, and that you will ever hold aloft the hanner of Spiritualism, which in its true interpretation, stands for the true and the good in every religion the world has known.

We shall be glad to hear from you often, and trust that you will continue your connection with the State Association, or join the work in your locality, in order that we may as much as possible, keep in touch with the movement and the workers over the State.

Organization means the concentration of the forces in orderly, well directed effort of the

may as musthe movement and the workers over the
State.

Organization means the concentration of
forces in orderly, well directed effort of the
many toward some specific accomplishment.
Our industrial system is a -network of organizations. The influence of the church is
largely augmented through organized effort,
and in almost every department of human
activity we see illustrated its utility and
power. Let us profit by these examples;
build up our State and National Spiritualist
organizations, and make them, a power for
good, and for uplitting the human family,
through orderly, well directed, and perfected
concentration of forces.

Sincerely yours,

H. W. Richardson, Pres.

Will you kindly send to me a goodly

concentration of forces, well directed, and perfected concentration of forces.

Sincerely yours,

H. W. Richardson, Pres.

P. S. Will you kindly send to me a goodly list of names of arowed Spiritualists in your locality, carefully giving their full address, with street and number, if in towns.

This favor will assist the officers in building up and perfecting the Organization, thus greatly increasing its efficiency for effective work. This little service will be greatly appreciated by the officers and State workers, and we thank you in advance for the favor.

H. W. Richardson.

If You Want To.

If You Want To.

If you want to live right along in clover, mind your own business to the letter.

If you want to be plump and good-looking, step aside from all care, your own included. Give to natious the right to fight and to nelighbors the right to quarred.

If these neighbors are members of your own family, smile at their foolishness and go your way rejoicing.

You want to be healthy and wealthy, lear to the test of the search of the want of want

MY TRANSCENDENTAL EXPERIENCES
WITH SPIRITS. Mostly through my own Clairege
ance, Cialrandience, etc. With four Illustrations. By ance, Cialraudience, etc. With four I HENEY LACROIX. In this work will be found new views, pr which are startling and instructive. Price 35 cents. For sale by BANNER OF LIGHT PUB

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SIXTEEN SAVIORS OR NONE; or The Experiment of Control o

A Letter To Our R.

Dr. Klimer & Co., Binghamon, A. E.

Gentlemen:—About a year ago i was sufferling from what I supposed was rhe-maxisen.
I became so had that I could hardly get on
my feet from a sithing position. I rm down
in weight from one hundred and sinety-flow
to a hundred and forty-five pounds. I rised
different kinds of medicine but received little
or no help. I saw Dr. Klimer's Swamp-Boot
highly recommended for kidney trouble, but I
never had any idea that my kidneys were
affected. I thought I would try a fity-cent
bottle of Swamp-Boot and see what the effect
would be. I commenced taking it according
to directions and in a few days I saw that it
was helping me. I used the fity-cent bottle
and then bought two more dollar bottles, and
they completely cured me. I have got back
to my original weight, one hundred and
niacty-five pounds, and I am a thorough advocate of Dr. Klimer's Swamp-Root.

Very truly,

Wm. M. Partch.

Feb. 17, 1022.

Very truly,
Wm. M. Partch.
You may have a sample bottle of this wonderful remedy, Dr. Klimer's Swamp-Boot,
sent absolutely free by mail, also a book telling all about Swamp-Boot. If you are already convinced that Swamp-Boot is what you
need, you can purchase the regular fifty-cent
and one-dollar size bottles at the drug stores
everywhere. Dou't make any mistake, but
weneraber the name, Swamp-Boot, Dr. Kilmer's Swamp-Boot, and the address, Binghamton, N. Y., on every bottle.

Would you ascend the heavens? Climb if you can. The heavens were dusty, if they were not high. Know Christ will lead, not lift, the soul of

man, Into the pleasant places of the sky.

Ab, languid hand, safe in some scented glove,
Drop that bright prayer book, eatch at rock
and thora,
Give alms of bread, give truer alms of love
To other hands, whose stains and scars you
scorn!
—Mrs. Platt.

"Honest occupation is the price of happi-

Do not talk about the lantern that holds he lamp; but make haste, uncover the light nd let it shine.—George Macdonald.

25"An excellent cabinet photo, of "The Poughkeepsie Seer" (A. J. Davis) for sale at this office. Price 35 cents.

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Personal Liberty with statistics showing its dangers and criminality,

By J. M. PEEBLES, A. M., M. D.

By J. M. PEEBLES, A. B.,

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

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THE PHILOSOPHY OF CORE.

FIG. 45 cont.

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In the World Celestial

ties and held in that condition for two days, which timete spends with her in the cultural sphere, and then returns to earth with perfect recollection of what he are small was a supported by the state of the state of the second to earth with perfect recollection of what he are small was been stated by the first of the state of the head of the hall best style. This friend is Dr. T. A. Rand, the well-knews assine, selection of reference.

The process of the state of the state of the American Congress of Liberal Recipions, who gives it the weight of his to qualified endorsement.

He says: "This beautiful book will give to course to he world constant." In the two heads the second of the world constant." In introcase, believes the particular gives a bitter of the future life that one cannot help The Medical General says: "It little beyond the reader hale recolouring realing, and leaves a press march in his con-cesses."

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Seers of the Ages.
ANCIENT, MEDIEVAL AND MODERN
SPIRITUALISM.

BY J. M. PERSLEM, M.D.

This volume of nearly 40 pages, orizon, tween the pha-nesses of SPIRITALISM through hole, Reyal Flo-tions, Strin, Penis, Green, Rose, Sover to Chiefe take TREATING OF THE MYTHIC JISSUS, "CRURCHAL JISSUS, "NATURAL JISSUS, Boy begoing? Where was to from treates to thing was to an Essential?

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BOSTON, SATURDAY, OCTOBER 4, 1902.

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Editorial Notes.

A BELIGIOUS BIGOT.

These three words can be applied with truth to Rev. L. M. S. Haynes of Binghamton, N. Y., who recently attempted to electrify his Baptist brethren through the delivery of a fiery sermon, denunciatory of the Spiritualists and all other people who are either directly or remotely connected with them. The breadth of this dirine's (?) mind can be correctly gauged by his erudite remark that three-quarters of the people are fools. Of course, he implied that he was the recognized leader of the one-fourth who were compos ments, and therefore able and qualified to judge the world. He did succeed in making himself ridiculous and notorious through his iteration and reiteration of exploded fallacies and falsehoods that every intelligent being outgrew a full decade ago. Spiritualism can never be harmed by such clerical slanderers as this Baptist preacher, and he has only succeeded in bringing his cloth into disrepute by his utter disrepard of truth. Such men are unworthy of the positions of teachers of the people.

they have been especially selected by the Ruler of the Universe to mind the business of eighty millions of people, regardless of the wishes of those people. As coal is nearly twenty dollars per ton now, and rapidly rising in price, it would seem as if Baer's God was determined to reward him righly for his stewardship over the bountles of nature. His remarks were both blasphemous and egolistical, unworthy of any true man. He has done more to intensify the hatred of the striking miners for the coal barons than have J. P. Morgan and all of his plutocratic compeers.

A POBLICK TITLE FOR THE PRESIDENT.

Rumor has it that Edward of England is trying to find some way by which he can bestow an honorary coloneley upon President Roosevelt. Of course, this would be followed by Emperor William making him an honorary brigadier-general in the German army, then as honorary field marshabhly under the fiery tricolor of France would have to follow, with Iraly, Russia, Austria and all other nations following suit. But public sentiment might not permit the acceptance of these honorary titles, even if they were to be offered. Stranger things than this have happened in the history of the world, and it may be that the European rulers are now seeking to conquer America by purchase, through the bestowal of empty honors, rather than to risk the dangers of a war of conquest or the expense of a purchase in money. Our nation is quite imperial enough as it is, and does not want royalty any nearer than it now is. No President who is a patriot will ever consent to receive an empty title from the crowned head of any foreign power.

THE DED CATION IN ST. LOUIS MO

THE DED CATION IN ST LOUIS MO

The Spiritualists of St. Louis, Mo., have been enjoying special services in honor of the dedication of the church receally purchased by the First Association of Spiritualists in that city. The building itself is an imposing edifice of stone, of the Gothic design in architecture, and most artistically arranged for all kinds of services. Under the spleadid leadership of Thomas Grimshaw, who is now entering upon his sixth year as the permanent paster of the First Association, this splendid property has been acquired upon liberal terms. It was dedicated in a series of special services, Sept. 21-25, in which exercises a goodly number of speakers and mediums participated. A more extended account of the ceremonies will appear in a future number of the Banner. Mr. Grimshaw is to be congratulated upon the wonderful success that has crowned his efforts as pastor of this progressive society. He and they have proved that it is only by means of settled pastors that permanent work can be accomplished. This society and its progressive pastor have set a most excellent example for all local societies throughout the nation, as well as for all speakers. May hundreds of them proceed to emulate it, is the writer's fervent prayer.

"BE PURE THYSELF"

"BE PURE THYSELF"

That men can take delight in bearing false witness against their fellow-men is almost beyond comprehension, yet such is the case, and not a few of them descend to downtight malice in spreading evil reports of others. Statements that are unmitigated false-hoods, begotten in finjuity and founded on fraud, are deliberately spoken respecting the truest and noblest men that live upon the earth. These utterances generally have no foundation in fact upon which to rest, but are mannfactured out of whole cloth for the express purpose of injuring others. The people who resort to these things are in need of a resurrection of their spiritual, selves. They are really mentally diseased, and should be dealt with as the victim of an accident or a fever is treated at a hospital. Mental balances are extremely difficult to adjust, and the science of psychology has a mighty work to do in this direction. Some way must be discovered by which these perverted natures can be restored to their normal condition and reunited with their Soul-Selves in the realm of the invisible. The work of regeneration in this respect belongs first of all to the Spiritualists. If they find some persons in their own ranks who persist in retailing and manufacturing scandal and falsefood, they should at once place them "under treatment." If this treatment be not effective, then it may be necessary to tell them that they had better confine their associations hereafter wholly to those who are like unto themselves. "Put evil from thee by becoming pure and true thyself" is a motto that every Spiritualist can afford to adopt, to live by, and to press the same by example upon others. Then false witness and scandalizing will bo-known no mere forerer.

witness and scandalizing will be-known no furth. Such men are unworthy of the positions of teachers of the people.

Dr. Dean Clark's feeling eulogy in last week's Banner of this recently arisen brother was well deserved. Mr. Snow was honest, sincere and just in all of his dealings with his fellow-men. His lonely life gave him ample time for reading and reflection, and he made the most of his opportunities in both directions. He loved Spiritualism for the good it did him, and he ever sought to interpret that good in an upright life before his fellow-men. He will be missed in Lyceum circles, in particular, but also in all spiritualistic gatherings, where his influence was always felt, despite his modest and retiring disposition. He deserved far more than he got in this life, and the writer believes that ample compensation awaits him in the realm of the Soul. Surely earth life is better for his having lived, and spirit life richer for his having lived, and spirit life richer for his having entered there.

"GART"

This is what the Chicago Record-Herald cells the recent unterances of President Baer of the Reading railroad, who declared that Almighty God had committed the property interests of the nation to him and his associates, is order that the same might be "knowesty" administered! Coming from one "knowesty" administered! Coming

lection of sixteen dollars, raised in an audience of over six hundred persons. If those people measured their love for Spiritualism by the amount they gave to support it, then it cannot longer be wondered that Spiritualism unakes such slow progress in the word. The true Spiritualist should be a true liberalist in every sense of the word. He is liberalist in every sense of the word. He is liberalist in every sense of the word. He is liberalist in every sense of the word. He is liberalist in every sense of the word. He is liberalist in every sense of the word. He is liberalist in every sense of the word. He is liberalist in every sense of the word. He is liberalist in every sense of the word. He is liberalist in every sense of the word. He is liberalist in the substance with those poorer in purse and in spirit than himself. May every Spiritualist become such.

THE MAINE SPIRITUALIST CONVENTION.

Our brethren in the Pine Tree State are to assemble in state convention in the city of Portland, Oct. 10-11-12. At this gathering officers for the year ensuing are to be elected, and all other business transacted. One item of importance is to be considered by this convention. It is that of missionary work in the state during the year next ensuing. If a goodly number of local societies can be organized and prepared to engage permanent speakers, perhaps on the offishme circuit plan of the Methodists at the first, then missionary effort would be desirable. Anything less than this is not worth the cost. It is to be hoped that every Spiritualist in Maine will attend this coavention, and lend his influence to the good work that is to be done there. Addresses will be delivered on Friday evening and Saturday afternoon and evening by Rev. F. A. Wiggin of Boston, who will follow his lectures with platform messages. On Sunday, Oct. 12, three meetings will be held and will be addressed by Harrison D. Barrett. The Maine Central Raliroad has grauted special rates to the convention on a body, and aid the Cause through convention in a bo

HALL FOR NATIONAL CONVENTION

HALL FOR NATIONAL CONVENTION
All eastern Spiritualists are interested in the welfare of the N. S. A., and are to act as its hosts during the coming convention. The cost of hall reut and decorations is, and of right should be, borne by the Spiritualists in the section where the convention is to be held. If each one would but contribute a dollar to the fund for the purpose named, the entire amount would soon be in sight. Spiritualists of the East, but us give our visitors a royal welcome. Let us prove to our friends exerywhere that we appreciate the honor of heving the N. S. A. come among us. Let us pay for the hall and its decorations at ouce. Send your donations to J. B. Hatch, over the hall and its decorations at once. Send your donations to J. B. Hatch, Jr. 74 Sydney street, Boston, Mass.

Jr. 74 Sydney street, Hoston, Mass.

A Certain Samaritan.

"A Certain Samaritan" is the title of an interesting story by William Brunton, which will be published in the next issue of the Banner of Light. It breathes the spirit of love and awakes all the noble, pure impulses in the human bryast. The messenger of Love sent it to the readers of the dear old Banner of Light, which shall continue to grow in the grace and beauty of spiritual thought as the years go by.

Subjective Sight.

SUSIE C. CLARK

It is the habit of the human mind to look ever forward. "Anticipation usurps retrospection, or a universal consciousness. Intellect strives to lift the closely drawn vell of the future and peer behind its opaque folds. It questions of its destiny, a finale to which it alone holds the key, and can fashion to its will. It desires to prove a future existence in other spheres for the soul, but rarely seeks to recall that immortality of the past which is its inheritance, of which it was once cognizant. It effectually burned its bridges behind it when it crossed from that farther shore to this earthly plane. It queries of astral counterparts to this form we use, of the spiritual bodies we shall occupy after transition, their nature, texture and faculties, forsetting that in that forever of the past, when the soul drew near this planet with intent to express itself in form, it perhaps for ages of our time, was a dweller in the astral realm, awaiting favorable conditions for birth; there and then in possession of spiritual senses which its final plunge into matter has celipsed.

awaiting favorable conditions for birth; there and then in possession of spiritual senses which its final plunge into matter has cellpsed.

There may be an element of human curiosity in the desire to develop psychic afts, but back of this impulse there is an imate prompting of the soul to reclaim its birthright. To become clairvoyant, or clairandent, is simply to repossess our own, to conquer material density and limitations, to clear away the dust of earth from our eyes and ears; and to use our psychometric powers is to regain our soul's sense of touch. That these possibilities should be regarded as phenomenal shows how far we have drifted from our subjective state, from whence this objective existence is more truly regarded as a series of phanomena.

It is clinical by masters of occult fore that when it desent into matter was first attempted by primitive man, when the astral senses, then well nigh limitless in their scope, were relinquished and slowly forgotten as the clay thickened, that the first objective sense to be unfolded was that of sight, though most imperfectly, since correct distance could not then be gauged by optical judgment, and there was no perception of color. This ability to detect the varying rates of light's vibration, by which color is reveated, forms a marked feature in the development of races and their growth in refinement. Perhaps this epoch of advance in the Noachian family was marked, by God's "setting his bow in the clond," since Law demands that at every age of the world, the sun shining through a drop of water shall resolve itself into prismatic tints, even though no human eye is trained to behold this beautiful maryel.

Sight, or perception of ight, is the first sense consciously unfolded by the human habe. Its first element of attention is aroused by a bright light, when no idea of nearness, or of distance, is convered, as was the case with its earliest ancestor. The necessity for such decision leads later to the development of the sense of touch. But first late in the developm

not as great need for adult children of the slesh to still further enlivate this gift or sight, along mental and spiritual lines? In that day when, while still embodied, our spiritual organs as well as our realization are regalated, we shall understand why there is so death, and how deat can be swellowed up in victory. For our translated ones will walk and work visibly beside us as indeed they now do invisibly, because of our plitful biladness.

Would it not be well if, in advance of disembodiment, we could withdraw to a degree from the too prominent consciousness of the material plane? It is possible, here and now, to cultivate the capacity of seeing the spiritual in the commonplace, of detecting an Infinite design in the most trivial incident, of seeing only this in the unwholesome events of life, and being so filled with the wisdom of its purpose that we shall be lifted above personal regret, or veration. It is not necessary in beholding the glowing cauvas of a great artist, to dissect the pigments used, and race every brush mark, to decide that it was burnt slenna which makes the shadows warm, or candinum which gilds the sunbeam but with more spiritual vision we should seek only to eatch the message which the artist's rich sooil has pointed forth for the world's riport and officer with the region of the most shading in the sunday of t

He died at night. Next day they came To weep and praise him; sudden fame These suddenly warm comrades gave. They called him pure, they called him brave One praised his heart, and one his brain; All said, You'd seek his like in vain—Gentle, and strong, and good; none saw In all his character a flaw.

At moon he wakened from his trance, Mended, was well! They looked askance; Took his hand coldly; loved him not, Though they had wept him; quite forgot His virtues; lent an easy ear To slauderous tongues; professed a fear He was not what he seemed to be; Thanked God they were not such as he; Gave to his hunger stones for bread; And made him, living, wish him dead.

—Edward Rowland Sill.

Letter from Carrie Chaps nan Catt.

To the Editor of the Banner of Lighti
My Dear Siri—A woman, who is both an vrdent Spiritualist and ardest Saffragist, has sent me a marked copy of the Banner of Light, the number of Sept. 6th, containing the editorial which treated of the fraternal delegates sent by the Spiritualists to the National Saffrage Convention. The article declares that these delegates were "refused recognition, coolly ignored, and wantonly insalted."

delegates sent by the Spiritualists to the National Suffrage Convention. The article declares that these delegates were "refused recognition, coolly ignored, and wantonly insulation."

Permit me to say in behalf of our association, that none of these charges are true. I am sure that every member of the Suffrage Association that none of these charges are true. I am sure that every member of the Suffrage Association regards the Spiritualists as friends of our Cause. I have possonally never known a Spiritualist who was not a suffragist, and it would be far from our lateritors to mistreat any fraternal delegate who might come to our convention. Such bitter feeling as is manifested in this editorial must have had a basis in something which appeared to be a real grievance. In order to clear the way, therefore, I would like to state that at all previous conventions we have had a place upon our program for the greelings of fraternal delegates. We had none this year, and no fraternal delegates were heard. We are bound by the regulations of Italiway Passenger Associations to limit the time of our convention, if we are to secure the reduced railroad reducement given certain the secure of the secure

they will have no cause for feeling themselves ill treated. I am, yours truly,
Carrie Chapman Catt.

It is with real pleasure that the Banner publishes the above letter from the able and efficient president of the National Woman Suffrage Association. Whenever an error is made by the Banner or any of its contributors, it is ever a privilege on the part of the management to correct the same. In this case, our valued correspondent, Mrs. Catt, has explained the cause of the trouble to which the writer in the Banner of Sept. 6 referred. That article, to which Mrs. Catt takes exception and explains so lucidly, did have a basis in truth, and was brought forth by specific references to the fact that the fraternal delegates sent by the Spiritualists were not recognized by the Suffrage Convention, by parties who were not present, who told the writer that they had their information from members of the convention.

The writer had the testimony of one of the fraternal delegates appointed by the president of the N. S. A., and confirmed by the Board of Trustees, in addition to the references above mentioned. Mrs. Mary T. Longley, secretary of the N. S. A., and Mrs. Sara A. Haslett, of Port Huron, Mich., were the accredited fraternal delegates seat by the Spiritualists. So far as the writer knows, they did not expect to make speeches, nor to monopolize any of the time of the convention. They were there to show that the Spiritualists were in sympathy with the suffrage movement, and desirons of working with its advocates, so far as their priaciples were identical. There was no theological trend or influence, or even religious zeal in this extension of friendly amenty on the part of the Spiritualists.

The two ladies named went to the convention hall, and one of them handed her credentials to the committee authorized to receive them. This lady was told to wait the pleasure of the convention outside the hall.

the Spiritualists.

The two ladies named went to the convention hall, and one of them handed her credentials to the committee authorized to receive them. This lady was told to wait the pleasure of the convention, outside the hall, and was distinctly given to understand that the presence of fraternal delegates from the National Association of Spiritualists was not only an innovation, but also an unwelcome one. The lady in question waited some time, not less than an hour, and then tried again to see what action was to be taken upon her credentials. She was again told to wait, and informed that she would receive instructions later. After waiting a long time, spoiling the working hours of a full day, the lady went home. She never saw a member of the committee again, and her presence was wholly ignored by the committee and convention alike. Inasmuch as this lady has been for many years an able writer and speaker in behalf of suffrage for women, it made the treatment accorded her seem all the more strange.

The Spiritualists, as a body, have always been ardent advocates of suffrage for women. It is not too much to say that Spiritualism has done more to emancipate woman, and to advance her political rights, than all other denominations combined. It was therefore deemed appropriate to extend an official recognition from one national body to another, assuring the able and noble-hearted advocates of suffrage that they had stanch allies among the Spiritualists. Religious recognition was neither sought nor desired. It was a mutual interest in a needed reform that prompted the offering that received the treatment above described. Mrs. Catt's letter throws light upon the question, and is accepted by the writer as settling the matter for all time. It has heretofore been the policy of the National Association of Spiritualists to send fraternal delegates to reform organizations having purposes in common, and it may be continued. If it is, the National American Woman Suffrage Association will may be forgotten—Editor.

Laurel cro

Delegates and Visitors to the N. S. A. Convention.

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, 22 and 24, kindly send your names and addresses at once to this office, that we may forward the same to the Chicago office of the Western R. H. Commissioners, for unless we can sat-left these. ave hotel accommonations ddress J. B. Hatch, 74 Sydney St., Dor hester, Mass. Mary T. Longley, Secretary N. S. A. 600 Penn. Ave., S. E., Washington, D. C.

First Association of Spiritualists, N. Y.

N. Y.

The above association will reopen its meetings on Sunday, Oct. 5th, at the Tuxedo, Madison avenue and 5th street. The usual two sessions will be held, commencing at 3 and 8 o'clock p. m. Miss Margaret Gaule is to occupy the platform, having been again engaged for the coming season of 1902 and 1903. Miss Gaule is a great favorite with the New York people, and her numerous friends will be glad to once more extend a cordial welcome. Our music is to be under the skilled direction of Mrs. Edmund Severn, with Miss Nettle Vester as the soloist. Hence its excellence is assured.

I would like once more to call the attention of the Hanner's many readers to the case of Mrs. Mary C. Morrell, and ask for donations to aid her still further in the struggle to live. Mrs. Morrell is very feeble, and I fear will never again be able to take up the burden of living, but must be sustained and cared for by others. In memory of what she has done for the Cause of Spiritualism, heremaining time on earth should be rendered free from care, and I earnestly entreat those who may see my appeal to add their mite toward this cml. Any sum, however small, will be promptly acknowledged by me and a trilling amount each from a number of persons would place this poor woman above want and give her the required comforts while she remains in the physical world. I trust the foregoing will not have been presented in vain.

Migrie J. FitzMaurice, Secty.

Maine State Spiritualists' Convention.

The Spiritualists of Maine will assemble in State Convention in City Hall, Portland, Oct. 10, 11, 12. The speakers will be Rev. F. A. Wiggin and Harrison D. Barrett, both of Boston. One session only will be held Friday, Oct. 10, at 7.30 p. m., when Mr. Wiggin will lecture and follow his address with tests. Saturday morning and afternoon will be devoted to the election of officers and the transaction of such other business as may even before the Convention. On Saturday evening, Mr. Wiggin will again lecture and give tests. Three meetings will be held on Sunday at 10.30 a. m., 2.30 and 7.39 p. m. All are cordially invited to attend these meetings. Special rates have been secured on the Maine Central Rallroad and all of its branches. Reduced rates at Chase's Hotel. Come to the Portland Convention, then go on to the N. S. A. Convention in Boston.

Per order Maine State Spiritualist Association,

Per order Maine State Spiritualist Association,

Viola A. B. Rand, Sec'y,

Lawrence, Mass.

Lawrence, Mass.

The days of October 18, 19 and 20 will be red letter days in the history of Modern Spirtualism in Lawrence, Mass., as the German Spiritualistic Society, "Truthseekers," will ded'cate its Temple on the corner of Harvard and Pleasant streets. The festivities will begin on Saturday, October 18, at 7.30 p. m., with a dedication lecture by Mr. Max O. Gentzke of West Point, Nebraska, editor of the spiritualistic organ, "Lichtstrahlen." Musical and vocal selections will be rendered by members of the society, and a chorus of about twenty young ladies and gentlemen. Sunday afternoon will be devoted to our English-speaking friends; good mediums will be in attendance. Sunday eventling, at 7.30, Mr. Gentzke will deliver another one of his fascinating inspired speeches, Monday the society will observe its second anniversary, and in the evening a union meeting of the three German Spiritualistic societies of Lawrence will take place, and perhaps the formation of one large society be the result of it, as all signs now indicate. All Spiritualists of Lawrence and vicinity are cordially invited to attend these festivities. Also delegates to the National Convention, who may be in Boston by that time, are specially invited.

For a dreamer lives forever, But a toller dies in a day. —Boyle O'Reilly.



A man has no right to believe what his fancy or caprices invents for him. He has no moral right to believe anything until he is obliged to. Easy credulity has been the deril in the world of thought since soul life began. Then I am a Spiritualist because I am obliged to be.

Thircen years ago I was chosen to examine a little grammar school girl of thirteen whom some believed to be possessed of a devil. This occasion was a private seance called by the best intellects in the city. It was known the child knew no language but the English and had no accomplishments above a common school girl reared in poverty. She became entranced, when her guide informed me that she was a little Indian girl that had been adopted into a wealthy American family in Sanduaky, Ohio, and that civilization killed her in sky pars. She told me where her tombstone was and gave me the address of the family that adopted her. I alterwards verified her statements. I asked her if she could get other, spirits to control her medium and use the vocal organs as she did. She said she could. I then asked her to bring one who could talk in three languages. An Alsatian came who talked to us in German, French and English. He said he passed over in Newark, N. J. He directed me to the place where he would be identified. That was also correct.

I then asked the guide to bring me an accomplished actress whom this child medium could not limitate. She did. I learned that she was a English actress. She would not give her name because she had gone to the ball and died of alcoholism, but she showed herself to be an actress of most remarkable accomplishments. I asked for an original reading. She described the inspiration of Beethoren when he wrote his famous "sonata." It began with his experience in the slums—a blind child—an angel child playing a miserable, nearly ruined instrument—a violin. When the lithing that the soul and life are not provided to the state of the state of

Lake Helen Camp Meeting, Florida.

Special proparations are being made for the oming camp session at this pleasant winter

coming camp session at this pleasant winter home.

A deep, rock well is being bored. The water will be pumped into a large tank on the Woodworth hill, from which it will be distributed through service pipes all over the grounds, so that cottages as well as public buildings can have running water.

Among the speakers engaged are W. F. Peck, Carrie Twing and Loe Prior.

Mrs. Prior is to be the platform test medium. Other speakers and mediums will be announced later.

The singing will be led by W. F. Peck, assisted by Grace Hawtin of St. Louis, a fine vocalist.

The singing will be led by W. F. Peck, assisted by Grace Hawtin of St. Louis, a fine vocalist.

The meeting will begin February 1, and close March 15, 1903.

President Bond has completed a pretty cottage near the Auditorium, and will be present to officiate as chairman.

Vice-president Hilligoss secured a building lot last spring, and is expected to erect a handsome cottage upon it before the opening of the meeting.

To reach Lake Helen, take morning train from Jacksonville over the East Coast Railroad. Hound trip, 84.90.

The hotel will be ready to receive guests November 1. The dining department will be conducted by Mrs. P. H. Richardson, of Lily Dale, N. Y.

Board and room per week \$1.50 to \$3.50.

The apartment house for light bousekeeping is very popular. Write for terms of Lake Helen.

The apartment house for light bousekeeping is very popular. Write for terms to Mrs. I. D. Palmer, Willoughby, Ohio, or at Lake Helen after October 15.

Table board will be furnished by Mrs. Spencer at her enlarged cottage.

Articles for the Bazaar should be sent to Mrs. E. W. Phillbrook, Lake Helen.

The Auditorium has been closed in and memorial windows have been placed in the sides, so people can be comfortable on cool days and evenings.

Mrs. Bartholomew, the excellent trumpet medium, is expected.

From the Middle West, the cheapest and best railroad route is from Cincinnati, Ohio, Write W. C. Hilnearson, general passenger agent of that city for special low rates.

EXCU-SIONS BY WATER

My first excursion by water will leave New York City for Florida Oct. 24. Later excursions, Nov. 21, Dec. 6, Dec. 19, Jan. 2, Jan. 16.

These excursions are by a first class coast line steamer from New York City, and the ticket includes meals and state room berth free both ways. All tickets allow stop overs in Florida both ways.

Write me (inclosing 4 cents in stamps for postage on folders, etc.) and full information will be given. The cost of going in my excursions is about \$25 less than by rail.

Hotel Websten, near the grounds, is open all the year. The proprietor has doubled its capacity the past year. The hotel has bath rooms, water closets, hot water radiators and extra soft and springr beds.

The coal strike bids fair to incline many people to go South this season, to live where fires are seldom needed, and fuel ready for the store coats outy \$1.20 per cord.

The coat of the trip to Florida in my excursion is, in many instances, less than the coal bill in the frezen North.

Springfield, Mass.

of. Fred P. Eva

writing, etc., desires to amisonnee to his friends and the public that he has returned from his vacation and is now prepared to give interviews or seames on all matters pertaining to the spiritual or business welfare of his patrons. Interviews with Prof. Evans can be had or arranged for between the hours of 10 a. m. and 4 p. m., daily. Other hours by special appointment. Orders by mail for literature or readings promptly attended to. Catalogue of books and circular on medicinally mailed on application. 20 East 23d street, New York City.

Madam Whittemore.

The following is a testimonial for Madame Whittemore, of 586 Columbus avenue, Bos-ton, whose advertisement will be found in

And tollowing is a restimonial for Maddine Whittenore, of 585 Columbus avenue, Boston, whose advertisement will be found in another column:

Last spring my hair began to fall out very badly, and after trying several remedies, none of which proved in any way satisfactory, I consulted Mme. Whittenore. After a few of her freatments my scalp was entirely cured and my hair now is in a perfectly healthy condition. I would highly recommend Mme. Whittenore to any one having trouble of this nature. For further information, address Miss Virginia Brown.

592 Columbus avenue, Boston.

Mass Meeting in Lowell.

The Massachusetts State Association will bold a mass meeting in Lowell, Monday, Oct. 6, 1902, in Highland Hall, corner of Branch street and Smith avenue, Two sessions will be held, 2.50 and 7.30 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 are President George A. Fuller, Vice-President Carrie F. Loring, Director I. F. Symonds, Mrs. C. Fannie Allyn, Mrs. Minnie M. Soule, Mrs. Annie L. Jones, Mrs. Anna Coggeshall, Miss Blanch

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After any years of careful study and experience, I have a last vortex or target and the study and experience, I have a last vortex or the Promotion of Health and Longwitz. I have just launch and little glaps pamphing which fully explains my system—smilled; "Hoye party which fully explains my system—smilled;" Hoye to deter which fully explains my system—smilled; "Hoye party which fully explain to processor of the study launch and the little pamphing to all when and for it, free. Address, R. M. ANG LE, No. 1224 Mitchigan Are., Chelenge, Hi. U.S. A.

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all or write us about your case. We give adve and positive proof of sures. A valuable book it, Willon's 100 page Dioritonary of Diseases, Friesa. New York and Lundon Blockris Association.

July 200, 200 Waluus St. Kassas City, Mo. D.

trainard, Miss Neille Putner, Mrs. May 8, epper and others. The friends leaving Bos-nor the afternoon meeting will meet at its North Union Station at 15.45 p. m., so as-take the 1 p. m. train. We hope to see a rge delegation.

on, Carrie L. Hatch, Secretary.

Special Notice.

While at the convention in Washington last year an offer was made to the association that if it would hold its next convention in Boston a hall would be given for its use free. And the offer was encouraged by the New England delegates. The undersigned would be pleased to hear from all New England cities and towns as this gift is from New England, not Boston or Massachusetts alone. We would like to hear from Maine, New Hampshire, Vermont, Rhode Island and Connecticut, as well as Massachusetts. Please send your mite to the undersigned, and all donations will be published later. If you are interested in the N. S. A., let me hear from you.

J. B. Hatch,
Chalrman Com. on Hall.

74 Sydney street, Dorchester, Mass.

Boston Spiritual Temple.

All the friends of true Spiritualism and of the above society will be pleased to note that the above-named society will resume its meetings in Chickering Hail. Huntington avenue, next Sunday, Oct. Eth., at 10:20 and 7.20, with Rev. F. A. Wiggin, the pastor, in his accustomed place, and with the Ladles' Schubert Quartet in attendance. On Monday evening this society will hold its social meeting at Pierce Hail, Copley Square, and all friends will come at 1.20 for a social half hour before the regular exercises begin. This society has been doing a great work toward parting Spiritualism in its higher expressions before the people of Boston. It merits the hearty support of all Spiritualists, and we are sure that it will, the coming year, be able to do even more than it has in the past, and that it will receive the hearty co-operation of all true Spiritualists.

To the Liberal Minded.

As the "Banner of Light Establishment" is now an incorporated institution, we give below the form in which a bequest should be worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged:

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

ment at hand that will en ciates, all physicians of have perfected a syste health and strength to all



Why don't you sit down, at once, and write the doctors plain truthrigh letter as to your condition as you see it? I you wil do this, they will carefully examine your case and truthrilly whether or set they can care you. This will cost you bothing, and if they find they can cure you. The will make their charges so small that appose can after will make their charges so small that appose can after will be sent their charges so small that appose can after the development of the sent of the sent of results of the sent of

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Life in the Stone Age.
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DOEMS OF PROGRESS. By MISS LIZZIE L. DOTEN, author of "Poens from the liner Life." In the book will be found many of the beautiful limiterations from grant by Miss Botton since the publication of the rise recent grants. Illustrated with a line steel engraving of

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The Throne of Eden

A Psychical Romance

W. J. COLVILLE.

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Brighter Spheres. BY SPIRITUS.

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Message Bepartment.

he following communications are given by a Soule while under the control of her own tes, or that of the individual splitts seek to reach their friends on earth. The measurements of the Banner of Light, are given in the presence of other members of the Banner Staff.

To Our Beaders.

To Car Beaders.

To carmestly request our patrons to verify communications as they know to be dupon fact as soon as they appear in the columns. This is not so much for the efit of the management of the Banner of the sit is for the rood of the reading lie. Truth is truth, and will bear its own the difference of the sit is made known to the sit of the management of the shown to the sit of the rood of the reading lie. Truth is truth, and will bear its own the sit of the management of the sit is made known to the sit of the rood of the reading lie.

In the cause of Truth, will you kindly let us in finding those to whom the follow-messages are addressed? Many of the not Spiritualists, or subscribers of the mer of Light, hence we ask each of you become a missloany for your particular

Report of Seance held September 4 1902, S. E. E.

Again we ask that the blessing of spiritual discernment may be granted unto us, that the blessing of spiritual aspiration may carry us far out into the field of usefulness, and that our effort to be of use, to be of assistance, may be availing. Our hearts beat with love and tenderness toward all those who are suffering, whatever the cause may be. We will not withhold because of sin, for in our spiritual life we perceive that sin is but a result of ignorance and that only through charity, tenderness and love can it be wiped away and in its place a growth of loveliness be bestowed. So whatever the cause may be, whether sin, misunderstanding or effort in wrong direction, our hearts go out to bring there some hope, some joy, and to leave some spirit who shall guide and direct as it is able. Amen.

MESSAGES.

Mollie Dewire, Minneapolis, Minn.

Mellie Dewire, Minneapolis, Minn. The first spirit that comes to me this morning is a girl about seventeen years old. She is very delicate and frail looking and she has such a cough that she can hardly stand still long enough to give me her message. She agas, "If you will only help me it will mean so much to me. My name is Mollie Dewire and I am from Minneapolis. I want to go to Margaret, who is my mother, and tell her that every night I go to her every night I put my arms about her and say, "Don't cry, mama, don't cry, I am near you," but it seems as though she can't believe it. She wants to, but always she says, "Ob, where is my child" I wish that she would not cry so much, and I wish that she would leave some of my things so that I would feel that I am not put out of her life eatirely. Do give her my dearest love and tell her always to think of me as being near her. Thank you."

Phillip Armstrong, Brockton, Mass,
A young man about thirty comes up to me and says, "illess your dear little heart, can you send a message from me to my people? My name is Phillip Armstrong; I am from Brockton. I have the greatest desire to have my people get into communication with me any somehow when you are in a strange-country and don't know how to reach your people, you advertise for them, and that is what I am doing. I hope they will make some response and give me an opportunity to say the things I want to say right in their own ears and in their own presence. I can't tell them how much I love them. I can't tell them all the things I want to in this public way. I am pretty brave, but that phases me, and so I just send out this appeal to them to put themselves in position for me to give the message that I want to. I do thank you people so much for giving me this place opea where we poor fellows that want to return can at least get a chance to do so."

Carrie Thomas, New Sweden.

Here is the spirit of a woman about fifty years old, very slender and delicate, and

Carrie Thomas, New Sweden.

Here is the spirit of a woman about fifty years old, very slender and delicate, and seems very much disturbed over coming. She says, "If you please, say that my name is Carrie Thomas and that I am from New Sweden. I passed away in great distress from a caneer and I can't quite get out of the conditions. I am held up by the thought of my people and I do wish to escape and befreer. My father is in the spirit with me and he said that if I could come I would probably feel better for it. I'd like to send word to Clarence and tell him that I am pleased with what he has slone. It will be as belifted to me as to him and also to Maud, that she is to keep right on with the work she undertook before I left. Thank you."

Elliot Crafts, Boston.

A spirit of a man about fifty-five years old comes now. He is short, thick set, with dark cyes, very thin, dark hair and he is very fierce and energetic looking, as though he just pushed through everything and had positively no fear of anything. He says, "Make a way there for me. My name is Elliot Crafts and I am a Boston man Seems as though a Boston man bought to have a chance and so I have reashed in here to get my opportunity. If you please I want to say that I'd like to have Eddle get this message. He needs it. If isn't so much for myself that I come as it is for him; I want him to be helped by my thought and my influence. His conditions are very bad, very much mixed up and disturbed, and so I desire to send this word to have him do what he can and to stand bravely and as I would do it. Tell his mother, too, that I will help her all I can."

my sister now and I am glad of that too. Thank you."

William McNutt, Fall River, Mass. A man about fifty years old, a stardy looking man, comes with full gray beard, gray hair and eyes as black as they can be. He looks like Scotch; is very sharp and quick and seems to have an nir of independence and minding his own business. He says, "Thank you. My name is William McNutt. They used to call me Bill, of course, I think there never was a William pet that didn't get Bill hitched to him seoner or later. I am from Fall River. They have a way-of helping us people more than they know by giving us free rein-down there and letting us do what we please. I have a good many people left, but they don't know anything about this thing. They are Prestyretrains, stuck fast in the mind of their creed and it is almost impossible to pull them out. I don't know any better way thanhot build a foundation around them until they find their feet on that and thoysay to Nannie that dad's around her and she is mediumistic enough to feel him. That is because I think it is best for her and I would not try to hold her too tightly so she can't have the pleasure that she wants, but I see a good many reasons why she should go a little easy just at present, because she has been working beyond her strength. Jennie is with me and she says, 'Bless the children and tell them that mother and father are m

Maud Crosby, Providence, R. I.

Now comes a spirit of a woman with baby in her arms. She is very sweet and motherly, and the first word she says is, "Oh can you say that Maud Crosby of Providence, R. I., is here, and I have my baby with me. It was an awful grief for me to go, not only to me, but to those who are near me. I want Arthur to understand that I was sorry, oh so sorry, to have to leave him, but nothing can make me go far away; I am close to him and I find no other happiness except being near in his life. Tell him not to feel that I am far away. I know my going has broken so many conditions for him, but bless him I love him so I shall always try to bring anything into his life of happiness that I can. I haven't seen very many that I know yet, because I have stayed right there by him and I don't want him to pack away the things or to put things in places where he would feel that I couldn't go. He will know what I mean. Tell his mother that I understand what she means and why she cries and that it is all right, all right. Oh, I am so much happler for having given this little message. I feel relieved already, and I hope that he will understand and will give me a chance to talk to him. If he only gives me a chance to talk to him. If he only gives me a chance I will say, oh, so much that I am sure will help him and me too."

Charles Waters.

Charles Waters.

A man with a blue suit with brass buttons on it and a little gold band on his cap is here. He is big and stout with full, red face and a jolly manner. He was a conductor on a train. He takes a little punch in his hand, just like a pair of scisors, and punches away to show me that he was a conductor. He says, "Goodness gracious, it is a funny thing to stand still and be described, but then don't know as I care very much. I am here to give my message. My name is Charles Waters and I was killed. Seems strange for a man who has been so long in the business to be killed. I was not careless as I have been accused. I simply slipped. I didn't know that I was gone. It came so suddenly that I couldn't realize that I was dead, but I soon found that the people I was talking to were people who had been gone some time. Then I knew it was all up for me. I found Carrie and I want Carrie who is left who is named for the one in the spirit to do all she can. It was a pretty hard place to put her in, but I am sare that her efforts will avail much and tell her that I know, she misses me and I miss her, but there is nothing to be done but to take a philosophical view of this and unless she will go as far as I have and send me a message, the same as I am sen-ling to her, I don't see how we can get into very close communication on account of prejadice, which I know only too well. I am inclined to think that she won't harve very much to de with this Spiritualism. Strange thing that people who need it most seem to turn up their noses. I can't understand for the life of me how the prejudice against spirits ever was started. I suppose that you people who know more about it have very much to down that a trying to break it down. Well, good lack to you. I hope you will succeed. I hope you will come lint to be station with flying colors on a fast express, everything in the top of the cart of the people who head to the station with flying colors on a fast express, verything in the people who here the color of the people will b

Mary Ann Noyes, South Boston.

A lady about fifty years old is the last spirit this morning. She is rather stout, with round, full face, blue eyes and hair just a little gray, which is parted and combed very carefully. She seems to be very particular about herself. She is a very sweet, motherly looking woman; when she passed out no one could say just what she had done everything is lier power to make the world better and to make the people around her happier. She says, "My name is Mary Ann Noyes; I am from South Boston, Mass. I want to get to my boy, whose name is Edward. I want him to know that his life is very much in need of attention from those gone on. He isn't my only boy, nor are boys all I had. I have a daughter and another son, but it is to Edward that I look with a good deal of anxiety, because he is so careless about himself, and I have been able in times past to bring influences to bear that helped the others, but for him I am almost helpless. He drives so fast and recklessly. He does everything in that half reckless fashion until I sometimes expect that he won't live out half of his days, and I know that it is important to stay as long as one can in earth life. Grandma Lee is with me and says, Tell Eddie boy that I will do anything I can to help him if he will only open his life for my influence.'

Verification.

In regard to the message in the Aug. 20 issue from Charles Thurston of Lewiston, Me., I will say my husband knew him well, and the Tom spoken of drives a very high spirited horse.

Mrs. H. A. Gardiner.

Bath. Me., Sept. 12, 1892.

NUMBER TWO HUNDRED AND THIRTT-SEVENT TO the Editor of the Banner of Light:

Not long since I heard a minister read the last two chapters of Malachi, and he read them as if he enjoyed them. They contain a prophecy that God's messenger will come, and separate the bad from the good. They contain curses on those who fear not God, and declare that those who do not fear him will be burned up, root and branch. The second chapter closes with these words, "Lest I come and smite the earth with a curse."

And as the prophecy of Malachi closes the canon of the Old Testament, we see that the last word in this collection of the works of many writers is "a curse." On the other hand, the New Testament closes with the words. "The grace of our Lord Jesus Christ be with you ali." The one ends with a curse, the other with a blessing.

While there were but four hundred years between Malachi and the advent of Christ, the former typlies the spirit of the ancients, while the midest teachings of the latter form the dawn of that effolgent day whose light shines upon the world in this twentieth century.

Not that all see the light. That is far from

shines upon the world in this twentieth century.

Not that all see the light. That is far from the case. Some few have opened their eyes to its full clory, many more have gained glimpses of it; and though the vast majority look so closely on material good that they see not the rainbow of promise, or keep their eyes so tightly closed that not a ray of light can be seen by them, yet, the light shines everywhere, and will yet penetrate every human mind, in the discarnate state, if not here.

When I heard those two chapters read from Malachi. I was reminded of my teacher, the best beloved of all, who exerted a powerful influence over me in my early 'teens in Bradford Academy. She had an uncommon intellect, great force of character, and was an uncompromising devotee of the strictest school of New England orthodoxy. She could make even the lazy try to work, while those who learned easily and were ambitious committed much Old Testament Scripture, and recited an enormous quantity of savage and objurgatory Bible verses in her Bible class on Monday morning at the Academy. Not one world must be omitted or misplaced, and our efforts were well rewarded when this teacher pronounced the magic words, 'Very good.' Well, the book of Malachi was among the chapters we learned. And we were well indoctrinated in all the things we were not to do by her careful training in the Ten Commandments.

This teacher married a Congregational minister, and died later "in the odor of sanctity.' She was one of the last persons one could expect to come to a mortal through a melium. And yet away out in Illinois, some forty years after these school-days in Bradford, she came to me, identifying herself completely in a mental way, and even reproducing the long ringlets on her temples, and a peculiar way of moving her head. This manifestation was a surprise, and a very pleasant one.

I was reading of late of some editor that has been publishing the Bible in the form of a serial, in his newspaper. He had it printed just as it came, without omissions and

the love between Christ and his church shows the straits to which honest theologians are sometimes put.

It was written primarily as a love song, with no allegory implied, and when we compare the sensuous attraction therein expressed with the love found in Spenser's "Epithalium" and Mrs. Browning's "Sonnets from the Portuguese," one may see how far the human mind has spiritualized since 1000 B. C. Mach more might be said on this fruitful subject. I will only add that I doubt if one can find in all the Puranas and Yedas and in the voluminous Ramayana and Mahabharata all put together, as much contentrated nastiness as stares the reader in the face in the first fourteen books of the Old Testament.

I like the Bible very much, but it is an cx-purgate one. I expurgate it myself when I read it. Most ministers expurgate it when they read it from the pulpit, and one cannot imagine a father who could read it without expurgation to his growing sons and daughters.

We think it would be well to publish an edition of the Bibie with all its indecencies, biasphenies, savagery, and barbarism carefully weeded out. Such a book would have an immense circulation, and doe a vast amount of good.

The accounts of many bloody, exterminating wars are sickening to a humane mind, and make a pernicious example to the young.

God. of attribute such weeked commands to god. Samuel told Saul that God said he must commit the slaughters named above, because some four hundred years before the ancestors of the Amalekites had attacked the Israelites when they were on their way to kill the Cananities, and rob them of their country. Saul saved some of the finest of the animals, and did not kill their king Age. Samuel demanded that Ageg be brought. "Ageg came unto him delicately," is the wording in our version, though perhaps "hesitatingly" would be a better rendering. Ageg apprehended his

of death was past." But it was not yet past, for Samuel himself "hewed Agag in peces before the Lord."

If a modern medium had committed a murder, urged thereto by ids control, he would be dealt with according to the law. That the aged Samuel could commit this brutal act and say that he did it in the name of God does not speak very well of that revengeful control that he called God or the Lord. We therefore characterize these acts and these words as blasphemous, and we believe that all the records of this sort should be expunged from the Bible on the ground that they are lightrons to the moral character of those who read them.

Children Lave been taught that the child

all the records of the from the Bible on the ground that they are injurious to the moral character of those who read them.

Children laye been taught that the child Samuel was uncommonly plous, because he heard "God'e" voice in the night, and promised to serve and obey him. The one whose voice he heard was a powerful spirit, who saw in the child one he could use as an instrument to work his will among the Hebrews. He took control of him at that night hour, and influenced him to the end of his days, sometimes for good, but often for revenge and blood, as in the awful occurrence regarding Agag. When we realize that the same person who, as a child, was devoted to the service of "God" idd in his old age with his own hands hew in pieces a captive king whom his conqueror tried to save, we see the perverted moral sense of those who accept this dreadful act as one directed and encouraged by God.

We give these particulars so that it may be seen just why we think that the Old Testament should be most carefully expurgated by humane, enlightened, and spiritual men and women, before it is seattered broadcast, especially among those who are led by early teaching to regard it as having divine authority.

Yours for humanity and for spirituality, Abby A. Judson, Arlington, N. J.

The Coming of Elisabeth.

JESSIE S. PETTIT FLINT.

Dedicated to the Cause of Truth.

CHAPTER VII.

The summer was gone and the fall well advanced. The few deciduous trees that still held some of their foliage. To commerce that still held some of their foliage. To commerce the structure of the some of their foliage are to commerce their behaviors in the air. Every one moved briskly, that could move at all. There was a general hurry of the workers to get all things done and a general hurry of the ilders to enjoy all that could be enjoyed of this fresh, intoleating weather. It was more than ripeness, for the harvest of fruits and nuts was gathered. There was a sting, a concentrated force in the air that went to brain and heart, and reviviled the dullest, the oldest.

Susan breathed in all this charm of season as she made her way to and from the store, her deft fingers at work amongst silks and velvets now, instead of laces and flowers. Her new head assistant, Miss Wallace, was an agreeable young woman, and withal quite capable. As she became used to Susan and her methods, the work was more and more improved in quality, for she was a conscientious follower and did desire to please, and did wish to do her best. Crown & Co. were now turning out work second to none in this busy city and second to none in any city of its size. Prond they were and proud they had a right to be. Madam was stiting with Susan this morning waiting her turn for placis an order. She not one was cleared and Madam's turn temperced and madam's turn temperced and madam's turn to make the room was cleared and Madam's turn to make the room was cleared and Madam's turn to make the room was cleared and Madam's turn to make the room was cleared and Madam's turn to make the room was cleared and Madam's turn to make the room was cleared and Madam's turn to make the room was cleared and Madam's turn to make the room was cleared and Madam's turn to make the room of the same than the room of the same than the room of the room of the same than the room of the r

"Why, to that high bouss and to take dimer with those grand folks? No, indeed, I could not read the provided to the theory of the provided to the provided to

WHAT ANSWER

ar scourge the nations with havoc and blood?

blood?

Shall slavery creep like a serpent and coll Bound free men who ask but the fruits of their full?

Shall Liberty, shackled and bowed down in

toars, tombed in the darkness of primitive years? ancestors drank, and were merry, we're teld,

cups made of enemies' skulls rimm

shudder repeating so gruesome a tale, hear without pity the heart-reading wall poverty's victims, whose lite-blood like wine poured, while we worship at Mammon's red shrine, luxury living, ignoring the cry the hungry and starving who famish and die.

die.

Full soon will the curse fire the long-suffering brain
With thoughts of rebellion, or worse, numb
its ain.
We know when oppression war's fury unbars,
That "laws amidst arms are silent" as stars.
"How long?" with an emphasis cleaving the
air

Is the question now hurled from the lips of despair.

"Wake, Justice, O hasten, give labor reward,
Or I will avenge it!" 'Thus sayeth the Lord.

—J. V. H. Koons.

"Thou Whited Wall!"

Paul thus addressed a judge who ord d stripes for him: "Sittest thou there in law and commandest thou me to be ken contrary to law? Thou whited

the law and commandest thou, no, to be stricken contrary to law? Thou whited wall!"

In nearly all cases of convictions under acts of Congress of late years by U. S. courts the accused might well rejort upon the jadges in the same language.

The Constitution is declared to be "the supreme law, and all acts of Congress or States contrary thereto are null and void." It also limits the power of Congress in criminal legislation to some half-dozen cases such as treason, piracy and felony on high seas, counterfeiting, and crimes done in territories, the District, forts, dockyards and other property of the U. S.

If there is any doubt as to the intention of the law-maker, the rule is to seek for it in the debates, etc., of the law-makers.

Look at Elliot's Debates, vols. Virginia and Massachusetts. There was much discussion on a clause giving Congress power to punish the offenses named.

Patrick Henry said he feared Congress might assume power to punish other offenses, sometime hereafter, unless an amendment were made.

"They cannot," said Madison, "because

ietime hereafter, uness in more made.
They cannot," said Madison, "because They cannot," said them, and they have power except as it is granted to them."
I was agreed there could be no liberty ere the accused could be dragged from it counties, over such a large area as the

the Constitution limits them, and they have no power except as it is granted to them."

It was agreed there could be no ilberty where the accused could be dragged from their counties, over such a large area as the thirteen states.

"May God forever defend our country from such tyranny," exclaimed Holmes of Massachuselts. There were some states refused to enter the Union from this apprehension. Some entered under resolutions hopeful of a specific amendment on the point. The amendment was made: "All powers not granted are hereby reserved."

Now that is all plain enough. But as if to give light to the sun and make double as surance when Congress did, about 1800, passiva accis-one to punish sedition, one to punish certain frauds on Government—a great uproar was made. Madison drew up the celebrated Virginia Resolutions, and Jefferson's reads, in brief, thus:

"Whereas, the Constitution limits the power of Congress in punishing crimes to treason, felony and piracy, counterfeiting and offenses in territories, etc., and to no other offenses whatever; and, whereas, Congress did, on——, enact a statute to punish frauds, etc. Resolved, that said enactments are null, rold, and of no effect."

Jefferson's elected on the issues, and Congress receded from its attempt to violate the Constitution.

I think the Resolutions can be found in Randall's "Life of Jefferson."

And yet today Congress has assumed power over all manner of offenses. People are spotted by its spies and indicted secretly a thousand miles from home and dragged away for trial. When Parliament assumed to drag Englishmen to Westinister from this country, the nation protested against it, and the effort was dropped. If ever it becomes of interest to power to destroy men obnoxious to it, at one fell sweep thousands of persons can be arrested, bound and carried far navy on trumped-oup charges, as was done some years ago in the whiskey trials, when the nominations were over the whole business was gradually dropped.

The excuse for this violation is that "A nation mist

SUMMARY

The Constitution is declared as the Sureme Law.
It declares all acts of Congress or States a contravention to be null and void.
It names four or five offenses and gives longress power over them.
The makers of the Constitution show by elastes they intended no other grant.
Congress did try to punish other offenses nd was compelled to recede.
The Constitution was amended so as to ettle all doubt by declaring all powers not rantied to Congress are reserved (entitely eddless, as it is a rule of law, as Madison 10).

What is the Rose? 'Tis not a thorny bush,
But June, incarnate, bidding hearts rejoice;
This small, brown bird is not the woodland
tbrush.
But all the Summer's sweetness in a voice.
The soul's true self is that which closest lies
To the dumb, mighty heart whence all things
rise. —Lilla Cabot Perry.

Mrs. Rachel Walcott.

now rejoicing in its freedom from physical suffering.

It was my privilege to know Mrs. Walcott quite intimately, and I feel in honor bound to refer briefly to her sterling qualities of character.

She was a Spiritualist in the true sense, i. e., she governed her life in accordance with the best light within her, under the guidance of her highly developed sense of justice and honor.

she governed her life in accordance with the heat light withis her, under the guidance of her highly developed sense of justice and honor.

Her work in this city has been of great henefit to the Cause of Spiritualism. Serving as a finely attnaced instituence, the heat of the Cause of Spiritualism. Serving as a finely attnaced intelligence, the spiral thanks of wise and advanced intelligence, the spiral thanks of wise and advanced intelligence, and as a finely attnaced intelligence, and the spiral thanks of lequiring minds, through the subtended of the spiral to interfere with her unselfable and devotional work, her organism would a longer respond so readily to the subte touch of spirit spiral to the very last to remain at her post. Death's greatle touch a flast severed the physical bonds, and released her noble soul from a worn out body for a beautiful life of glorious freedom and healthful activity.

The new born spirit will enjoy its greater opportunities, take up the threads it left off and continue its unselfab labors for humanity in unison with its beloved spirit friends and teachers.

In closing my humble tribute to a true soul, I cannot but meation the high esteem and respect she enjoyed within the community. The most prominent Spiritualists of this city came as a body to her funeral, to pay their last respects to a true woman and a devoted worker. The Spiritualist Union's offering was a magnificent wreath of white roses, and treaspect she emjoyed within the community. The most prominent Spiritualists of this city came as a body to her funeral, to pay their hard report of the services to a true woman and a devoted worker. The spiritualist union's offering was a magnificent wreath of white roses, and treaspect she emjoyed within the community. The most prominent Spiritualists of this city came as a

Once, when I looked to see if help were nigh, A creature, weaker, wretcheder than I, One on whose head life's fiercest storms had beat, Clung to my garments, falling at my feet.

I bade good-by to weak and selfish fears,
It dried my own to dry another's tears.
Through every peril safe we passed at length,
For she who leaned upon me gave me
strength.
—Phoebe Carey.

"Truth" includes not only the wisdom of ancient seers and prophets, not only the gracious words of Jesus and those who sat at his feet; truth includes the whole range of revealed or revealable reality in nature, in human experience, in the large order of the universe of matter and spirit, in the bound-less mind of the Kternal—Charles G. Ames.

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"There is no book upon which my eyes have ever restewhich seems to offer so much that is eloquent, and which seems to offer so much that is eloquent, and which results are not seen to the seems of the s

JIM;

Or the Touch of an Angel Mother.

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preface. Mrs. Twing says: that the readers of "Via." will deal w

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LABY OF THE CELTIC CHILD.

Sicep, little child,
Dream, O mine own!
Winds may be wild.
Theurt not alone.
Mother and sire
Watch o'er thy dream;
Sort burns the fire;
Out of its gleam
Rack come those gree
Dead long age,
Rack come the sighs,
Laughter and woe!
Round thy small bid
Gathers a host,
Drawn from the dead,
Each a dear ghost!
All of thy race
Watch o'er thy sleep,
Breathe on thy face
Benisons deep!
Sheep, little child,
Dream, O mine own!
Winds may be wild,
Thou'rt not alone!
—Victor Plair,

A Tragedy in Brookline.

Robin Red Breast and his wife moved here from the South in the spring. Very pleased re were to have them for neighbors. They sere intruded upon us in any way, except ogive us a bright good day; and that we were glad to receive. It was at once apparent that they would be of benefit to the neighborhood, for they were refined, cheerful and Industrious.

parent that they would be of benefit to the neighborhood, for they were redined, cheerful and industrious.

Choosing a pretty, shady spot next door to us, they made preparations to build a home of the shade of the

it all.

She took it all very modestly, seated herself contentedly and let him get her a nice breakfast. In fact, he brought nearly all of the food to her after that. At night he sat a sear her on a bough, and, tucking his head and reh his wing, slept lightly, ready to protect her as best he could, should any danger arise. Now and then he would raise his head and upeak reassuringly, and she would naswer him in a soft, sleepy voice.

I think Mr. Robin Red Breast could have titended King Edward's coronation without any change in his native costume, for it was terry rich and vari-colored. The coat was alate color with an olive thread running through it. His waistcoat was a beautiful thestant red. His trousers were darker than the cost handing black and white. On his head he wore a black cap. At times his bearing seemed proud and haughty, but he was always attractive and really lovable.

He and his wife lived so quietly for a time that I almost forgot them, until one day I cheard a commotion, and hastening to the window saw a boy trying to throw his hat over a little object that was fluttering about on the ground. It was a little baby bird. Mrs. Red Breast was nearby, running back and forth, spreading her wings, calling, coaxing her baby, scolding and pleading with the boy, all in one breath. Back in the bushes was Mr. Red Breast with another baby whom he was cautioning to remain quie still while he went to mama's assistance.

I rushed out of doors. A number of boys had gathered about and were watching the play with great interest. Turning to the one who was throwing his hat around in such an alarming manner, I spoke quietly lest I startle him into doing something rash, and asked what he was trying to do. He fleked up his had gathered about and were watching the play with great interest. Turning to the one who was throwing his hat around in such an alarming manner, I spoke quietly lest I startle him into doing something rash, and asked what he was trying to do. He fleked up his hat, twirled it over him him in the t

Notes from any to be easily the school of bad to and got to, but you are the only one in the universe who could make the personal application of the lessons.

You took them to heart. Had you thought something else in your heart you would have been somebody else. The bankshment of had to must be by the knowledge of I will to.

The I is mighty and will prevail.

The I is God; and his stuff and his tools are always ready to work with.

Had to is the child of Iguorance, and must be driven out by intelligence.—Eleanor Kirk's lides.

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A Home for Our Mediums.

A none to UR Acquires sever particular they would be or bedden the would be of bedden to the properties of the they would be or bedden to the properties of the properties of

Now then, dear Rülter, kindly give the foregoing lines and the front elevation space in your valuable paper, and except my sincere thanks for the same in advance, and may the Spiritualists of the United States be prompted to be liberal and meet my offer at once. Let us do our charity work whiles we are living and not wait until we have passed over only to find that our wishes were disregarded by our kindred, and that our wishes were disregarded by our kindred, and that our wishes were disregarded by our kindred, and that our wishes were disregarded by our kindred, and that our wishe were contested in the courts. Let us do our charity work while we can personally superintend it, and know it is done to our liking, and then have the great pleasure of seeing the beautiful seed we planted grow to a grand tree, under whose shelter all of our grand but disabled workers can be protected from the burning rays of the sun, or downpour of a raging storm. I propose to do most of my charity work while I am in the physical form. I try to do something each day, for I wish to grow in soul, and to have such a degree of happiness as the selfish individual who neglects his opportunities to be helpful to others, has not the slightest conception of, for I have learned that while a soul is growing in mestisances, it is also growing in power to defy the cell forces of darkness that so often try to retard progression, and becomes a force within itself that is simply marvelous. Therefore my aim is to do good when and where I can, for the spiritual result is always happiness.

Your for the Truth.

(The cut of building, alluded to in above article, did not reach the Banner of Light

(The cut of building, alluded to in above article, did not reach the Banner of Light office in time for this issue. It will be inserted next week.)

Mediumship and Its Laws.

Mediumship and Its Laws.

It is not often that the secular press deigns to review a book from the spiritual press, much less of spiritual origin. It prefers to preserve a dignified stience or a sneering allusion. Hence praise from such an authority in litterature an "Boston Ideas" is the more noticeable and valuable. A late number has the following notice:

"Mediumship and Its Laws, by Hudson Tuttle, is one of the soundest books that can be found on this subject—in fact, we know of none that can equal it in certain respects. It has run through four editions already, and is in wide demand among thoughtful investigators as well as among the curious. Mr. Tuttle is a deep thinker and speaks from a large personal experience. His words may be taken as the expression of his genuine convictions, and his book represents a vast amount of careful analysis.

"The conditions and cultivation of mediumship are the features which form the gist of his book, and they are brought to the readers attention in the truest way to obtain thought and interest. He rightly says that spiritual wisdom inflames the speech of its possessor and takes from him all thought of king any rigid price upon it. The following words will convince anyone that Mr. Tuttle is so truly broadminded and sincere that he may be listened to with the fullest confidence:

"At best, spiritual science at present is fragmentary and its facts often seemingly conflicting. The teacher must hold his theories tentatively, and be ready to change his views on points held essential. All he has to do is to follow the highest and clearest light. This system of spiritual knowledge is priceless. It admits of no priest, or holy saint, to stand between it and those who wish to learn—has no mysteries, no secrets, no grips or passwords, or favorite neophytes, . Everyonemust be convinced by direct evidence.'

"The book is a truly remarkable one, and the work of a learned man. It fears no investigation, but seeks it from all directions. Mr. Tuttle is scientific, and deeply observes all shap any the pretures which from the gind of an anticonsequent of the present year to delay the consequent of the present year to delay the character of the present year to the y

ing at 4 p. m.; supper served at 4.15 p. m.; entertainment at 1.5 p. m. Mattie R. A. Allbe, president; Carrie L. Hatch, secretary. Frank T. Ripier, the well-known speaker and platform test and message medium, is serving the First Spliritual Temple Society of Springuled, Mo. He can be engaged to lecture and give messages in the state. Address all letters to Frank T. Ripley, general delivery, Springuled, Mo. At a meeting of the First Church of Spiritual Progression of Newark, incorporated under the laws of New Jersey, and working under a dispensation from the N. 8. A. of Washington, D. C., the following officers were elected for the ensuing year: Mrs. G. Dorn, president; Mrs. Catler, vice-president; Chas. H. Miller, secretary; H. C. Dorn, treasurer; Messrs. Dixon, Rothfield and Michell, and Mesdames Whitfield and Cherry were elected trustees. The Rev. Henry C. Dorn was elected pastor for the ensuing year. Chas. H. Miller, Sec'y, Newark, N. J. Memorial services will be held in the Veteran Splriunlist Union Home, Waverley, Mass., Oct. 12th, at 2.20 p. m., in honor of the late John R. Snow, a veteram worker in the Cause of Spiritualism, and a noble soul. J. H. Lewis, chairman committee.

A New Magazine.

A New Magazine.

Bro. Editor:—Will you allow me space in your paper to say that as soon as I shall have received the names and post office addresses of one thousand people who will be come regular subscribers, the money not to be paid until the first number of the magazine shall have been received. I will begin the publication of a monthly magazine, in Contain not less than forty-eight pages of original matter per month. Probably the name of the magazine will be the Curriculum. It will be deviced to the higher developments in philosophical and phenomenal Spiritualism, and more particularly Spiritualism in its organic and educational work. It is the intention also to put many of the more important lessons taught in the M. P. sebool, and not elsewhere, into this magazine. This magazine will be invaluable as an educator to old and young. The subscription price will be one dollar per volume of twelve numbers. No money will be wanted until the magazine is received. The magazine will not be printed until I get the one thousand unnex. All who wish this magazine are requested to let me know at Whitewater, Wis, at the earliest convenient moment.

Still spending my all in the cause of a higher, better, more enlightened and more religious Spiritualism.

Moses Hull.

CARRIE E. S. TWING.

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Why will you selfer with this dangerous and dis-figuring disease when there is a treatment at hand that is positively guaranteed to cure if. We have cured thousands ' cases after all else had failed and can cure you. Miss Livie Evans, of all. Louis, in your delitre cure all hope was gone. I had tried everything I ceulid hear of and was containtly grow-ing worse. My neck was a borrible sight and other caused me mah distress. Wonderful to say I am now in perfect beath and have been since taking periment longer with. "Free cures" and worthless

penses, a thing no one could afford to do who depended on their platform work for their livelihood.

Now a novel-dealing with the development of such an one would be of general interest, and would induce many to seek spiritual things that now fear such a course would unfit them for the affairs of every day life, especially such as take for their motto, "One world at a time."

So, should we in future meet with the waif lawyer, I hope it may be to learn of the experiences, the study, the evolution through which he passed to become the character his boyhood, his youth and young manhood prophesical. I only offer these suggestions as a topic on which I should be pleased to hear lim talk when we meet again; he is likely to have a more unsetting story to tell when we next meet. Till then, Jim, goodbye, and a pleasant journey.

Arthur C. Smith.

Arthur C. Smith.

THE WONDERFUL ACCOUNT of the Ex.

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Professor of Physical Astronomy at the University of Leipzia; Rember of the Royal Baxon Society of Sciences; Foreign Members of the Royal Baxon Society of Sciences; Foreign Members of the Boyal Astronomical Society of London; of the Imperial Academy of Natural Philosophers at Frankfort-on-the-Main; of the "Scientific Society at Psychological Sindies," Paris, and of the "British Raision at Association of Sphrimalists" at London, Translated at Association of Sphrimalists, at London, Translated Charles Cartesion Raisay; of Lincolay Inn, Leindon, England, Barrister-at-Law. The book contains illustrations of various apprincent described therein, including expansion, and the Control of the Control Cartesian Parisay, Leibning, Science and Cartesian Parisay, Leibning, Leibning expansion, Leibning expans