VOL 93.

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

BOSTON, SATURDAY, MAY 16, 1903.

Postage Free.

No. 12

EMERSON

For sunshine of the soul we bless his name,
The brig' iness that to daily life be brings;
This is the sweetness of his well-won fame,
The beauty seen in all the song he sings:
He keeps the gladness and the gracious glow,
That Nature gives to happy star and flower;
Splendor of soul he needs in love must show,
And bless the bounty of the living hour!



Ralph Waldo Emerson.

He teaches life is life for all the wise,
From out The Life it issues as a stream;
Joy is its own in ever new surprise,
And every gift awakens hope and dream;
All fathomiess the depth of this great sea,
The mighty sweep of it beyond our thought;
Yet here as living souls our souls are free
To gain the good the highest ever sought!

The spirit is supreme in its desire,
Nought should prevent its full unfolding plan;
It will the mind with hops divine inspire,
And energize the man to be a man:
For this break bonds of custom, cult and creed,
Hold common purpose with the Baint and Seer;
Think freely, dare to do heroic deed,
And make of life grand history while here!

Bo from his hermit home he spoke to man,
So in the woods and fields new lore he found;
And so refrashing wisdom dawned again,
And all the earth became as holy ground:
This is his glif to our New England life,
He breathed it as the blessing of the May,
And all the land with such glad hope is rife,
So speaks remembering love on this dear day!
William Brunton.

Facts Concerning Emerson.

Susie C. Clark.

In the Diary of William Emerson, the father of the Concord philosopher, on May 25, 1803, is recorded, "While I was out dining with Dr. Ripley today, my son Ralph Waldo was born."

How little did that father dream that one hundred years from this day, the world would unite to honor the natal anniversary of his infant son! He was born where Hovey's great store now stands, amid scattered mansions with their surrounding gardens, interspersed with vacant fields affording a wide view of the harbor and shipping. It is recorded a few years later, that this father required his boys, William and Ralph, aged respectively five and three, to recite a sentence of English grammar every morning before Emerson, senior, wrote to a friend, a week before the boy's third birthday, that he seemed a backward scholar, for he could not read very well. This was doubtless a valiant effort of Nature to annul this forcing process of infant precocity, prevalent in those days. This father died in 1811, and the chief memory his most noted son held of this event was the stately pomp of the funeral as the Ancient and Honorable Artillery escorted the form of their late chaplain to the grave. After an interval, when Dr. Ripley invited Mrs. Emerson and her little family to the sheltering roof of the Old Manse in Concord they again settled in Boston, the mother opening a boarding house on Beacon Hill, down which "aristocratic declivity" Ralph daily drove their Concord cow to pasture.

The writer plainly recalls the last time she ever saw the benign saint and sage, whom we strive today to honor, on the occasion of the morning sessions of that short-lived but The little chapel erected as a temple of Wisdom on the green hill slope in the orchard of Alcott's Wayside home, was a classic haunt of the Muses in those days, and afforded an exceptional tryst of rare souls still embodied. who gathered here each morning, ere the dew was off the grass, for their daily feast and The low platform held a galaxy of noble philosophers, including the Dean A. Bronson Alcott, that ripe student and able interpreter of Plato, Dr. H. K. Jones, the scholarly Hegelian philosopher, Prof. Wm. T. Harris, Frank B. Sanborn, and other guests of a day, while at one side of the little platform, serene but silent, sat Emerson, listen-ing attentively to the discourse of his friends although his power of concentration was already waning. Sometimes he was deferen-tially appealed to for his opinion in some discussion, but rarely took active part there-

in. His presence alone was a benediction from Wisdom's heights and an inspiration.

His familiar face and figure hardly needs description, and yet a new generation already indvances since his recent day, to whom an outline sketch would not seem superfluous. To quote from his son's delineation: "He was tall, six feet in his shoes, erect, neither very thin nor stout in frame, with rather narrow and unusually sloping shoulders and long neck, but very well poised head and a dignity of carriage. Eyes very blue, hair dark brown, complexion clear and always with good color; features pronounced but refined and his face very much modeled as a sculptor would say. His voice in reading or speaking was agreeable, flexible and varied with power unexpected from a man of his slender chest. He enjoyed wit at his own expense and was much amused to hear that the audience that assembled to hear his lectures, in the course of 1856-57, represented the effete of Boston." He never failed to be completely overcome with laughter if any one recited the imitation of his poem, Brahma, beginning.-

"If the gray tom-cat thinks he sings, Or if the song think it be sung. He little knows-who boot-jacks flings," How many bricks at him I've flung."

Of his great hardihood of mind and body he had need on his long lecturing trips, whose exposures seemed to do him no harm, as he usually returned in better health than when he started. Those of our workers in the spiritual field, who rebel at the discomforts of the itinerant system of disseminating their message of truth to the world, should take a lesson from this great man who from 1850, for twenty years, spent at least two months of each winter in most arduous travel from Maine to the far West, speaking almost every night but Sunday during that time. "Traveling now in the close and dusty cars of those days, now making a connection by a ten mile drive in an open sleigh on the bleak prairie, or in a thaw or wheels sunk to the hubs in glutinous mud. now in a crowded canal boat, sometimes staying at wretched taverns, or worse, in the deadly cold spare bedroom of a private house, now in fine hotels, sometimes dragging his trunk through the suffocating corridors of a burning inn, sometimes crossing the Mississippi in an open boat, partly on ice, partly in water, he went cheerfully and found nuch to admire and enjoy, ignoring all discomforts or making the best of them, thus grandly practicalizing his own philosophy to which he held so tenaciously, of getting the Good out of seeming Evil. "Evil is only Good in the making." "Heaven is here and now, or nowhere and never." His compensation for all this exacting toil was very small even in cities, in country towns almost nominal, and yet on lecturing he mainly depended for his livelihood, for his books brought him very little until the last years of his life. He labeled them as "a very poor paying stock."

His son relates that when the wave of excitement stirred up by the Rochester knockings, attributed to departed spirits, struck Concord, the communications of the spirits seemed hardly to justify their importunity. Emerson spoke of it irreverently as the "rat and mouse revelation," quoting the speech of Hotspur to his wife when she begs for his secret, promising not to reveal it:—

"For I well believe Thou wilt not utter what thou dost not know And thus far will I trust thee, gentle Kate."

With clearer vision he may in his arisen life comprehend the importance of those early and crude demonstrations more fully, and discover that he was himself grandly laying the foundation for a pure spiritual philosophy. He doubtless also will sense the vibrations of this wave of affectionate, grateful and intelligent tribute which all Spiritualists today, throughout the world, would waft to his fair abode in some fair Island of the Blest.

Emerson.

Julia Ward Holce.

In remembering Mr. Emerson, we should analyze his works sufficiently to be able to distinguish the things in which he really was a leader and a teacher, from other traits peculiar to himself, and interesting as elements of his historic character, but not as features of the ideal which we are to follow. The heart of New England long revolted at his novelty of thought and expression. . . . There is something of the prophet in Mr. Emerson. The deep intuitions, the original and startling combinations, the sometimes whimsical beauty of his Illustrations,-all these belong rather to the domain of poetry than to that of philosophy. The high level of thought spon which he lived and moved and the won derful harmony of his sympathies are his great lesson to the world at large. Despite his rather defective sense of rhythm, his poems are divine snatches of melody. I think that, in the popular affection, they may ontlast his prose

Emerson was a man of angelic nature, pure, exquisite, just, refined and human. All concede him the highest place in our literary heaven. First class in genius and in character, he was able to discern the face of the times. To him was entrusted not only the silver trump of prophecy, but also that sharp and two-edged sword of the Spirit with which the legendary archangel Michael overcomes the brute Satan. In the great victory of his day, the triumph of freedom over slavery, he has a record not to be outdone and never to be forgotten.

Lessons from the Life of Ralph Waldo Emerson.

William Brunton.

I have had the greatest treat in reading again the story of the life of Emerson as told by his several biographers, and in poring over the pages of his books as a preparation for a worthy celebration in my heart of his centennial birthday. It has been a great uplift and illumination to my mind. I have been his companion for many weeks and listened eagerly and intently to his wisdom, as if I were a disciple of Socrates—and his memory had been brought to Concard. I have enjoyed his poetry as I could not when I read him many years ago. I have grown to the appreciation of his intellectual insight and moral force. And so he has grown upon me, and I cannot be too thankful for the sweetness and light which had effect of controlling and inspiring the moroseness of a Carlyle. For forty years by his correspondence and cheer he helped that Jeremiah or John the Baptist, to something of his own love of men and life. But he has helped us all more or less in the same way.

He helped me to trust the inspiration sent. We are taught to be cautious in our movements of decision, especially if they are the free and natural choices of the soul. "Be careful what you do!" is the injunction of old timidity. "Be true to yourself and the inward light!" is the word of the living God. And men and women of the living God. And men and women of the living God. And the world is God-governed and has access to the Father by the rights of its sonship.

He taught me the value of careful writing There is the heaven-sent thought; there is the breathing of help from the other life. Dickens felt its force and suggestion. All writers who are observers of their own minds are sure of it. The poet is ever under this glad influence, and yet he is a co-worker with it, and is made into a mind by co-operating with the ideal of doing the best work that is possible to him. Inspiration must not be the passing of water through a dead pipe, it must be the gentle rain that calls on the flower to grow to loveliness. And so the poet works on his form of verse and the expression of his sentiments so as to give them classic grace and strength. We see the value of labor faithfully expended on the essays and poems of our Emerson. Strike out the superfluous, reduce your adjectives, give the word of your own heart, is what I hear him say to the

He had a charming personality. He was one to bewitch with his presence. Thoreau was made the echo of him, and Margaret Fuller fled from him so as to escape this absorbing control. Here is the crowning glory of many generations of gracious effort at pleasing. Nature gives the seed of this beauty in families and it is neglected and comes to nought, but in the Emersons it was kept in view by its dedication of its men to the ministry. The ministry had its drawbacks—but it had moral ideals, spiritual purposes, and these were its guiding and attaining coming to perfection in this man we so deeply ad-

Now this is the good side of heredity. It is the justice of time to those who are just and who strive for what is best and truest to them. There is an accumulation of energy in the mind, there is a continuance of every gain made. This is worth our thought, especially when we are thinking how fine it is to come into this world with such gifts as Emerson possessed—or that possessed him. We must pay the price for such gain by fidelity to the laws of life. There are some plants as the orchids and mistletoe that grow without roots in the ground, but they grow after all on the trees that are rooted there, and have food furnished them from this strength.

We acknowledge the force of heredity in the dog or the horse. The law is universal and we must take knowledge of the fact that good living counts as help in the lives of our children. In other words, the good we do is like the money we gain, it is for their use.

Emerson came from a long line of thinkers and scholars and was the flowering and ripe fruit of their seeking of good. This is a lesson for parents. It pays to help the race by having purpose and plan in living. It pays to renounce evil habits and to cleave to the

And the dark side of his heredity was the poor health he enjoyed. He had the sense

that it was a loss and a shame. It comes to children by the waste of vitality on the part of parents and from their false modes of living. It comes sometimes from what is esteemed to be good as the rigid, acrid thoughts of piety that make life sour and unlovely, and so diminish its growth as trees are dwarfed in a cold climate. His ancestors of clergymen had ill-treated, by not well-treating, the body. It was plous to be pale and emaciated. Emersor had the mark of the lank form and pinched features of the piety of the past. He had deep blue eyes and rich brown hair, but weak ness of frame, that is a curse, and calls for resolute culture to overcome. This is some thing the world must care for to give better housing to the spirits of genius, and to enable them to be more efficient.

Then in Emerson we see the benefit of doubt. When he came to man's estate and entered the ministry, there was a very respectable career open to him. Apparently he ought-to have been glad to follow it. could do good in the church, and especially in the Unitarian church that was alive with new thought then. Nay, there were things he did not believe and would not pretend to believe for any crown of ease or respectability. Integrity is the dearest treasure of all. Shams are shams and must be renounced. Forms that stand in the way of the sincerities, must be pushed on one side. And whatever any one else might be pleased to do, there could be no question what he must do for himself, The world began again with him, and so he affirmed the manhood of Rulph Waldo in no unmistakable terms. He did not believe in the sacrament of the Lord's Supper, and he said so. He could not administer it with the sacerdotal attachments of interpretation. You might call it a little matter, nay it was the trial of the gold composition of his nature, and it must not be alloyed with baseness of duplicity. He renounced his career of promising success rather than allow the weight of his name to be on the side of what to him was a lie. All praise to this resolution of the young man. This is the spirit of truth, and it was the making of him as a speaker to the world. Sincerity won where observance would have been his shame, if he had been oblivious to the significance of his opport hity, he would have gone down to oblivion The old dogmas are perpetuated by lack or courage in pulpit and pew to face the new light and its consequences. We fear to expose frauds-and they have the force of our onsent behind them. I learn the lesson of fidelity to conviction from the brave sincerity of Emerson in this trying time.

of Emerson in this trying time.

Then there is the lesson of following the Glean, seeing the good and the true and being intently devoted to it. Tennyson summed up his life in the poem of the Gleam—it leads where the soul should go. It is divine in its guiding as it makes the man have golden dreams and celestial passions. It is the gift of all poet hearts. It is the blessing of all who will try to live in the uprightness of truth. He obeyed the injunction of his spirit to dream of moral perfection. He had high moral ideals, and these carried him into the regions of light and love.

We are slow to learn the value of this wisdom. We consider it saintly and all that, but not for the average man. But it is that he may rise above the average and come to his own where virtue is its own reward without any doubt or question whatever.

To have Emerson placid pleasure in the days and years; to have his understanding of truth; to know the deep things of life with him, demands that we abide by what is good in us from hour to hour. He lived in the circle of this peace he preached; he made it the way he walked; it was not an adornment of writing, it was a fact of experience or hope. That was the reason why he kept his diary of thoughts. He put on paper what he had actually gone through or that had really come to him, and so we have gems of truth. In one way, it was a failure of composition for lengthy discourse. It made a mosaic, and is not to be followed by the young writer without modification. It deserved more labor to join together and coalesce, and might have been done, but in him it passes for its power of nature study at first hand. We can have all this, if we will keep to the good given us and make it our delight to bring it into possession of its own.

His fame is only the emphasis of this fact. The value of it is the encouragement of the workers of the hour. Men are pleased to proclaim their admiration of this new nobility of manhood. That is right and just. Let us not give it merely to our departed heroes. All such seeing of good in them, should help us to its discovery in the living. It should make the unrecognized honorable in our eyes. There are Emersons today standing for truth, that we scout. We do not see they are the successors to these hero hearts who dared and waited with God in the shadows for the acknowledgment of men in the afterwhile. It is the penalty that the adventurer bys for the discovery of new territory. He must settle upon it and wait for other souls to come and be his neighbors. But all such seeming loss of the days is recompensed in the years as the fame of Emerson assures

In his lifetime, it made him subject to idle curiosity, and he had to waste much time on those who wish to stare at the literary lion—so fame in one's life labor does seem to be desirable. Do the work given, in the best way possible, and that will be a help to the next man. Strive for the excellent for that is permanent, and this as the crowning lesson of Emerson's life and of all lives that have his beautiful spirit of devotion to the truth.

Emerson, the Writer.

Susie C. Clark.

Genius has been defined as applied energy and such definition would not ill befit the manner, in which the matchless genius of the Concord sage was unfolded to the world. Plashes of Promethean fire doubtless descended upon him frequently, but his method of composition was laborious and painstaking. Throughout his life he kept a journal, and on the fly-leaf of his diary for 1837, he wrote:

"This book is my savings bank. I grow richer because I have somewhere to deposit my carnings, and fractions are worth more to me because corresponding fractions are waiting here that shall be made integers by their addition."

To this record, his son, Edward Waldo Emerson adds, "The thoughts thus received and garnered in his journals were later indexed, and a great part of them reappeared in his published works. They were religiously set down just as they came, in no order except chronological, but later they were grouped, enlarged or pruned, Illustrated, worked into a lecture or discourse, and after having in this capacity undergone repeated testing and rearranging, were finally carefully sifted and more rigidly pruned and were printed as essays." But when the lectures were recast into essays, the final revision was severe; he cut out and condet d heroically. He wished every word to tell, and liked to strengthen his sentence by omitting adjectives and superlatives. He would say, "Your work gains for every you cancel. Don't italicize; you should so write that the italics show without being there. Beware of the word 'intense' and 'exquisite'; to very few people would the occasion for the word 'intense' come in a lifetime. Use the strong Saxon word instead of the pendantic Latinized one." Such were his counsels to young writers. In letter writing he would say, "any expressions may be abbreviated rather than those of respect and kindness; never write 'yours aff'ly.'

Nature was always his teacher, his companion and inspiration. Strangers have often made pilgrimages to Concord to see his study, but the silent aisles of the woods were his best study, during the years of his greatest spiritual action, and the so-called "study" was rather his library and writing room. He liked to, walk alone at night for the inspiration he ever found in the stars, and his diary records: "I have scarce a day-dream on which the breath of the pines has not blown. And again he writes: "I think sometimes that my lack of musical ear is made good to me through my eyes; that which others hear, I see. All the soothing, plaintive, brisk or romoods which waken in them, I find in the carpet of the wood, in the margin of the pond, in the shade of the hemlock grove, or in the infinite variety and rapid dance of the treetops as I burry along." Often as he walked, he would recite fragments of ballads, old and new. When in the car on his way to the city he would say his woods reproached him for his descriion as he passed them by.

While the result of his immortal work is nore and more appreciated and realized by the world, his method and theory of composition can be summed up, if younger writers seek such profitable example, in his indefatigable industry, unceasing constancy to hard work. As he again asked of his journal: "Can you sail a ship through the Narrows by minding the helm when you happen to think of it, or accomplish anything good or powerful in this manner? That you think one can write at odd minutes only shows what your knowledge of writing is. To every reproach I receive I know but one answer, namely, to go again to my own work. But, it is said, you neglect your relations. Yes, too true; then I will work the harder. But you have no genius. Yes, then I will work the harder. But you have no virtues. Yes, then I will work the harder. But you have detached yourself and acquired the aversation of all decent people; you must regain some position and relation. Yes, I will work the harder."

What potent lesson and example is this to the dilletantic methods of present devotion to literature or art. Eternal ardor alone suffices to win the heights. "My son, give me thy heart" is ever the voice of the Muse who beckons towards any noble achievement. Only the faithful attain; only the polsed receive truest inspiration. Of Emerson's poems, a different method of composition may be noted, and was admitted in a remark he once

(Continued on page 4)

THROUGH THE LAW OF DESIRE.

LOUISE VESCHLIUS SHELDON.

(All rights reserved.)

CHAPTER IV.

Helena's continued presence grew to be a disturbing element in the quiet home. Her restlessness drove all possibility of concentration from the minds of the two tireless students. Despite all Joseph had said against leav ing his beloved land. Helena had made up her mind that come what may, she would not return without them Joseph's refusal to even consider the matter only prompted her to further effort. He did not know that opposition to Helena's wishes only made her more fully determined to win her point. Time was not considered by her. But she yielded gracefully for the moment, and bade brother and sister goodbye and sped away to Paris to renew her wardrobe, and live a few weeks in that delightful city. But only a month elapsed before pendulum-like, she swung back to Ulm.

"Amina," said Helena a few days after her arrival as they sat looking at the gowns she had purchased for herself and Amina, "don't you think it a trifle selfish on your part not to urge Joseph to leave Ulm? I so need his help. He would be of great service, more than I can tell. Both of you should come. Win his consent and return with me. Don't you know that it is all very well to love God and be a musician like Joseph, but what does he know of real life? If you both could but see my great, busy world you would like it. The only reason why you are not attracted to it is because you know nothing about it."

Helena's arm encircled her sister, and she looked into the deep brown eyes of the gentle girl. What should she do? Amina's eyes were asking. Joseph was opposed to the change, and surely he must know what was best What should she do? She would like to see this New World and Helena's home and know somewhat of the life that luxury gave. Perhaps Joseph was wrong?
"I do not believe that anything that I might say would

prevail with brother," Amina replied. "I should dearly love to go to America. But we are not like other people The rapid life which so surrounds you could never interest us. Besides I know that Joseph would find it impossible to continue his musical career and keep up with the running of affairs such as you describe. His hours for study and composition could not be encroached upon for his is not the nature for other than his art. Indeed I have to see personally to the details of rehearsal, the scores, the orders for music, and leave him entirely free for his work. The routine of his life is severe. It is his own doing, however, and if you should sever him from all these familiar surroundings and lines of thought, I would not answer for the consequences."

Helena was not satisfied. "Amina," she said slowly,

"you must know that Joseph's welfare is as dear to me as yourself. We know that he is not in robust health and an ocean voyage might be beneficial. If the physician ordered it surely you would not oppose it!"

"Why should I oppose anything the physician might recommend for the good of our brother? You have touched upon the one subject I have not dared to mention: Joseph's health."

Amina's voice broke, but she continued bravely. one knows him as I do, and my heart has bled in silence to see his once robust form gradually shrink, and that difficult for Joseph to break the last tie that bound him etherenl expression stamp itself on his countenance. Oh! to the old home. The night at last arrived when Joseph

I know it all. I have not been blind," and she crushed the palms of her hands together. "I know his great capacity for suffering. I will only say in passing, Helena, that this change has taken place since his beloved Alisa passed away. They loved each other, and since he lost her there has been no word of complaint from him, only I know; I can read his eyes, and words are not nec to understand what he has suffered. On the night of your arrival, while at the rehearsal, he had a shock, and has not been really well since."

"Why, then, do you hesitate another moment to sugest to Joseph that he should take a vacation and go with me? You would both profit by it, for a change of occupation is as necessary to Joseph for a season as a change of air. You need to be gone but a few weeks or months at the latest."

Amina sat in thoughtful silence turning over in her mind all Helena had been saying. Perhaps Joseph was morbid in imagining that a trip to America would end in disaster. It really seemed absurd after all, and she finally said:

"I will consult with our doctor and see what he says for he has known Joseph all his life and has had him under his care for some weeks."

"I wish you would do so," said Helena, rising and adjusting her hat prior to going for a drive, "I am sure that he will agree with me for he is a man of sense."

She laughed lightly as she shut the door and ordered the coachnian to stop at the doctor's. When she left his house half an hour later, she held her head a little higher than usual, and there was perhaps the suggestion of triumph in her step.

After an interview with the doctor later in the day, Amina's scruples were finally overcome, and she was thoroughly convinced that she should urge Joseph to take this sen voyage that Helena so generously offered them. "Joseph," she concluded, after a long conversation with

him before retiring, "let us go if only for a few months." "Amina," replied he, "we have not counted the cost of this journey. Sooner or later we will have to pay, and dearly, too, for Helena's pleasure. This is not for us. I do not need the journey. I am speaking in plain words. If we leave this quiet life to plunge into Helena's world of excitement we can never return and find it the same our inspiration will have fled."

"But we will be absent only one season," urged Amina, "and we need not live in a gilded cage and be like other people, the awfully dull, hopeless other people. We can still be in our element, leaving others to chase after butterflies: we need not do so."

She paused while Joseph ran his hand through his hair with a startled look, as if a glimpse into futurity had made him quail. A long silence ensued, until finally Joseph rose to his full height, as if to breathe more deeply, and slowly said:

"If we go, it will be at a sacrifice. I see what Helens wishes, but rather than seem selfish we will go and learn the ways of the stranger and see if it 'pays,' as Helena says. You and I, however, mean it in a different sense!

CHAPTER V.

Helena was overjoyed at Joseph's ultimate decision; they would both go, and in time he would assume all responsibility of her affairs while Amina would be with her to share her home.

Joseph's rehearsals with his devoted band grew dearer to-him as they drew to a close, and when he finally told them that he would soon leave Ulm, their protestations of love, mingled with heart-felt grief, made it doubly

and his devoted followers gave their final rendition of a carefully selected program. Never had the orchestra played so well, and as Joseph heard the cheers of approval from his friends who crowded the hall, and heard them crying instily "Auf Wiedersehen Kapelimeister" his eyes were moist with tears and he could only bow and lift his baton for one more number. It was the "Lorelei," and the echo of the song was heard on the mid-night air long after Joseph had retired for rest.

Only a few days later the last adieus were sald, the train was at their side and the Fatherland soon faded In the distance as the fast advancing wheels bore them to Southampton, where lay the great ship like some evil genius waiting to take them to a new country.

For days Joseph and Amina, who were poor sailors, sat unnoticed in a corner of the great saloon of the steamer, whose vaulted dome and pipe organ standing in the gallery overlooked the table below, around which the hundreds of travelers came and went. Many strange sights, all familiar to Helena, had met their eyes since leaving Ulm, but they seemed no compensation to Joseph for what he had given up. He listened for the great bells of the Cathedral with the answering echoes from the distant hills.

It was the violin lying in Joseph's stateroom, however, that revealed his secret to his fellow-passengers, and when the usual concert was arranged, Joseph was asked to assist. The numbers rendered by professional and amateur talent were enjoyed by brother and sister, until finally Joseph arose to play. The audience received him politely, waiting to be bored, no doubt, by some poor fiddler. But at the first touch of his magnetic bow the attention of everyone was riveted upon him. The face of Joseph was transfigured, and soon oblivious of his surroundings he stood caressing the violin with an added tenderness, as a lover his heart's idol after a long ab-

Together Amina and Joseph played on and on. Running through the number was an undertone of broken hopes, and for the hour, they were living under the spell of one of his own creations.

When the bow swept to its last beat, that hitherto shadowless audience awoke to life, and a great wave of applause rolled through the saloon. The magic tones still vibrated in the souls of his auditors, and they would not be content, until hastily resuming his instrument Joseph again became the dignified artist. The hour in a measure bridged the life which they had left behind then to that which they were moving forward to. The feeling of isolation which had enveloped them fell for a moment.

The days passed rapidly by, and as they neared the American shores brother and sister looked forward with more eagerness than they would have believed possible upon leaving Ulm, to the events of the new life awaiting them. The long delay at the Custom House where their luggage was unceremoniously tossed about was a novel experience to the strangers, and it needed but the drive through the streets of the great city of New York to convince the new comers that this was indeed a new land had race. Everybody was hurrying as if their very existence depended upon speed. The rapid strides of the women arrested the attention of Joseph and Amina. One and all seemed to, them to be in a hurry. After threading miles of streets amidst the din of gong of cable car on the surface roads, and the roaring, rushing trains overhead, the carriage finally stopped at the house of Helena Bauer.

The house faced Central Park, and looked like many others ranging along its side. The door was opened by a waiting servant and a world of bousehold splendor was revealed to Joseph and Amina. On the walls of the drawing room hung paintings from the brush of modern masters of the ffiords of Norway, with their stupendous waterfalls and beautifully tinted snow-capped heights. Venetian scenes and woodland paths soothed the eye while the summer breeze gently played with the delicate lace curtains. The grand plane was lost in an alcove which served as a background to gold and tapestried furniture; shaded and draped in softest tones of silken hangings, the interior of this abode seemed like a new paradise to the brother and sister. Helena's home was indeed complete. The two wanderers were interested in their surroundings, especially Amina, for she had never even dreamed of living in such a home.

With as little delay as possible, Helena introduced loseph to the waiting legion of dependents in the everal industries in which Mr. Bauer had been interested, and placed the control of her finances in his hands. He gradually assumed all responsibility of Helena's affairs, and as he had foreseen, his music was necessarily put aside. "I will resume it later," he said, "Helena needs my undivided attention for the present," and so with Amina by his side, he took up his life anew.

He had conquered in the artistic world, and now he nust be tried in the industrial world. Tender, humanityloving, never speaking of himself, but thinking only of his duty to others, this pure life worked on, leaning, however, more and more upon Amina for human sympathy and affection. When the day's duties were ended, she played for him and encouraged him in his new life. They still found time to exchange the many confidences, but in trying to keep pace with Helena's active life. Amina was n a constant whirl of excitement.

Mr. Bauer had built a country house on the Hudson, at a point where the surrounding hills threw deep, black shadows hundreds of feet below into the stream flowing at their base, and there amid the poetry in nature that awakened to the whispering of the muses dwelling along the banks of the river, Helena entertained her friends.

While Amina was drinking in a breath of freedom in the new land during her visits up the Hudson, Joseph found but little time for more than a few flying trips to the country house, for the industries which brought such great financial returns to Helena, required vigilance and experience, and that meant Joseph's undivided attention. Nothing was said of returning to Ulm; if Helena had

it in mind, she never mentioned it even by chance. Ulm eemed more distant each day.

It was on a hot, sultry summer's afternoon, while visiting the country house, that Joseph fancied the cool shades of the primeval forest standing a short distance from the house. He was in a hungry mood for the solitudes of nature, and as he lost himself in its gloom he drank in deep draughts of fresh air, and began to feel freed from the care of the business world which he had left down in the hot, seething city. His old spirit of content asserted itself, and he gave himself up to contemplation of the beautiful in nature. He thought of how he had wasted his time in the world of things, leaving the world of creation far back in the almost dim past of a year ago, and he made a vow that it should not be so a year hence. His hands had not touched the keys of any instrument for months, for the joy that was once his at the sound of it was fled with the parting days. But now lost in the depths of nature he hummed an almost forgotten melody, when suddenly a bell tolled in the ivycovered belfry of the village church. It struck on his sensitive ear life the distant scho of the bell in the old Cathedral of Ulm.

(To be continued.)

Mediums and Fraud.

E. A. BRACKETT.

CHAPTER IV.

"Courage," she said, as with the oar
She pushed our frail bark from the shore.
Below, we heard the rush and roar
Of waves that dashed and flung their spray And drenched with mist the morning air

The murky clouds rolled overhead In weird forms they shift and spread And filed us with a nameless dread. The doubts and fears that led astray, soulless things are everywhere

Who evil thinks shall evil know,
The poison through his veins will flow.
To what he feeds on he will grow,
And his whole life shall writhe and play With fancied fraud his daily fare.

Between these fiends of doubt and fear, At our approach they disappear, As shrinks the night before the day. They are the victims of despair.

Unchecked by wind and wave we steer

Reneath the noonday's blinding ray; With earnest hope we thread our way, Whate'er may call we may not stay. Who knows this life must feel its care.

All things must change. We hear no more The angry waters lash the shore. We have no need of sail or oar, The setting sun, with lessening ray, No longer blinds us with its glare.

Still floats our bark upon the tide,
The one dear friend still by my side
Whatever else may shift or glide,
Love holds within its gentle sway
All things for which we hope or care.

Emerson, when asked to define an aristocrat, said it was a democrat gone to seed. This definition might be applied, with a good deal of force, to a class of self constituted leaders in spiritualistic thought, who, having lost the freshness and vigor of their early impressions, are drifting about in an atmosphere of their own self conceit, claiming that they have risen above phenomena, talking glibly of their pretended knowledge of spiritife and its philosophy, looking with more or less contempt on the only source of evidence through which Spiritualism has been or can be sustained, forgetting that if spirit phenomena are rightly approached, their expression is unlimited. Charging fraud upon mediums and asserting that a very large proportion of communicatious received through them are wilful deception, they are exceedingly anxious to save us from being duped by these vagaries. If there is anything to justify the suspicion of hypocrisy, it is to be found in those who claim to have more interest in our welfare than we have ourselves. For one, I prefer to be duped occasionally rather than submit to such dictation.

I am aware that there are a few, a very few, who, under semi-mesmeric influence, are playing tricks, but I deny that they, in any way, represent the great-body of Spiritualists or mediums and it is a blunder for any one who has any respect for Spiritualism, to drag up these things, creating a distrust in the minds of many.

Did I not know from long and patient in-Emerson, when asked to define an aristo-

minds of many.

Did I not know from long and patient inrestigation, that the most of these charges
were false, I should, from a feeling of selfrespect, abandon all further investigation.

From first to last, whenever it has been pos-

sible for me to investigate, I have personally interviewed both sides and can truthfully say that in all my long association with the world. I have never found a more contempt-ible set of unmitigable liars than these raiders and abusers of mediums

From whatever source the charges of fraud may come, and especially if from members of the Society for Psychical Research, where it is claimed that a scientific investigation is being made, they should be accompanied by a detailed statement of facts so that any one could, from the evidence, decide which were

could, from the evidence, decide which were the fraudulent parties.

I have interviewed editors and reporters who admitted that they did not care a farthing as to the truth or falsity of what they published, their sole object being to sell their papers, I had a sharp controversy with one editor who told me that he knew how to run his paper and that I could not help myself. This reply cost him five hundred dollars besides lawyers' fees and a multished acknowl. sides lawyers' fees and a published acknowl-edgment that the article he had printed was false. If all mediums and their friends would pursue a similar course, charges of fraud would be confued principally to those who, through mistaken zeal or pure cussedness, take pleasure in circulating such reports under the impression that they are purifying Spir-

I object to the cook who gathers up the usks, parings and refuse of the kitchen and puts them on my table as a healthy and appetizing diet.

petizing diet.

Those who are or have been familiar with
these manifestations during the last fifty
years, must be aware that they have sensibly declined. Especially is this true in New England. We do not have to go far to find the cause of this decline. It is due to the lack of harmony, to an atmosphere of distrust created by those who claim to be its friends. In their blundering efforts to remove what they supposed to be weeds, they have torn up the wheat and have, to a large extent, de-stroyed that hospitality toward these mani-festations so necessary to their existence.

The law of compensation is everywhere im-perative. Give and take are essential to life. The rhythmic flow of life is necessary to progress. You cannot disturb the pulsation of material body and live.

So long as mediums were subject only to attacks from the secular press, or from persons who really knew nothing of the matter, they stood up bravely against all slander. But when a class, claiming to be Spiritualists, shouted fraud, repeating the wornout statements of the secular press, a different atmosphere was created. If one-half the charges had been true, Spiritualism would have been hopelessly doomed. hopelessly doomed.

opelessly doomed.

On the other hand, many persons, not understanding what they were dealing with, blindly accepted everything that came to them as spirit manifestations, and extended the same credulity to their self-constituted leaders, believing that they were in direct communication with the spirit world.

communication with the spirit world.

It is said that Christ, on a certain occasion, could not perform miracles "because of their unbellef." All true Spiritualists understand this and know that on the perfect blending and oneness with the controlling intelligence, depends his success with the manifestations. Under harmonious conditions the suspicion of frand can have no place. All that is of value must come through these manifestations, for any costinualization with the spirit world must be clothed with enough material for our senses to grasp it, and their character must be the only test, not the character of the medium nor applied test conditions.

Distrust is a disturber of social relations. If you insist on searching your friends when

If you insist on searching your friends when they visit you, to find whether they have

We pity those who feel that it is their duty to contend with these imaginary things, for in the long run they become a part of what they are dealing with. Familiarity with crime breeds crime. We grow to what we feed on. No one is better for dragging before him the refuse of life, nor do we reform those who have fallen into ruts by constantly reminding them of their imperfections. We do not so much correct our faults as escape

do not so much correct our faults as escape them through that growth which springs from within. No man ever reached Heaven through fear of Hell.

Everything in this world leads to one end, the refinement of matter. The more refined, the clearer we can express our true character. The farther we are removed from crudity, the more perfect our vision. Our position in this life cannot be measured by external appearances. We may fall below the estimate of others, but nover, by any possibility below what we really are. What we are and not what others think of us, determines our true relation to spirit life. The mines our true relation to spirit life. The higher may penetrate the lower, but the lower cannot advance beyond its own ex-

Anyone familiar with spiritual manifestations knows that they cannot be controlled by our actions. Any attempt to interfere or dictate must end in failure. The demand for physical tests, so often made by those who are ignorant of the true conditions, is absurd. The manifestations should be their own excuse for being, should be evidence in themselves. The man who cannot find in them that which the medium cannot simulate, has but little perception. It is its simplicity that has led so many to overlook its true character. I have always endeavored to take everything at its best, have fought for a clean, commonsense Spiritualism, so simple that a child could understand it.

If you are satisfied that your friend from the other life reaches you through the affections, the only healthy avenue through which they can return, do not ask silly questions, dragging them down into you material atmosphere. What they may voluntarily give you is open to your consideration and you will accept or refer it according to your experience in life.

Beside that priceless boon, the fact that your are in direct communion with your departed friends, all else is of little value. Theories Anyone familiar with spiritual manifesta-

Beside that priceless boon, the fact that you are in direct communion with your departed friends, all else is of little value. Theories and speculations have no part in that pure light, flowing through this communion, which alone can lead to a harmonious blending of our inner and outer lives. In our true relations with pure Spiritualism, we should always antagonize all unhealthy things with the same force that we would repel attacks

"We wish to briefly analyze two primary postulates of Christian Science, first: That 'Mother Eddy' is the author of this system of disease and sin saving, and second: That the scientine proof of Christian Science is that it

"In 1848. Phineas Parkhurst Onimby, of Maine, began the practice of mesmerism, and traveled with one Lucius Burkman, giving remarkable exhibitions for about twelve years during which time Mr. Quimby became ill and was pronounced by the regular physicians as incurable. Mr. Quimby received through his mesmeric subject while in a state of clairvoyance such information as led to his complete and almost immediate restoration to health. It was at this point that Mr. Quimby began to heal the side and with representations. It was at this point that Mr. Quimby began to heal the sick and with unusual success, and not long before, through courtesy, he was called 'Doctor.' He gave up all association with mesmerism and developed a new and original theory of disease and its cure. 'Dr. Quimby founded a system of treating the sick and a science of life,' says Mr. Julius A. Dresser, in a pamphlet written by him in 1887, 'and after the truth was discovered Dr. Quimby found his new views all portrayed and illustrated in Christ's teachings.' As his discovery was to him a science which harmonized with Christ's teachings, it was the most natural thing in the world to call it 'Christ's Science' and this was, remember, in 1860, and it should be borne in mind that 'Science and Health, with Key to the Scriptures' dropped like manna from heaven for tures' dropped like manna from heaven for the first time in 1875, and, as Mrs. Eddy tells us, was pronounced by critics as 'wholly original.'

"Dr. Quimby, when asked if his practice belonged to any known science, answered:
'No; it belongs to a wisdom that is above
man as man. It was taught eighteen hundred years ago, but has never had a place in
the heart of man since, but is in the world,
and the world knows it not.'

"It was in 1862 that a woman who, after being helped up the steps, knocked at the door of Dr. Quimby's office, whose object for seeking entrance was to be cured by him of her malady, and this woman was Mary Baker Patterson, now Mary Baker Glover Patterson Eddy.

"In a letter written by herself, November 7, 1862, Mrs. Eddy declares that she was

stolen your valuables, how long will that friendship last.

I have known some who professed to be Spiritualists who were only slightly varnished over, the least scratch revealed the old paint. They were ready on the least alarm to retreat, under cover and, like Peter, ready to deny the Master.

There seems to be a constant tendency among lecturers, writers and spiritualistic journals to get as far away from the simple truths of Spiritualism as possible, making complex that which in itself is the very essence of simplicity.

It was publicly stated, not long since, that a zealous Spiritualist that thrown out his dragnet, raking in the refuse of crude mediums. Even if he succeeds in relieving us of some imperfections, he has not taken the first step toward reform. He has commenced at the wrong end, for, if we believe his statement and cannot be anything else.

We pity those who feel that it is their duty

on our dearest friends. I have little respect for those mistaken individuals who rake up to those mistaken individuals of life under the pretense of the lith inharmonics of life under the pretense of life under the pretense of the lith throw for howe mistaken individuals who rake up the inharmonics of life under the pretense of the low rite and that Dr. Quimby ere intended to write a for those mistaken individuals who rake up that through disturbant in through disturbant in forming the world. When will they learn of the seem inharmonics of life under the pretense of the lith. The pretail that through the genial and invigorating reform those mistaken individuals who rake up that they give the proving the world. When will they learn of the semi-mesmeric statements from those daturbant to be spiritually inspired, than from any other source. What appeals to our lities of inspired the name of 'Christian Science, other hand percentage, is and percentage, is and percentage of the proving the semi-mesmeric statements from those daturbant to be spiritually inspired, than from any other source. What appeals to our lities o

Christian Science.

Rev. F. A. Wiggin, pastor of the Boston Spiritual Temple, continued his subject "Some Fallacies of Christian Science," last Sunday morning. There was a large and representative audience present. Mr. Wiggin said in part:

"We wish to briefly analyze two primary postulates of Christian Science, first: That Mother Eddy' is the author of this system of disease and sin saving, and second: That the been graciously fitting me during many years been graciously fitting me during many years been graciously fitting me during many years for the reception of the final revelation of the absolute principle of scientific mind-heal-

"In 'Science and Health' Mrs. Eddy says: The Christian Scientist needs my work on "Science and Health" for his text-book and so do all his students. It was the first pub-lished book containing a statement of Chrisinshed book containing a statement of Christian Science. It registered this revealed truth uncontaminated with human hypotheses; other works which have borrowed from this book, without giving it credit, have adulterated the science,' and Mrs. Eddy makes her critic in 1875 say of Science and Health that it was 'wholly original.'

her critic in 1875 say or Science and Health that it was 'wholly original.'

"At all bazards, the name given to Christian Science, together with the name of its canonized scriptures called 'Science and Health' were lifted bodlly from the writings of Dr. Quimby, while the system set forth in Science and Health, seems to be about the same as Dr. Quimby's, only suffering in some degree by virtue of Mrs. Eddy's adulterations and admixtures. The philosophy of Christian Science, in its last analysis, is clearly revealed as being borrowed from the teachings of Jesus Christ, Emmanuel Kant, Spinoza, Hobbs, and P. P. Quimby, except such rehash as has been brought forth by Mrs. Eddy from that school of philosophy, which had been tucked away for centuries in the moldy manuscripts of an effete past.

"As to the second postulate, 'that the scient-

moldy manuscripts of an effete past.

"As to the second postulate, 'that the scientific proof of Christian Science is that it heals,' we will say that Christian Science is a means which has been employed and by which many think at least that they have been healed, but to affirm that anyone was ever healed by it, is quite another proposition. Mrs. Eddy says that people have been healed who have employed Christian Science, therefore the truth of Christian Science is demonstrated. It would be as logical to say that an engine left in the care of a boy for an hour, had performed faithfully all the functions of an engine, therefore the boy is an engineer. If the scientific proof of Christian Science is demonstrated in cases where it leals, what shall be said of it in the hundreds of cases where it has failed to heal? It

Invest Your Money

It is the Wise Investor Who Places Bis Money Where it will

Increas: That Amasses the Fortune. It is Not What

You Make, But What You Save and Invest

That will Make You Wealthy.

The the Malter of the Seaner of Light:

Mr. B. A. George, in a recent article in your paper, complains because of the amount of matter contained in the Christian Science text-book. The attitude of some critics reminds one of that class who are determined to find fault at all hazards, and if there is no reasonable excuse for so doing, persist in making one. If the hundreds of thousands who are studying Science and Health are satisfied with it, the gentleman ought not to complain, inasmuch as he is neither solicited nor expected to study the book against his will.

One who is familiar with the Christian Science text-book naturally asks; If Mrs.

AN EXTRAORDINARY INVESTMENT OPPORTUNITY.

Are you looking for a good and safe investment that will pay you handsome dividends from the start, and will, at the very least, double your capi-

tal in a year or two?

If so, it will be well for you to investigate the investment opportunity offered by Dr. Peebles Institute of Health. Some months ago Dr. Peebles and his business associates incorporated their medical business at Battle Creek, in order to secure certain legal protection granted incorporated companies. Believing that the earnest co-operation of the Spiritualists of the country in this great work would add still further to the wonderful growth and success of the company, the doctor and his co-workers have decided to place a portion of the treasury stock in the hands of the Spiritualists throughout the country. A large amount of the original block of stock offered has been taken, but there are still a few hundred shares to be sold at the original offer before the price advances, so if you are interested write at once for

You do not need to be wealthy to share in the doctor's company; the small investor is just as welcome as the large. The man investing \$50 or \$100 will use his influence for the company just as will the one investing many thousands, and it is the good wishes and support that are desired more

than the money.

A small amount properly invested where it will draw good dividends and continually increase in value is worth many times the same amount if allowed to lie idle, or put away in a bank where it will draw only 3 or 4 per cent. at best.

Money invested in Dr. Peebles Company today under his present offer will draw handsome dividends from the first, and, in addition thereto, the stock will increase in value so that at the end of two years at most it will be worth two or three times what you paid for it.

If you have any amount above \$10 you can spare for investment, write for full particulars at once. Seven per cent. dividends are guaranteed from the first, and much larger ones can be expected after the first year.

DR. J. M. PEEBLES, Chairman, Box 2421, Battle Creek, Mich.

is an open question, since some cases of disease have not yielded to Christian Science treatment, whether or not those people who consider themselves cured by it, would not have regained their health if they had not received the treatment. Evidently Mother Eddy has some doubt as to the universal efficacy of her mythically attenuated compounds, in that recently she has issued a bill to her followers limiting its application to such cases as are easy to reach, barring out all diseases of a contagious nature. In this she demonstrates that her old age has softened her feelings toward human suffering, and that years have not left her altogether insensible to the importance of individual rights. In Science and Health, scarcely anything is left of the philosophy of true mental healing, but the worst mutilations, together with Mother Eddy's monumental egotism and a large bundle of self-contradictions. Whoever starts out by robbing the grave of its ideas and claiming them as original, will invariably from such material, erect none other than a faulty structure.

"We cannot conclude without calling your attention to the most glaring, unchristian phase connected with Christian Science, which is known outside of the flock of the elect, to have existence. History fails to record the names of the individuals who have been persecuted and even put to death in the name of religion, under the Jesuitical motto: 'Do evil that good may come.' None but a blind devotes to ignorance and inspired by

been persecuted and even put to death in the name of religion, under the Jesuitical motto: 'Do evil that good may come.' None but a blind devotee to ignorance and inspired by that quality of spirit which prompted John Calvin in the 16th century to his diabolical cruelty, could find any justification in doing evil that good might come. Good cannot result from doing evil, neither can the devil be cast out by the prince of the devils. I have been strongly urged not to say a word, unless in favor, concerning Christian Science, and by some, too, who are well acquainted with this whole system, from this power of dispensing curative nothings to the projecting of what is known to the pharmacy of Christian Science as 'malicious magnetism.' My reply to all my loving, cautious friends is that I have but a small bounty of respect for the healing agencies of Christian Science's remedies, no respect whatever for their religious teachings as a whole and I entertain an utter contempt for their 'malicious magnetism.' I always reason that a man whose cause is just has God on his side and 'God and One' ter contempt for their 'malleious magnetism.' I always reason that a man whose cause is just has God on his side, and 'God and One' are always a majority. This malicious magnetism must be born of 'mortal mind,' which the Scientists declare is 'nothing,' but to them is a great power nevertheless. Sickness is declared by Christian Scientists to be an unreality, yet it is affirmed by Mother Eddy that sickness leads first to Christ and then to God, as expressed in Christian Science. If this 'nothing' has such power in leading Christian Scientists, malicious magnetism might, also being 'nothing' have the effect of demoralizing the life of any sheep who jumps the wall of Christian Science in pursuit of greener pastures. But to all outside, common sense not having been lost, no fear of their malicious magnetism need be entertained. I submit that if the foundation of Christian Science were all otherwise solid and firmly set upon facts direct from the throne of omnipotent wisdom, that this one diabolical feature would be sufficient to cause its downfall and utter roin.

"From the earliest dawn of history men have fashioned for themselves various gods, and humanity has bowed down and worshiped every form of man fand beast and of inanimate things from sticks to the fires which these made. Man has prostrated himself before such disgusting objects of worship that we are led to believe that Christian Scientists are perhaps a reincarnation of some of those ancient mental cave-dwellers who tremble before their own shadow.

"From the earliest ecclesiastical mind-traducer to the latest potentate in this line

who tremble before their own shadow.

"From the earliest ecclesiastical mind-traducer to the latest potentate in this line Mother Eddy," all have claimed their commission to mislead, shackle and bind the brain of humanity as coming from God. They have all, without an exception; pressed their authority against man's reason. Not one of them have ever urged the necessity of thinking, but with tacit, if with not more expressed orders commanded men to obey under threat of excommunication from society here, and expulsion from heaven hereafter.

"This modern institution. Christian Sci-

"This modern Institution, Christian Science, with its mushroom growth destined to early doom, is not different from many of the gigantic monuments of ignorance in the past. They had their holy-of-holies, so has

Christian Science; the holy-of-holies in the past was kept sacred from the touch or approach of the vulgar by a veil, which at Christ's crucifixion was rent in sunder. This modern eider duck, gold plated holy-of holies is protected from vulgar pollution by a ribbon, and is another though very different Gethsemane before which true nobility pleads for human liberty. The Christ principle is here, finding perverters of its truth. This principle is in our midst and will yet bury eider duck, gold plated plumbing and polished bedstead in the rubbish pile of past blasphemics.

eider duck, gold plated plumbing and polished bedstead in the rubbish pile of past blasphemies.

"Malicious magnetism was never necessary to demonstrate a truth, and any malicious magnetism or force is infamous.

"In conclusion I would not have you think that I am taking Christian Science too ecriously, or that I condone a joke which is too practical. I do not entertain a belief that anything which I might say would lead dyed-in-the-wool Christian Scientists from the error of their ways. But, if what I may have had to say during the past three Sunday mornings from this platform shall be the means of keeping any from being caught within the meshes of Mother Eddy's spiderweb, then shall I be sure when my appointed time to leave the world has come, that I have done something for the liberties of my brother man and sister woman."

Next Sunday morning, at 10.45, Mr. Wiggin will speak upon the subject "Spiritual Involution and Evolution."

If Tired, Restless, Nervous,

take Horsford's Acid Phosphate. It quiets and strengthens the nerves and brain, restores the appetite and induces refreshing sleep. Strengthens permanently.

Missionary Work.

We held twenty-eight meetings during the month of April, commencing at St. Louis, Mo., with a meeting for ladies held by Mrs. Kates. At Kirksville, Mo., we held meetings in the Osteopathic School and had large attendance of students and the public. Dr. A. T. Still, the founder, is an earnest Spiritualist.

tendance of students and the public. Dr. A. T. Still, the founder, is an earnest Spiritualist.

We next visited Hayesville, Ottumwa Grinnell, Des Moines, Algona and Northwood, Iowa. Good working societies exist at Ottumwa and Des Moines, where the Cause is making progress. The other places visited will soon organize.

Public interest is manifest and every locality needs a medium and speaker. To have located workers should engage our attention and co-operation. We need more self-sacrifice and energy by every Spiritualist, in order to create a better system of propaganda.

The Iowa State Association occupies a promising field of labor. Districts or circuits can be created that will moderately pay the speaker who shall assume the labor. John D. Vail, president of the Iowa State Association, Marshalltown, will assist any and all workers who will agree to labor in a circuit. Most any section will support a circuit, and our speakers who are idle, can each create and hold this method, and thus unite our people in active co-operation. Localities need a leader and a speaker can best assume the detail work and hold the societies together in practical effort.

We go into Minnesota for most of May, with the Sundays given to St. Paul and Minneapolis, where good work is being done. Our time is nearly all engaged until 1904, when we will accept calls for service by the month. Address us 600 Pennsylvania Ave., S. E., Washington, D. C.

G. W. Kates and wife,

N. S. A. Missionarles.

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 colic, and is the best remedy for Diarrhoca. Twenty-five cents a bottle.

Man is weak and negative and wholly colorless as long as he is not self-reliant, in-dependent and interdependent; independence is in a great measure due to the extent that we feel and know that we are interdependent.

complain, inasmuch as he is neither solicited nor expected to study the book against his will.

One who is familiar with the Christian Science text-book naturally asks: If Mrs. Eddy horrowed her ideas from other authors, what did she do with them, for they do not appear anywhere in her writings? Whatever else may be said of Christian Science, it is certainly a very original interpretation of the Bible. The statement which our good friend ridicules: "As a man thinketh in his heart so is he," is Scriptural. The quotation: "Thou art a plece of God; thou hast in thee something that is a portion of Him," is not even akin to Christian Science, but is pantheism, pure and simple.

Christian Science does not teach that man is a part of God, but that he is the product or offspring of the divine Mind.

The Scriptures contain statements which, when properly understood, are in exact accord with the teachings of this Science; but outside of the Bible there is nothing in existence which contains an exact statement of this Science except in the writings of those written according to her teachings.

If the teachings of Emerson, Whitman, Plato, Scorates, Seneca, et cetera, were identical with what Mrs. Eddy has discovered and presented to the world, why have they not been able to do for mankind what Christian Science has accomplished? Why have the teachings of these men not been more practical, if they are the same that are given in the Christian Science text-book?

That personal contact with a patient was not an essential element in healing the sick

more practical, if they are the same that are given in the Christian Science text-book?

That personal contact with a patient was not an essential element in healing the sick on the part of Jesus is indicated by the fact that he healed those with whom he was not in contact,—those who were absent from him.

We do not deny that apparent results are produced through magnetic influence. The question is as to the advisability of resorting to such an influence when a purer and more spiritual means is at hand. It is natural that the people of Jesus' time should seek material contact, not understanding the unseen spiritual power, and it may be that, for some reason, he touched many with his hand and lifted them up, but that this was an essential element in curing the sick is refuted in the mere fact that he healed many who were absent from him and with whom he had no physical contact whatever.

Our critic asks, "Which is the Christian or the intelligent reader to accept, the method and practice of the Master, or Mrs. Eddy's condemnation of the method?" To which practice of the Master does the gentleman refer, to the laying on of hands? Why does he assume that the laying on of hands? Why does he assume that the laying on of hands in a literal sense was a necessity when in many instances, as recorded in the Scriptures, Jesus healed without this material practice? What right has our critic to assume that the laying on of hands was more scientific and more intelligent than healing without this practice? The experiences of Christian Scientists are convincing to them that the less physical contact and the less human will are employed in healing, the better the results. God, Spirit, Divine Mind is the only healer in Christian Science.

Alfred Farlow.

Take Piso's Cure-for Consumption. It will cure your cough. 25c. By all druggists.

Dr. Lane.

Having been restored to health from serious physical ailments by Dr. Lane, I have no hesitancy in recommending him as an eminent healer, educated, refined and honest. I have clairvoyantly witnessed his spirit physicians and oriental healers restoring the patients during treatment of the patients.

have clairvoyantly witnessed his spirit physicians and oriental healers restoring the patients during treatments.

I had a lady friend with fine medial powers, refined, intelligent, spiritual, to whom the fraudulent, the coarse and malicious were repellant; she knew mothing of the coming of such spirits; they assumed the role of her loved ones and nearly paralyzed her left side and destroyed her mind before she realized the cause. By taking my advice she was restored to health and relieved of the injurious infinences by Dr. Lane.

I am happy to say I have seen the beautiful and advanced spirits and have some as gnardians over my own footsteps, and I love them, and know their more than earthly love for me and that is why I am interested in those who suffer and are not protected from designing spirits and know of no one to whom they can go for relief. I know Dr. Lane can relieve them and restore them entirely if they follow his directions. I have seen it done and have been made well myself, and while he is a busy man already, I desire the suffering to know of him.

Barton Stewart.

Chicago, Ill.

Never Neglect Constination.

It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation. The clogging of the bowels forces poisons through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They wenken and aggravate the disease. Use Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure. Try it. A free sample bottle for the asking. Vernal Remedy Co., 120 Seneca Building, Buffalo, N. Y.

For sale by all leading druggists.

Clinton Camp, Iowa.

THE TWO PREACHERS.

A harsh-voiced man, with lordly mien,
Strode through the waiting crowd;
With scorpion-whip he lashed the world,
In sermons long and lond;
And smiles went round when arrows hit
Some victim with a vim;
While women met, through all the week,
In groups discussing him.

A sweet-volced man, with pleasant eyes,
Walked slowly up the aisle,
And then all upturned faces wore
The sunshine of a smile;
All heads were bowed with his in prayer,
All hearts throbbed with his own;
He lifted souls so high in air,
They talked with God alone!

William Goldsmith Brown, Stevens Point, Wis.

Briefs.

The regular weekly meeting of the "Ladies' Spiritualistic Industrial Society" was held Thursday, April 30, afternoon and evening. The usual good supper was served at 6.30 p. m. with well filled tables. The evening exercises were contributed to by the following: Mrs. Dix, remarks and an inspirational poem; Miss Orissa J. Smith, a fine recitation; Mrs. M. E. Shirley, interesting remarks and an inspirational poem; Mr. Sprague made several profitable suggestions; Mrs. Julia Davis, appropriate remarks; a temperance recitation, Mrs. F. Curtis; timely hints and suggestions from Dr. Fowler and others. The small hall adjoining was given to whist players. Sec.

The Golden Rule Society, Prospect Hall, 40 Prospect St., Cambridgeport. Sunday, April 26, meetings were well attended. The permanent speaker and medium, Annie Banks Scott, opened the afternoon circle by reading a poem written by Lizzie Doten, followed by an invocation. Mediuns taking part during the day were Mr. Marston of Brighton, Mrs. Hall of Cambridge, Miss Minnie Ladner, Mrs. Colin, Mrs. McLean, Miss Ida Wells, Mr. T. A. Scott. Annie Banks Scott gave many excellent communications" from spirit. J. Fowler, sec.

1 oston, May 3, the Boston Spiritual Ly-

Hall of Cambridge, Miss Minnie Ladner, Mrs. Colin, Mrs. McLenn, Miss Ida Wells, Mr. T. A. Scott. Annie Banks Scott gave many excellent communications from spirit. J. Fowler, sec.

1'oston, May 2, the Boston Spiritual Lyceum had its closing session of the season. There was a good audience. Memorial services were held in honor of our arisen ones. Reading, Merrill Bill; recitation, Nellie Bonney and her little sister; vocal selection, E. Warren Hatch; music. Hatch Bros.; remarks, Mrs. Bonney; remarks and tests, Madam Hilliard and Mrs. Dr. Caird of Lynn; readings, Mr. Alonzo Danforth; remarks, E. B. Packard, The Lyceum will go in a body to Lynn Sunday May 17 from the Narrow Gauge R. R. at 11 a. m. Our Lyceum will reopen on the first Sanday in October. Further particulars will be announced later. E. B. Packard, clerk.

Fitchburg, Mass., May 2. The First Spiritualist Society had very large and appreciative audiences to hear the most gifted speaker and test medium, Mrs. Emma B. Smith of Lawrence. The addresses were on lines of advanced thought and well presented, supplemented by many correct spirit messages. Miss Howe, pianist, pleasingly rendered several selections. Dr. C. L. Fox, president.

Manchester, N. H.—The society has just closed the season's work. Fine speakers have lectured here and the work has been successful. In April we had the following: Sarah A. Byrnes, Annie L. Jones, Nellie F. Burbeck, Effie I. Webster. All of these speakers had good houses and fine spirit messages were given. May 3, Edgar W. Emerson of this city spoke twice. He had a crowded house in the evening and a fine audience in the morning. Morning subject, "Future of Spiritualism;" evening subject, "Truture of Spiritualism;" evening subject, "The Spirit World, Where Is It and What Is It?" Both subjects were handled very ably and Sunbeam gave some accurate spirit messages. Election of officers: President, F. C. Fearon, 382 Lake Ave; first vice-president, Albert Hall, 26 Nashua St.; second vice-president, David Thayer, 160 Bridge St.; secreta

munion held regular services in the Aurora Grata Cathedral cor. Bedford Ave. and Mad-ison St., Brooklyn, N. Y. Prof. Decker Grata Cathedral cor. Bedford Ave. and Madison St., Brooklyn, N. Y. Prof. Decker opened the services with an organ recital; following a selection by the Verdi Quartet, Rev. I. M. Courlis, pastor of the church, offered a prayer. Mrs. M. Lease, the renowned speaker, was called upon to address the congregation. Her talk was uplifting. The pastor gave a Bible lesson. The services concluded with a seance by the pastor. An unusually large number was reached and the work seemed more wonderful than ever. Under the auspices of the Ladies' Auxiliary, connected with the church, a progressive euchre will be given on Tuesday evening, May 19, at the residence of Mrs. Johnston, 1088 Bedford Ave. Miss Emma Resch, cor. Greenfield Progressive Spiritualists' Society. The largest audience of the season welcomed Mr. Albert P. Blinn of Boston who was the speaker Sunday evening, May 3.

ciety. The largest audience of the season welcomed Mr. Albert P. Blinn of Boston who was the speaker Sunday evening, May 3. This was his second engagement with the society, his first being for the memorial service of Dr. Charles H. Harding; and Mr. Blinn was at his best. His lecture was a splendid demonstration of inspirational power, being exceedingly instructive as well as interesting, and all expressed the, wish that we might secure, him again in the near future. Special music was rendered by Mrs. C. H. Slocumb accompanied by Miss Walcott, and Miss Lila Webster preceded the lecture with a poem. Renewed interest is being taken in the work by our old members, new ones are joining the society, our audiences are increasing at every meeting and our prospects for a successful year's work were never brighter. Frances E. Moody, sec.

The First Spiritualist Ladies' Aid Society

The M. V. S. A. camp meeting at Mt. Plensant Park, Clinton, I.a., will open August 2 and close August 30. All signs are pointing to a successful meeting. With such talent as II. D. Barrett, Moses Hull, Mrs. Helen Russegne, Miss Harlow, Prof. W. F. Peck, W. J. Colville, Mrs. Josie K. Folsom, Mrs. Georgie G. Cwiley, J. H. Altemus, and others, it is safe to say a spiritual feast is in store for those fortunate enough to attend camp this season. Varied and convincing phenomena are promised also. The announcements are this reaches your notice.

Upon application I learn from the railroad officials that they cannot definitely determine upon transportation rates until nearer the

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



An interesting letter to our readers from Mrs. E. Austin of New York City.

New York City, Nov. 9th, 1962

A llitle over a year ago I was taken with severe pains in my lidneys and bladder. They continued to give me trouble for over two months and I suffered untold misery. I became weak, emaclated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Bwamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am oleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad syn ptoms whatever. You re at liberty to use this testimonial letter if you wish. Gratefully cours. New York City, Nov. 9th, 1902.

Hrs. C. Questin.

The mild and prop pt effect of Dr. Kilmer's Swamp Root, the great kidney, liver and blad-der remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommerded and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Roct will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the Banner of Light.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mist ke, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Blinn, who referred to the rapid advance of spiritualistic thought among all classes and used as an illustration the publication and effect of that most spiritually instructive novel, "The Gentleman from Everywhere," which is being so universally read and commended by the religious and secular press. Mrs. Nellie S. Noyes spoke upon the broadening spheres of woman's work and helpfulness, and was succeeded by "Pat" who gave several communications from the spirit side of life and interspersed them with droll or pungent remarks that were always pertinent and appropriate. Altogether this was one of the nost successful meetings held this season. Next Friday is Mediums' Day. Public circle in the afternoon at four o'clock, supperper at 6.20 and the evening will be devoted to the phenomena, several of onz-best mediums having promised to take part. On Friday evening, May 22, Mrs. Effle I. Webster of Lynn will occupy the platform and Friday, May 29, Memorial Services will be held afternoon and evening, this being the closing meeting of this society, which will not meet again until the first Friday in October. Esther H. Blinn, see.

The Golden Rule Society of Spiritualists, Blinn, who referred to the rapid advance of

ing of this society, which will not meet again until the first Friday in October. Esther H. Blinn, sec.

The Golden Rule Society of Spiritualists, Prospect Hall, 40 Prospect St., Cambridge, held two very interesting meetings Sunday, May 3. Mediums and speakers taking part in the afternoon were Mr. Marston of Brighton, Mrs. Buck Hall, Mrs. Thombs, Miss Ladner, Mrs. Whittemore and Mrs. Annie Banks Scott. Mrs. L. E. Hall opened the evening meeting with an invocation followed by Mr. Hill who delivered an able address. The mediums seemed unusually inspired. Miss I. Sears comforted many with communications from their loved ones. Mrs. Hall gave excellent tests. Annie Banks Scott, permanent speaker and medium, under control of Snöwdrop, brought many spirits to the waiting ones, all of which were recognized. Mrs. Scott is surely doing a great work for humanity and the spirit world. M. V. J., sec. On Sunday, May 3, Mrs. Tillie U. Reprolds.

ones, all of which were recognized. Mrs. Scott is surely doing a great work for humanity and the spirit world. M. V. J., sec. On Sunday, May 3, Mrs. Tillie U. Reynolds, of Troy, N. Y., vice-president of the New York State Spiritualist Association, addressed the meetings of the New York Spiritual and Ethical Society, 67 West 125th St., morning and evening. Mrs. Reynolds is doing grand missionary work for the Cause; her discourses sparkle with intelligence, and her pathos make many eyes moisten. These meetings were well attended, particularly in the evening, when we had a crowded house. Mrs. Reynolds, as well as all other able and honest workers in this great field of spiritual illumination, has our best wishes for success; we feel that the harvest will be great and greater from now on. J. A. Robinson, 1283 Union Ave., N. Y. City, for the Spiritual and Ethical Society of N. Y.

Regular meetings of the First Spiritualist Ladies' Aid Society of Springfield, Mass., have been held in McKinney Block, 535–1/2 Main St., through April, Mrs. Lida K. Hart presiding. Mrs. Katie M. Ham of Haverhill occupied our platform the first three Sundays giving many demonstrations of her psychic ability; her sincerity and earnestness draw the attention of the people and the audiences increased steadily during her ministration. We look forward to her engagement with us next season with pleasure and bespeak for her a very successful future. She closed her engagement with a benefit seance for which we extend to her a hearty vote of thanks. It was voted to close our regular meetings for the season keeping up the interest by holding a circle for the demonstration of psychic phenomena each Sunday at 3.30 p. m. until further notice. We are meeting with good success and find we have quite a number of good mediums in our midst; as a rule we do not appreciate home talent as we should. We have arranged for the annual picnic to Riverside Grove the first week in June; will announce exact date later. All interested are invited to join with us. We ha

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE

In questing from THE BANNER care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-tonal free thought, but we do not endorse all the varied shades of opinion to which correspondents may give uiter-No attention is paid to anonymous communicati ame and address of writer is indispenable as a guara read faith. We cannot undertake to preserve or respecied articles.

EF Newspapers sent to this office containing matter for a specion, should be marked by a line drawn around the rickle or articles in question.

Banner of Wight.

BOSTON, SATURDAY, MAY 16, 1903.

ESSUED EVERY WEDNESDAY APTERNOON AT 4 O'CLOCK FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., us Becond-Class

PUBLICATION OFFICE AND BOOKSTORE No. 204 Dartmouth Street, next door to Pierce Building, Copley Sq.

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

THE AMERICAN NEWS COMPANY, and 41 Chambers Street, New York.

TERMS OF SUBSCRIPTION IN ADVANCE

BANNER OF LIGHT PUBLISHING COMPANY.

Harrison D. Barrett. President. President. Prederic G. Tuttle... Treas. and Bus. Man. Harrison D. Barrett...... Editor-in-Chief. Marguerite C. Barrett..... Assistant Editor.

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

ADVERTISING RATES.

25 cents per Agate Line. DISCOUNTS.

200 lines to be used in one year, 10 per cent. 500 lines to be used in one year, 25 per cent. 1000 lines to be used in one year, 40 per cent.

80 per cent. extra for special position.

Special Notices forty cents per line, Minion, eres insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

No extra charge for cuts or double columns. Width of column 87-16 inches.

LF Advertisements to be renewed at continued rates must be left at our Office before 9 A, M on Salurday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to rouch for the honesy of its many advertisers. Advertisements which appear just and howersable upon their face are accepted, and whenever it is made known that dishonest or improper persons or using our advertising columns, they are all once interdiction. We request patrons to notify us promptly in case they discover accordance to the control of the Werequest patrons to notify us promptly in case they disco-i our columns advertisement of parties whom they have pro-to be dissonorable or unworthy of considence.

Emerson, the Writer.

(Continued from Page 1.)

made to Rev. William R. Alger whom he met in Boston soon after the publication of May Day, and who assured its author that much as he valued his essays, he cared more for his poems. Emerson answered laughingly, "I beg you always to remain of that opinion' and then in more serious vein continued that he himself liked his poems best because it was not he who wrote them, since he could not write them af will, as he could say "I will write an essay," adding "I can breathe at any time, but I can only whistle when the

"Ah, not to me the dreams belong; A better voice peals through my song."

Vet while he felt that the poor him, he knew that for many years the poetic expression halted in its perfect unfoldment. Of the enduring, abiding form of poesy, he once said: "Only write a dozen lines in poesy and rest on your oars forever; you are dear necessary to the human race and worth all the old trumpery Plutarchs and Platos and Bacons of the world." But to many students, most of Emerson's poetical work needs a key or translator, as if it were written in some occult tongue. Such able, profound interpreter in our day, Charles Malloy has proven, and his scholarly articles on the most noted poems, his spirituelle delineations, now collected in an attractive little volume, have made all advanced students his debtors

But Emerson's incomparable essays are open to the more ready comprehension of all readers. They are both literature and religion, food and inspiration, lexicon and Bible. They are mines of inexhaustible whose gems are not yet quarried or fully uncovered, and in this rich soil none can delve for another; each must bring up his own precions ore, in which he will find no dross, Every sincere devotee in this field of study, gains treasure that will quicken aspiration, advance education, growth, upliftment, and spiritualize the life. But, as the great writer has himself reminded us, that we can get out of Nature only what we bring to it, so in approaching this altar of Wisdom, the student should be attuned therefor by a pure, unselfish heart, by that same spirit of humility which characterized this great author, he ess a fervent desire for truth, an indefatigable industry and devotion for its acquirement, to gain from this thesaurus of ideas, of wise precept and optimistic suggestion, the full blessing which assuredly awaits the true-hearted disciple of Truth. May this centenary observance of Emer-

ligious Influences by Charles Booth," are now

son's birth quicken many souls with the de-sire and resolve to defer no longer the oppor-tunity so richly theirs, of becoming familiar with his pure philosophy, of making its truths familiar conceptions of their own, of becoming exemplars of his grand ideals, that hearts may grow braver, thought richer, and life henceforth be illumined with Truth's transcendent light.

Editorial Notes.

WHAT IS TRULY BELIGIOUS FREEDOM?

That we all desire our own freedom and eve liberty of action for ourselves, is positively a truism, but how many are there imong us, no matter to what society or community we may specially belong, who care as much for the equal rights of one and all as for our particular private liberties. James Russell Lowell struck a noble note in a sublime poem, often employed as a hymn, when he burst forth into those magnificent lines

"Men whose bonst it is that ye Come of fathers brave and free, If there breathe on earth a slave Are ye truly free and brave? If you do not feel the chain, When it works a brother's pain Are ye not base slaves indeed, Slaves unworthy to be freed?

That splendid stanza and two equally fine which follow it, have been adopted as a Passover hymn by many Jewish congregations in America, and it does indeed sound the true introduction to a festival which commemorates, no matter how romantically as well as historically, the exodus of a people from slavery.

We are many of us in these days accomplishing some sort of passover from one kind of thought and faith to another, and whenever we are engaged in promulgating opinions to which we feel we have a right, we naturally resent and regard as unjust any attempts which others may make to restrict our mental and actual freedom. In this attitude we are well justified by reason and morals, but the serious blunder we often make our short sightedness is to strenuously clamor for our particular rights and liberties while feeling quite well satisfied that the equal rights and liberties of some of our neighbors who think differently from us should be disregarded. It is precisely at this point that a great spiritual battle needs to be fought and won, and this conflict will have to be waged within ourselves between two distinct planes of our complex consciousness.

Our higher self is always magnanimous, while our lower self is invariably selfish, therefore when the higher is in the ascendant in our active working intellectual consciousness, we are in search of the good of all and therefore equitable in thought and word and deed; but when the lower self prevails we are very apt to take so extremely limited a view of all that concerns others than our immediate selves, that our desires and efforts are hardly more widely benevolent than the prayer "God bless four and no more."

It is painful to contemplate the absurd and inconsistent narrowness of many professedly broad-minded people who are certainly not blessed with any great depth of thought or they would clearly see that there is immense truth couched in the common saying, "Two can play at that game." Unless we are quite willing, and indeed earnestly solicitous for the rights of all, we are jeopardizing our own rights and imperiling our own interests by acting according to the graceless rule satirized in the proverbial words "making fish of one and fowl of another."

RELIGIOUS ORDERS AND THE FRENCH GOVERNMENT.

Quite recently France has been much agitated over the expulsion of religious orders which have evidently rendered themselves extremely obnoxious to the existing Government. This remark, however, only legiti-mately applies to those who have meddled in politics and assailed the Republic. Some of the orders, notably the Passionists, have done nothing offensive and as no war is being waged against the Roman Church and its secular clergy, it has seemed a great hardship to the congregation at St. Joseph's on Avenue Hoche, which is the only Catholic Church in Paris where sermons are preached in English, that the good priests who have ministered faithfully and effectually for forty years, should be suddenly dispossessed and

The church is still open as before, and all ervices are regularly conducted by English priests from Liverpool, consequently no English or American Catholics are deprived of such religious services as they demand, but it seems harsh that good men should be forced to leave a country which is called a Republic. ecause they belong to a religious order, when they can be received in England, which is professedly a Monarchy.

A very serious question is being raised in consequence of this and other recent events: Which is actually the freer of the two, the French Republic or the British Empire? If Imperialism grants more freedom to its subjects than Republicanism grants to its citizens, it is all in vain to sing the idle praises of a liberty which is only theoretical, world of today is asking and indeed insisting that theories be tried by the touchstone of practice, and though it satisfies romantic sentiment to shout "Live the Republic," and to inscribe "Liberty, Fraternity, Equality" on public edifices all over France, empty words do not make a nation truly free, nor do they render its members equal and fraternal.

Entirely apart from a special religious is sue, the query is one that cannot be sup-pressed: Is the nominally Republican or Democratic form of governmental adminis tration actually the highest and the freest on the earth today? We want the best we can get in practice, and in the not distant future trees will most certainly be judged more un sparingly than ever previously by the fruits they are actually producing.

DOES RELIGION SUPPLY THE NEEDS OF THE MASSES?

Among great representative books of very recent issue, a set of volumes entitled "Re-

calling forth great and searching comment. The indefatigable Wm. Stead in the English edition of the Review of Reviews, calls Mr. Booth "the true Archbishop of London," and speaks of the seven volumes bearing above title as his "survey of his diocese."

This author has brought out a large numher of works of a most practical and valuable character under the general heading, "Life and Labor of the People in London." No reader can fall to be interested in these wonderfully comprehensive books who takes the slightest interest in knowing something definitely concerning the mighty influences which are constantly swaying for good or ill great masses of mankind.

Mr. Booth is personally a very attractive man; he is a deep thinker ad also a man of affairs, efficient in business and devoting only what some people call his "leisure" to the production of the massive library he has been creating during the past several years.

Stead informs us that Mr. Booth's work began in 1886, and that for seventeen years he has been devoting himself untiringly to the accumulation of the positively mormous amount of information he has emhodied in his thorough-going treatises on London as it is at present. This energetic and earnest worker has shunned notoricty and carried on his investigations so unosten tatiously that very few prominent people had the least idea that he was engaged in doing anything unusual.

Such books are intensely suggestive, and while they are not entirely encouraging, they are certainly by no means wholly discouraging, for while we are told that vast masses of the poorer people are entirely unministered to by any sort of religious organization, and we are further informed that large multitudes of industrious men and women refuse the ministrations of religion in all its phases most decidedly, we are also told that these very people who shun church and priest and parson have a very high ideal of a true minister, and would probably be quite willing to o-operate in some sort of religious work if it were engineered and officered by men and women who command respect, admiration and affection on account of their sublime devotion to the ideals and practices of a religion which is for the poor as well as for the wealthy.

History certainly seems to be repeating it self, for the very accusations brought against early Christians in the Epistle of James, are brought against Christians of the present day. Respect for gold rings and goodly ap parel dies very slowly, and so long as churches cater for the patronage of the opulent classes and give the poor only inferior accommodation, there will continue to be an alienation of the very people to whom we are told Jesus spoke most lovingly and sympathetically. There is certainly a great breach omewhere between religious professions and practices and the sooner this cleavage can be ended the better it will be for all concerned.

CAN SPIRITUALISM SUPPLY THE RELIGIOUS DEMANDS OF THE PRESENT?

Spiritualism is surely spreading in England and Scotland. New societies are constantly springing into existence and considerable enthusiasm is manifest in many places, but there is a growing indisposition on the part of many to submit to any centralized dictatorship. It is extremely difficult to carry on organic work without seeming to indulge in something almost resembling despotism and it is surely not strange that people who are just breaking loose from intellectual thraldom should look askance at any methods which in their judgment threaten to re-enslave.

We cannot afford to overlook the obvious ertainty that Spiritualism is specially appealing at present to many people who have some decided religious feeling, but they want religion free from bonds and fetters. Such people are willing to liberally support a church or hall which ministers to some of their spiritual necessities, but they are very chary of anything that looks to them like a restrictive eccleciastism, and it must be admitted that many people when dressed in a little brief authority, do get puffed up with a swelling sense of the pride of office which makes their manner disagreeably domineering. Such people are often thoroughly conscientous and they work hard and do what seems to them best, but they are apt to be clannish as well as dictatorial, therefore they inadvertently convey the impression that Spiritualists can only add one more to the three hundred and more sects which are now enumerated in Whittaker's Almanac.

The problem has yet to be solved how Spiritualists can organize with real efficiency on a sufficiently broad though decidedly not a neutral basis. Probably more ways than one or two are necessary for the spread of spir-itual knowledge in the modern world, and if we can but bring ourselves to be intelligently appreciative of diverse methods with a common end in view, we can truly work together in spirit while seemingly working outwardly

Spiritualism in the broadest sense in which that great word can be employed is capable of meeting an immense variety of present re-quirements, but it cannot be limited within any external boundaries whatever. out of all sorts of organizations will spiritual work be done in this enterprising century.

Spiritualism as a philosophy is making enornous headway, and surely it should be our highest wish to see the world enlightened whether any denominated party is credited or glorified or not. Let the work reward; let the joy of working faithfully be our continual recompense and let us not be over anxious that our special methods be adopted or our names renowned.

SOME OPEN SECRETS OF HEALTH AND LONGEVITY.

Happily saner views concerning human endurance than such as are promulgated by the tearful and the croaking are now being ventilated very extensively and illustratedwhich is still more to the point-by active and energetic men who have passed the conven-tional "three score and ten" limit, and are still in the height of working power.

On Friday, April 19, "General" Booth kept his seventy-fourth birthday. The event was celebrated by the Salvation Army at Exeter Hall, Wednesday, April 15.

Even to people who are not interested in the religious work of his movement the man-ner in which the veteran leader has maintained health and strength cannot but be worthy of note.

Judged by the record of work done, he is the most active septuagenarian living. He has just finished a journey through America to the Pacific lasting some months, in which he often spoke to large audiences twice a day. Recently he addressed 10,000 people in a speech lasting an hour at the Albert Hall. He is contemplating new journeys to India, and possibly further afield. He travels an average of 30,000 miles a year, he addresses probably a hundred and fifty great gatherings a year, and he has all the organization of a world-wide campaign in his hands.

How does he do it? "General" Booth's secret seems to be hard work, simple living, and fresh air. He has been a life-long teetotaller and non-smoker, he does not eat sweets of any kind, and he is almost a vegetarian. His greatest luxury is an apple, and his favorite food tea and bread and butter. He has declared that on tea and bread and butter he could go round the world.

When at home he lives in a little house in Hadley Wood, just outside the suburban ring of outer London. "General" Booth's house is a two-storied, red brick cottage with a little garden containing a few bee-hives.

Here the "general" works seven days a week with his secretaries when not in London or on his tours. He begins in the morning about six, and but for a brief rest in the afternoon continues till late at night.

"General" Booth does not believe in the theory that a man has only so much energy and ought to conserve it. Into everything he does he throws the same intensity. In conversation he brings his whole body into play to emphasize his points. Fortunately for him he has a keen sense of humor, which helps him to relieve the strain of his work.

His favorite system of medicine is hydropathy. He is a firm believer in cold baths for health and the water cure for disease. His happiest moments, probably, are when he forgets work for a brief interval and gives himself up to his grandchildren, who live near him.

This remarkable man still possesses a power of mind and body which is simply astounding to people who believe that if you are past seventy you are practically done for. More and more is it being demonstrated to the entire satisfaction of sober thinkers that though worry may shorten life, work distinctly prolongs it, but work to be thoroughly wholesome must be purposeful and enjoyed by the worker.

A man of Booth's temperament, is a born worker, even one of the distinctly strenuous type who can meet the most exacting requirements of President Roosevelt, but in his case, strenuousness does not prohibit occasional relaxation and though he is fully employed not only during six but through the entire course of the seven days of almost every week, his employments are diversified and, like all other people who study Nature's law of health, he goes frequently into the country, and in that respect, if in no other, he bears some resemblance to another famous Englishman, William Ewart Gladstone, who could never have stood the incessant strain of his extremely arduous parliamentary obligations had he not retired frequently to Hawarden and left London for the time completely be hind him.

The great secret of health is capacity to disburden one's self at will of the cares of office whatever one's estate may be. Everything is good in its own senson, but anything but good relatively speaking out of its, properly appointed time. A most necessary part of self-discipline is the net of going out of one's self and forgetting, for the period, all one's accustomed duties and engagements and simply getting recreated. Though this may seem far from easy to the novice or tyro it soon becomes an exquisitely simple process and one that we all find so profitable when we have indulged in it that nothing will persuade us to give it up when once we have rendered it habitual.

Nothing is more tiring than fear of being tired, and nothing wastes energy more constantly and disastrously than the perpetual self-suggestion that our occupation is fatiguing statement, "Well, why should he be tired? I do more work than he does and I am not exhausted." Such a saying is like an exhilarating breath of pure mountain air sweep ing clean the depressing atmosphere of a fe tid valley region. We are extremely kind of tentimes when we appear most unsympathetic, for far more people require enconragement than need compassion.

LONDON SPIRITUALIST ALLIANCE.

A largely attended lecture was delivered under auspices of the above-named excellent and successful organization on Thursday evening, April 16, in St. James Hall, Regent St., by Mr. J. W. Boulding who is an accomplished orator, and treated the large assembly to a perfect classic oration on "Weights that Hinder Us."

The lecturer introduced his subject with a fine definition of what he conceived to be true Spiritualism and then proceeded to enumerate some of the hindrances to spiritnal development which we too often permit to hamper our progress.

The orator, who is also a poet, introduced two beautiful short poems of his own composition into his prose address and proved himself equally a master of verse and

Such lectures are not exclusively spiritualistic in character, but they are of immensvalue both to confirmed Spiritualists and to the many who hear them who are simply interested in psychic questions and desirons of receiving further light because of the stress laid upon those most essential requirements which are to be found only in the region of spiritual ethics.

More and more are thoughtful people every where being brought to realize that though phenomenal Spiritism has its definite uses,

should aspire, for it cannot be reasonably doubted that there is no true value in any system any further than it conduc positive and definite elevation of mankind.

WHAT CONSTITUTES A POPULAR PREACEER?

The assertion is frequently made that men do not attend church as much as formerly in these days, but even though that statement may be relatively correct in certain districts, there are some preachers who draw fully as many men as women and who crowd their churches on week days as well as on Sundays.

The City Temple Halborn Viaduct, has for many years been the central and most largely attended of all the Congregational churches in the British metropolis. Since its erection till the time of his transition, Dr. Joseph Parker was its regular minister, and when only a few months ago, that great and good man left his earthly tenement behind him as he journeyed on into spheres beyond immortality, many misgivings were felt concerning a possible successor who would be able to keep up the great interest which had always centered in that large historic church, which is a continuation of the first congregation of its denomination ever formed in London.

On Thursday, April 16, the writer of these jottings was one of fully three thousand people who crowded the vast edifice at noon to listen to the eloquent words of Rev. R. J. Campbell, Dr. Parker's able and most successful successor. The City Temple seats twenty-five hundred persons, but at least five hundred more managed to squeeze into the building to occupy every available inch of standing-room, and fully half of those present were men, chiefly business men who manage to leave their offices in the middle of the day to attend what has been for over thirty years one of the famous London mid-day services.

Mr. Campbell is not over thirty-five years of age, but his abundant hair is snowy white, so with a decidedly youthful countenance and almost hoyish figure he presents a strikingly picturesque appearance. But something more than picturesqueness is surely present to account for the enormous crowds who are drawn to his ministrations and that mysterious something which draws and holds multitudes must be of distinctly spiritual nature.

We are all influenced by what we feel and do not fully comprehend, and when Mr. Campbell speaks decisively, as he often does, of the unseen "atmosphere" which surrounds and characterizes everyone of us, he clearly shows acquaintance with some subtle psychic law which works palpably in his own case and accounts largely for his own remarkable success and popularity. London is at present blessed with another

very popular minister and one who treats Spiritualism with remarkable fairness in his pulpit, Rev. John Hunter, D. D. (formerly of Glasgow) has for a year past been a great centre of attraction at King's Weigh House Church, Grosvenor Square, one of the leading Nonconformist churches in England.

Dr. Hunter is a man of far more than ordinary ability, and his sermons, which are always both liberal and helpful, are generally replete with truly spiritual instruction and philosophy.

A great many Spiritualists attend that church, and so liberal is the committee as well as the pastor, that, in the school-room adjoining, many lectures are given and debates take place, which are means of introducing the most advanced ideas on psychic questions to the enquiring public, and as Grosvenor Square is one of the oldest aristocratic London districts, whatever takes place in that neighborhood is well noticed by an influential section of the daily and weekly press.

The London Psychic Society, originally founded by Mme. Florence Montague, meets there at present on Wednesday evenings; many distinguished speakers have recently appeared and are yet to appear upon its

On Sunday, April 19. Dr. Hunter preached two remarkable sermons; in the morning his subject was concerning what has often been termed the "End of the World." In this discourse much ripe scholarship was displayed in connection with the obvious import of the Great MSS. from which accepted versions of the Now Testament have been drawn. 'World" is often a mistranslation of a word which is properly rendered "age," and even such wider words as "cycle" and "dispensation' are far truer to the spirit of the original than "world."

In the evening a great many Spiritualists listened with apparently intense satisfaction to Dr. Hunter's reasonable, logical and moderate discourse on "Do the Dead Re-Taking his text from the fourth Gospel, he identified the speaker in the 14th Chapter, who uses the personal pronoun in comforting and instructing his disciples, with all humanity when raised above the limits of mortality.

The entire sermon was full of refined and elevating Spiritualism, and though it might be stated that the preacher maintained a non-committal attitude regarding phenomena of the physical order, which he certainly did not discredit or deny, he beautifully emphasized the fact that our five external senses as we ordinarily comprehend and use them are by no means the sum total of our faculties.

Dr. Hunter's theology concerning the resurrection of Jesus, is of a type that is now becoming universally popular, it teaches in effect that in various ways the risen teacher revealed his immortality to his friends, but no one can rightfully dogmatize as to the disposition of the physical body.

If a man can write a better book, preach a better sermon or make a better mousetrap than his neighbor, though he build his house in the woods, the world will make a beaten path to his door .- Emerson.

The world is not the product of manifold power, but of one will, of one mind, and that one mind is everywhere active, in each ray of the star, in each wavelet of the pool, and whatever opposes that will is everywhere balked and baffled, because things are made so and not otherwise.-Emerson.

I believe the world grows better
Day by day.
And, while many wrongs still fetter
And hold sway.
Yet beside each wrong that's stalking
Through the earth, the right is walking,
And God's Law is being stated,
Through these forces correlated,
And in spite of all contending.
Truth is ever onward wending.

I believe that evolution
Gives to man,
The true key to the solution
Of-life's plan.
Tis the process of equation,
It defines man's true relation
To the wondrous cosmic forces—
Points him to the countless sources
From which life has been unfolding
Higher forms of life—thus proving,
Man is ever onward moving.

Day of peace.

Tow'rd the time mine eye is glancing
When shall cease,
Every form of base oppression—
When each soul shall make concession,
For the good of every other,
Continuous and the concession of the conce Counting every man as brother, By one common tie united. By one common tie united.
Thus shall rampant wrong be righted,
And a full emancipation,
Be attained by every nation.
This my confidence sublime
For the world in coming time.
Kate R. S

V. S. U. Entertainment.

Kate R. Stiles.

As chairman of the Ways and Means Committee for the Veteran Spiritualists' Union, I am pleased to report that Mrs. M. A. Wilkin-son is to give an entertainment at 694 Wash-ington St., Tuesday evening, May 26, for our

ington St., Tuesday evening, may 20, 100.

Mrs. Wilkinson has been the first to respond in a definite and practical way and I hope that other societies will be encouraged by her effort to follow her example. The entire proceeds are to be given to the V. S. U. as Mrs. Wilkinson has arranged to have the expenses paid by herself and friends.

A program of the entertainment will appear in the next Banner. May all the friends of the V. S. U. rally to its support.

Minnie M. Soule.

First Association of Spiritualists in New York.

Our meetings are still going on with unabated success, although Miss Gaule has been scriously indisposed for several weeks past; so much so that her private work for the spirit world has been abandoned. The public meetings held at The Tuxedo each Sunday have never been stronger or more interesting.

Sunday have never been stronger or more interesting.

The society has much to be grateful for, since as the season nears it close we find ourselves prosperous financially and best of all we feel that great good has been accomplished through the positive proofs of immortality that have been given from this platform since October last. All honor to the psychics that are the chosen instruments of the angel world to establish close communication between the seen and the unseen.

Our meetings will continue until further notice.

Marie J. FitzMaurice, sec.

688 E. 138th St.

The Great System of Cure

by Sun Light and Electric Light now going over the world, was proclaimed as a science by Dr. E. D. Babbitt, in 1876, and published in a massive volume called the "Principles of Light and Color," in 1878. This work has been pronounced by Dr. Percival Commins, a college bred Englishman, "the first and foremost book in the world." Long years after that work had given to the world the therapeutic and chemical powers of all colors, Dr. Finsen of Copenhagen made his appearance with his arc-light healing. His achievements with one or two colors were flamed abroad over the world and have done great good by demonstrating even in this narrow; unscientific way the great curative power of luminous forces. After Dr. Babbitt had made thonsands of Chromopathic cures with all the color forces before Dr. Finsen was ever heard of, it seems eminently unfair, however, for public journals to speak of this latter gentleman as the founder of sun healing. Dr. Babbitt is still conducting his College of Fine Porces, at San Jose, California. by Sun Light and Electric Light now going

Announcements.

Announcements.

The annual banquet of the Ladies' Lyceum Union will be held in Red Men's Hall, 514 Tremont St., Wednesday, May 20, at 6.30. A grand entertainment in the evening. Tickets 50 cents. Mrs. M. E. Stillings, sec. pro tem. The Ladies' Spiritualistic Industrial Society.—A whist party will be given Thursday, May 14, with four excellent prizes and two boobles. First prize, lady's, a handsome black skirt; first prize, gentleman's, a fine silk umbrella. All lovers of whist cordially invited. "Memorial service" will be held May 21 on account of election of officers and the regular dance which occurs May 23, which closes the senson. All welcome. C. M. Mallard, sec. The Sunshine Club, Clara E. Strong, president, holds its public circles on Tuesday and Friday ovenings at 30 Huntington Ave., Room 202. H. M. Strong, sec.

The Children's Progressive Lyceum, No. 1, of Boston, meet in Red Men's Hall, 514 Tremont St., Sundays at 11 o'clock. A cordial welcome to all. Mrs. M. J. Butler, president; Mrs. M. F. Stillings, secretary.

Cambridge Industrial Society of Spiritualists will give an entertainment and sale, Cambridge Lower Hall, 631 Mass .Ave., Friday, May 23, 8 p. m., tickets 10 cents; business meeting 5 p. m.; supper, 6.30, 16 cents. At the business meeting Friday, May 8, the following officers were elected: President, Mrs. Marie E. Maddocks; clerk, Mrs. Emma E. Zwahlen; treasurer, Mrs. Statira J. Hanscom, Mabel Merritt, cor. sec., 35 Brookline St.

St. Fitchburg, Mass.—C. H. Dane of Lowell, Mass., will address the First Spiritualist Society, Sunday, May 17.

"He who condemns himself or others, or predicts calamity, helps to retard somewhat the eternal Wheel of Progress; he is more or less a clog in the Eternal ever-moving Ma-chinery of Life—of Evolution."



A Sick Stomach An Aching Head A Constipated Habit are readily corrected by the use of Tarrant's Seltzer

THE TARRANT CO. At druggists or by Mail.

I see by the last issue of the Banner that. this distinguished scholar and Spiritualist has taken his departure from earth life. He belonged to that remarkable group of investigators who have given Spiritualism its present standing in European countries. They studied the phenomena as a whole, not in some little one-sided specialty. Broad and manly in their bearing, they did not shrink from stating their conclusions. This is in strange contrast with those timid, half-hearted persons in this country who claim to be pursuing similar investigations.

Mr. Aksakof gave much time and study to materialization, the truth of whigh he claimed to have thoroughly proved. It was in consequence of the publication of my book "Materialized Apparitions" that, in 1889, he opened a correspondence with me. Hudson Tuttle pays him the following tribute, with which I heartly agree, but do not agree with the conclusion he draws therefrom.

"When Alexander Aksakof, the renowned Russian statesman, and cousin of the Czar, became interested in Spiritualism, he became conscious that its foundation was the physical sciences, and completed his course at the University. Then he read every important work on Spiritualism. After this severe introductory work, he began a prolonged investigation and became inspired with the most superior order of intelligences. His course is recommended to all who desire to cultivate mediumship at its best."

I am confident that Mr. Tuttle makes a mistake in claiming that Aksakof was a me-

mended to all who desire to cultivate mediumship at its best."

I am confident that Mr. Tuttle makes a mistake in claiming that Aksakof was a medium. In his correspondence with me he made no such claim, stating that he was a student, an investigator. Mr. Tuttle says, "He became inspired with the most superior order of intelligences." If this is true, how does he reconcile the fact that they are decidedly opposed to each other on the question of materialization. Does Mr. Tuttle claim a still higher illumination which enables him to antagonize some of the most distinguished men who have investigated this subject.

One of the most fruitful sources of disagreement among investigators of spirit phenomena and perhaps the main one, is the inability to comprehend it as a whole, and not merely in little specialties.

Mr. Aksakof was anxions for me to obtain a materializing medium who was willing to visit Russia, giving him opportunity to study the phenomena, for which ample compensation would be made. In view of the attitude of the Russian Government toward Spiritualism at that time, it was impossible to comply with his request.

Massachusetts State Association.

April 29, the Massachusetts State Associa tion of Spiritualists held a mass meeting in Cadet Hall, Lynn, in conjunction with the Cadet Hall Society. The day was all that could be desired, and many people attended both sessions.

both sessions. The many people attended

The meeting opened at 2.30 p. m.. Dr. Caird of the Lynn society welcomed the friends in a pleasing manner, then turned the meeting over to the president of the State Association, Dr. G. A. Fuller, who responded to the address of welcome and thanked the Lynn society for its kind invitation. An invocation was given by Mrs. Lewis. Mr. J. S. Scarlett spoke briefly on "Spiritualism and Its Duties."

Mrs. C. Fannie Allyn talked.

Mrs. C. Fannie Allyn talked on organiza-

Duties."

Mrs. C. Fannie Allyn talked on organization and expressed her hopes regarding the work of the State Association. She referred to the needs of the young people and urged the adults to pay more attention to them. Mrs. Allyn is one of the few speakers who are interested in Lyccum work.

Mr. J. B. Hatch, Jr., spoke briefly of the needs of the organization, Madam Helyett gave communications, Mrs. Sarah A. Byrnes said she had been looking backward to the time when she was a member of the old State Association when Dr. Gardner was president, and of the interest manifested then as now, in the work that should be done. She earnestly hoped the projects of this Association would be fulfilled.

This closed the afternoon session. For one hour the mediums in the hall formed circles and many a yearning heart received comfort. From 6 to 7.30 p. m. Etters' orchestra gave a concert, interspersed with songs by the children of the Lyceum. These children showed talent and credit is due to their musical instructor, Mr. Chase, for training.

The evening session opened with an invocation by Dr. Fuller. Mrs. Ida M. Pye made brief remarks and gave messages; Mrs. Sarah A. Ilyrnes spoke briefly; Mrs. Minnie M. Soule under control said she did not know of any more important-work than that of bringing sweet, loving messages to sorrowing

M. Soule under control said she did not know of any more important- work than that of bringing sweet, loving messages to sorrowing hearts. She gave many messages which were all recognized.

Mr. Irving F. Symonds said in part: "The laymen owe much to the Cause we claim to hold so dear, but we hold back if this one or that one is elected to some position, and say we can't work with them; we should put our shoulders together so as to lighten the burden of the work now thrown upon our speakers and mediums. Are we willing to do this? If so, friends, come and join our State Association and help carry on the good work."

Mrs. Maude Litch and Mrs. Alex. Caird closed the evening session with excellent communications. A vote of thanks was given to

How to Perpetuate the Works of A. J. Davis.

SUGGESTIONS RECEIVED. Dr. Dean Clarke.

Since my first communication to the public relating to this important matter, many "Suggestions" (asked for in my note), have been received both verbally and by letter, all tending to the belief that an Incorporated Publication Society will soon be on the way to realization—"a consummation most devoutly to be wished" by the true friends of the Great Seer.

In reply to questions, Mr. Davis says that he would prefer a Publication Association on a basis large enough to include the Banner of Light Publishing House, the books and magazines of many authors together with his own list of books, under a board of Trustees and Sub-Committees to preside over, and execute various departments of the work.

Mr. Davis thinks such a Publication Association could be incorporated under an act of the Massachusetts Legislature, for the formation of "Benevolent, Charitable, Scientific and Missionary Societies;" and furthermore, that the Board of Trustees should be self-perpetuating, filling its own vacancies, thus becoming a permanent organization. A wide range of books and newspapers could thus be protected and published without fear of loss, or forced discontinuance from insufficient capital.

His impression is, that a strong organization of this character would attract ample

His impression is, that a strong organiza-tion of this character would attract ample funds from our many rich and loyal Spiritual-ists on both sides of the Atlantic.

In reply to questions as to the cost of his stereotype plates, and of sheets printed for many volumes (not yet bound), he says: "Friend Clarke, I heartily wish I were in a condition to give, to a responsible society, my entire list of books, but I am not financially able to give myself such an everlasting pleasure. This important question (as to the cost of my plates) was recently asked me by Mr. G. E. Lothrop, Jr., and by Mrs. A. C. Little-field of Boston, and by many other friends, therefore I deem it no more than right that I should frankly state the facts.

"For a long period I have invested all my earnings and savings (over the actual cost of a very modest style of living) in stereotype plates, engravings, etc., and thus my property, needed for ald and confort in 'old age,' is all imbedded in those thirty volumes. The steady and almost uniform sales of these books has yielded yearly about four per cent. of the capital invested and employed in printing and binding.

"There are ten thousand and fitty-eight plates, which cost originally about one dollar a page, and it seems to me that I should be paid \$5,000 for the entire property, including about \$500 in printed sheets now on hand."

Asked about the payments he would like, "Asked about the payments he would like," and the summer of the payments he would like, "Asked about t

paid 45,000 for the entire property, including about \$500 in printed sheets now on hand."

Asked about the payments he would like, he replied: "The incorporated Board of Trustees might pay, when the plates are legally transferred, \$3,000, leaving the balance (\$2,000) to remain on four notes (without interest), falling due semi-annually, or amulally, as the funds of the organization would reasonably warrant."

reasonably warrant."
Such are Mr. Davis's very moderate requirements. Now are there not interested and well-to-do persons enough in the great Brotherhood of Spiritualists, to come forward at once to purchase and perpetuate this mon-umental work of the great "Poughkeepsic Seer"?

The books are selling constantly and their

The books are selling constantly and their sale, doubtless, will increase from year to year. As an investment, commercially speaking, the property pays a saving bank's interest, with very little advertising.

The purchase might be made by some liberal, wealthy individual Spiritualist, and then, perhaps, ultimately be willed as a grand contribution to the legally organized society. If such a would-be benefactor of humanity exists on earth, let him or her come forth with the needed funds, and receive the benediction of "Well done" from both inen and Angels! Augels!

San Jacinto Day.

San Jacinto Day.

April 21 is "San Jacinto Day" in Texas, and a legal-holiday throughout this vast empire of the Southwest. The battle of San Jacinto was fought April 21, 1836, between seven hundred eighty-three Americans under the command of Gen. Sam Houston, and sixteen hundred Mexicans led by Gen. Santa Anna, Pres. of Mexico. It was a fierce contest, but the Americans, although outnumbered more than two to one, were victorious at every point, and Gen. Santa Anna in person surrendered his sword to Gen. Houston, who was too ill to sit in the saddle to receive it. He lay upon a blanket beneath a mammoth live oak tree, and Santa Anna approached him on foot to deliver the sword. This battle decided the struggle between Texas and Mexico, and the latter promptly acknowledged the independence of the former. Texas at once established a government of her own, and was an independent republic for about eight years. Gen. Sam Houston was the first President, and if I recall history aright, it was under his lead that Texas sought and received admission into the Federal Union in 1846. The admission of Texas had long been a bone of contention between the Whig and Democratic parties prior to the campaign of 1844, and it was made the paramount issue that year, the Democratic rullying cry being "Polk, Dallas and Texas," while the Whigs shouted "Clay, Frelinghuysen, and Protection." The Democrate won.

Texas was annexed and admitted to the Union, and that annexation and admission caused the war between Mexico and the United States in 1846-1848. Of course, the extension of slavery was the prime cause of

ARE YOU A FAILURE?

Develop your occult forces. Be suc easful in health, love business. My booklef, How To Be Cured, and The Secret of Power, free. Distance no bar to successful treatment. MAUDE COLE REATER, 523 Park Ave., New York City. Alb.13

MENTAL HEALING

for the cure of all diseases. Absent treatment only Improvement immediately. Correspondence with all my patients. Terms, 80 cent weekly. MRS. LOUISE E. FINLAY, Campbells, Santa Clars, Cal. A10-11

We are compelled to have a few more qualified reachers at once. More calls this year than ever before. Salaries range from three hundred to three thousand. Write at once. Schools supplied with reachers free of cost. Address with stamp. AMERICAN TEACHERS' ASSOCIATION, J. L. Grabam, LL.D., Manager, Memphis, Tenn. A-11

25 FOR HEALTH

closed the evening session with excellent communications. A vote of thanks was given to all who had assisted in any way to make the day an enjoyable one, also to the Cadet Hall Society for its hospitality.

We invite anyone interested in the work of the State Association to unite with us. Applications sent to the secretary, 74 Sydney St., Dorchester, will be promptly attended to.

Carrie L. Hatch, sec.—

Carrie

The Eminent Physician and Psychic Healer for the cure of Montal and Physical Atlanents. Obsession a Specialty. Address 872 Hun'ington Ave., Boston, Mass.

Nicholas Becker

Life Readings by Mail, descript'on and names of spirit friends with messages. Instruction for paychic amfoldment. Send own handwritins and \$1.00. Dixon, Ill. & 1.

DISEASES OF MEN

OSuch as Bexual Debility, Varicocele and Seminal Losses cured withcele and Seminal Losses cured withcet and Seminal Losses cured withcet and Seminal Losses cured withcet and in 60 days. This great remedy
is a spirit prescription, and has restored more case of this kind than
any other cure known. Send 10 cents
for book giving full particulars, with
price and swyrn testimonials. Address,
Dr. R. P. Fellows, Vineland, N. J.
and say what paper you my this advertisement in.
DR. FELLOWS is one of our distinguished progressive
physicians in whom the amjured should place their confidence—BARNER OF LIGHT.

D-5

DOEMS OF PROGRESS. By MISS LIZZIE DOTEN, author of "Foems from the lange Life." In this book will be found many of the beautiful napitational Foems given by Miss Doten since the publication of her first volume of poems. Illustrated with a Base steel engraving of the talented anthoress.

Price 51.8., portage 19 cents; full git, 51.80, poetage 10 For sale by BANNER OF LIGHT PUBLISHING CO.

Three Epoch-Making Books,

BY HENRY HARRISON BROWN.

How to Control Pate Through Suggestion. Not Hypnotism, but Suggestion. Man's Greatest Discovery. Price, 25 cents each.

"Mr. Brown has written three books this year, and all They will help you to self-mastery.
For sale by BANNER OF LIGHT PUBLISHING CO.

admission, or desire therefor, rather, but that was kept out of sight by the Democratic leaders, and they won despite Henry Clay's brave efforts to prove to the people of the North that the admission of Texas would add three hundred thousand square miles of slave territory to the nation. So long as Texas was an independent republic, there was no trouble between Mexico and our nation, but upon annexation, troubles came up by the hundred. The Mexicans claimed the river Neuces to be the boundary line between their country and Texas, -but the grazing and mineral lands along the Rio Grande, and fertile soil of South Texas, excited the cupidity of the Yankees, hence they asserted that the Rio Grande was the boundary. They goaded Mexico into war, and then robbed her of millions of acres of territory and vast sums of treasure. It

war, and then robbed her of millions of acres of territory and vast sums of treasure. It was a wunton, wicked war, and ranks with the Boer contest in Africa, and is only exceeded by American rascallty in the Phillippine Islands.

San Jacinto Day is the one great State holiday that ranks with the one of March 6—the anniversary of the Alamo. The cry at San Jacinto sixty-seven years ago today was "Remember the Alamo," and the Yankees did remember it with a vengeance. San Jacinto was a small burg seventeen miles from the present city of Houston, and two hundred twelve miles east of San Antonio. Today the schools, banks, etc., are all closed. Flags are flying gaily from all public buildings, and the children are out on picnics. It will be a pleasant outing for them.

H. D. B.

SPIRITS' BOOK:

SPIRITS' BOOK;

Containing the Frinciples of Spiritist Doctrine on the Im mortality of the Soul: the Nature of Spirits and their Relations with Men; the Moral Law; the Fresent Life, toe Future Life, and the Destiny of the Human Race, according to the Teachings of Spirits of high degree, transmit ted through various Mediums, collected and set in order by Allan Kardec.

Translated from the French, from the Hundred and Twe titel Thousand, by Anna Blackwell.

The translator's reface, giving, as it does, a fine and readable sketch of Rivali's (or "Rardec's") experiences, braide genelluman are themselves worth almost the entire price of the book.

Frinted from duplicate English plates, on white paper large Immo, pp. 438, cloth; price 78 cents.

For sale by BANNEE OY LIGHT PUBLISHING CO.

LECTURES BY GERALD MASSEY.

We have received from Mr. Massey a supply of his inter-sting Lectures in pamphlet form. The following is a list o the same:

THE HISTORICAL (JEWISH) JESUS AND the Mythical (Egyptian) Christ.

PAUL AS A GNOSTIC OPPONENT, NOT the Apostic of Bistoric Christianity.

THE LOGIA OF THE LORD; OR THE PRECristian Savtness Assembled to Legan the Christ. Christian Bayings Ascribed to Jesus the Christ.

GNOSTIC AND HISTORIC CHRISTIANITY.

THE HEBREW AND OTHER CREATIONS

Fundamentally Explained.

THE DEVIL OF DARKNESS; OR, EVIL IN
the Light of Evolution

the Light of Evolution.

MAN IN SEARCH OF HIS SOUL, DURING Fifty Thousand Years, and how he found it.
Price of each of the above, 15 cents, postage free.
For sale by BANNER OF LIGHT PUBLISHING CO.

CULTIVATION

Personal Magnetism.

A Treatise on Human Culture.

BY LEROY BERRIER.

SUBJECTS TREATED. Personal Magnetism; Pleasure and Pain; Magnetic Conrol; Cultivation; Life-Bustaining Systems; Temperaments, Anatomical Temperament; Obsenical Temperament; Water of Personal Magnetism; Exercises; Etiquette and Ethics; Man, a Magnet derires the attracting Power; Magnetic Intended through Sogrestion and Hypnotism.

Pamphlet, 189 pass; price & Goents.

For sale by B ANNER OF LIGHT PUBLISHING CO.

BODY AND SOUL.

J. CLEGG WRIGHT. With an introduction by

Dr. J. M. Pecbles.

These lectures were delivered to a class of Psychological students, and deal with the problems of life and mind. Brain, indiligence to the problems of life and mind. Brain, indiligence to the problems of life and mind. Brain, the problems of the same state experience of the problems of the problems of the problems of the problems. The problems of the problems



E. A. BRACKETT Author o.

THE WORLD WE LIVE IN.

The well known author, E. A. Brackett, who some few years ago issued an attractive work entitled "Materialized Aght: Politic high Co. another vibrone with the above named title. The value of a book is often enhanced if we know something of the writer, and as a good photograph reveals much to all who how something of phremology and physiogeomy, the frontlaplece portrait serves as a good introduction to the volume which it prefaces. We are told that the book was written at the close of the author's 8tth year, and that many of lake experiments were the author's 8tth year, and that many of lake experiments were the author's 8tth year, and that many of lake experiments were fire alarm. From the intensity of his nature, and the daring character of his thought. Mr. Brackett was led to carry experiments unusually far in many remarkable directions. During those experiments, Mr. Brackett dis covered the it timate relavion between profound memoric alsep and desth, and led to important disclosures concerning spuri life. This author claims immense the wind of a violution, and combines therewith a considerable portion of myrite love, which lays substantial claim to very great antiquity.

By far the most remarkable portion of the volume is entitled "The Unknown." Tale chapter contains one of the most thrilling accounts of a strange psychia adventure we have yet react. Lover the mean supplies and despity spiritual type, will be well repaid for a stody as well as simple perusal of "The World We Live In Which is abstantially bound in dark green cloth, fill lettered, and makes a handsome rift book. Frice 76 ets.

For sale by BANNER OF LIGHT FUBLISHING CO.

PHILOSOPHY OF CREATION, Unfolding the Laws of the Progressive Development of Natural and embracing the Philosophy of Man. Spirit, and the Spirit, world. By Thomas Paine, through the hand of E. G. WOOD

Paper, 25 cents. Cloth, 60 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

SCIENTIFIC BASIS OF SPIRITUALISM.

SCIENTIFIC PASIS OF SPIRITUALISM.

By EPES BARGENT, author of "Flanchette, or the Despair of Science," "The Proof Falpable of liminarizity," etc. This is a large limin of #I pages, with an appealing of the proof of the pages, with an appealing of the pages, with an appealing to the pages, and the proof of the pages, with an appealing to sursense perceptions, and which are not only historically imparted, but are directly presented in the irreduced in the page of the page

Death Defeated;

The Psychic Secret

How to Keep Young.

EY J. M. PEEBLES, M. D.

In this splendid work Dr. J M. Peebles, the venerable youth'el "Spiritual Pils.r.m." deals with this interesting subject. It is rich in historical references, and gives no end of valuable information it in regard to all questions pertaining to the welfare of the race in all ages since man has been man. The vene able author tells his readers how to keep young through the revelation of a psychlo secret which he has long had in his possession. The book is written in the author's usually clear style, and attracts the reader from the very fir through its simple logic and convincing arguments. We pred of for it greater popularity than has ever attend dany of the literary wor's of this gifted writer. Dr. Peebl-s bads message to give to the world, and he has given i in the happlest possible manner in his latest book. He has added another star to his literary sky, and has placed a helpful, hopeful, soulful book before the world.

O oth, I'll larve pages.

cok before the world.
O oth, 212 large pages. Price \$1.00.
For sale by BANNER OF LIGHT PUBLISHING CO.

Brighter Spheres. BY SPIRITUS.

Dictated through the Mediumship of Annie F. S., with an Introduction by E. J. C.

Dictated through the Mediumship of Annie F. S., with an Introduction by E. J. C.

The contents of this volume were transmitted by a denizen of the spirit-word through the mediumship of one who has not had the advantages of a liberal education, and by the comparatively alow and tedious process of "tipping." The medium sat at a table with a small empty box thereon, on which she placed her hands, which she had no sooner done than the box tipped, each tip indicating a letter in accordance with an established code. In this manner, letter by letter, the book was produced.

Its spirit author first announced his presence in 1889, giving the name "Friend," who, upon being asked if he had ill tell to un-multicast replaced in the last of the book, but declined to give his name, though it appears to be disclosed in the opening chapter, and designated five months as the length of time it would regule to when it in darkness, by furnishing "a written testimony, a wonderful proof of glorious immortality."

There are twenty chapters, fourteen or which contain a wonderful proof of glorious immortality."

There are twenty chapters, fourteen or which contain a closing scenes, the spirit-world, what he there is witnessed, and his mission, the last two giving the spirit's views of "The Use and Abuse of Spiritualism " and his farewell words to those who took an active part in the production of

THE PROOFS

LIFE AFTER DEATH

A Twentieth Century Symposium.

A Compilation of Letters and Expressions from Distinguished Living Beleatists and Philosophers Trengshout the World in Answer to the Question: What is the Strongest and Best Resion Known to Man (Aside from Religious Doctrine) for Believi g that Man's Soul Lives on After the Death of the Body?

COMPILED AND EDITED BY ROBERT J. THOMPSON.

Officier of the Legion of Honor of France, Late Diploma tic Envoy of the United States to France Secretary of the Lafayette Memorial Commission, CHICAUO.

Extracts from some early reviews of "The Proofs of LA

The execution seems to me admirable."- Rev. Minet "The execution seems to me admirable."—Rev. Minel & Serage.

An excellent book—of rare comfort for those recently berrared."—The Globe, Batton.

"A body of thought and of recent expe lence as fascinating as it is important."—Neriosal M-gariae, Boston.

"It is a powerful and valuable work, reflecting the highest credit on its anthor."—Hos. f. W. Pet., Chicago.

"This is the most important book published in the Twentieth Century. If doubtless will be in constant demand and will have an enormous sale."—Philosophical Journal, San Francisco, Cal.

"A most valuable book—and a work of universal interest."—Elia Wheler Wilcar.

Interest. "Elia Wheler Wilcar.

A most consolidation to manya soul in doubt or sorrow.".—Richard Hodgen, Ll. D.

A fine cloth-bound volume of 2-0 pages.

Price, Sa.6.6. Postage is cents.

Price, \$8.00. Postage If cents. For sale by BANNER OF LIGHT PUBLISHING CO.

PALMISTRY

BY HATHAWAY AND DUNBAR.

The Anthors in their preface say:

"Our aim in presenting this little book to the public is to mpby the demand for an Elementary text book on Falming which shall be simple, practical, truthful and inexpensive which shall be simple.

PARTIAL LIST OF CONTENTS.

Lesson L. The Types of Hands.

II. The Types of Hands.

II. The Types of Hands.

II. Lies of the Hands.

II. Lies of the Hand.

IV. The Hards.

V. Love Affairs, Children; Journeys, etc.

VI. Method of Handing a Hand.

Well Ulturrated and printed on heavy paper, in clear yy and embetantially bound in heavy paper overs.

Frice 35 cents.

For sale by RANNEE OF LIGHT PURLISHING CO.

SPIRIT Message Bepartment.

MESSAGES GIVEN TEROUGH THE MEDIUMBELP OF MRS. MINNIE M. SOULE.

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported steaographically by a secial representative of the Banner of Light, and are given in the presence of other members of The Banner Staff.

These circles are not public.

To Our Readers.

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

world.

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

Report of Seance held April 30 , 1903, S. E. 56.

Invecation

Like a flood of glorious sunlight may the truth shine down upon us this hour; like a breeze from off the mountain top may the truth sweep into our lives and carry with it all that is impure, unclean, all that is untrue, and may we be made strong and vigorous by the inflowing of sunshine and be so strengthened that the influence of our lives shall be a help and a strength to others. We strengthened that the influence of our lives shall be a help and a strength to others. We realize this day the importance of speaking the clear message; of being earnest in our pur-pose, of being sincere in every effort, in every struggle toward the light, and realizing this pose, of being sincere in every effort, in every struggle toward the light, and realizing this we would reach with strong hand for the hand of a stronger friend and be blessed and steadied, and so go forward as never before. Into the hearts of the mourning ones, into the lives of the dissipated ones, into the midst of circles of distress and despair, we would send our message, the glad tidings that death is but an incident in the career of life, and life ever unfolds and perfects into newer and brighter conditions bringing with it peace and sweetness and beauty of expression. Ob bless our effort, spirit of light and love and tenderness, and may it find full fruitage in the hearts of those who need. May those dear souls who are seeking to find their own be helped by this hour, be sweetened by our presence, and may our faith be the striff that shall light them to the place to which they would go. Amen. which they would go. Amen.

MESSAGES.

Eduard Harris, Wolfboro, N. H.

Edward Harris, Wolfboro, N. H.

The first spirit that comes to me this morning is a gentleman a little above medium height. He is about sixty-three years old, has blue-gray eyes, gray hair and he is very firm and decisive in his manner of speaking. He says: "This is a new experience for me. I have never tried to return to my friends before, but I found I must make the effort at this time because there is great need. My name is Edward Harris; I am from Wolfboro, N. H. I wish this truth of Spirituhlism could go down into the life of one who is very near and dear to me, for I am sure I might be able to give strength and help many times, and sustenance perhaps if only the heart was attuned to receive. I have found Ella and Mary; they are anxious to come and do send love and a word of their devotion. I should like this to go to Ellen. Thank you."

George Heustis, Columbus, Ohio.

George Heustis, Columbus, Ohio.

There is here now the spirit of a man who informs me his name is George Heustis and he lived in Columbus, Ohio. He says: "Don't bother very much about telling them what I look like, for I was not very much on beauty. I am afraid if there had been prizes awarded for good looking men I never would have gotten anywhere, but I was persistent and so I managed to take a place among my friends that I feel has been in a way vacant since I came over here to the spirit. I would like my wife Julia to know I am alive; it was not very much of a shock to me when I came; I did not realize I was dead for some time and when I did I found I was not dead at all. That may seem like a paradox but it is about the truth of the matter. I wish I could make Julia feel I am interested in the method of her living. It is so different from what she did when I was here that sometimes she wonders what I would say and so I do say this. Anything that pleases her helps me to be better satisfied with my conditions over here. I found Johnny and Walter and they are as happy as can be and are only waiting for her to come to them Walter and they are as happy as can be and are only waiting for her to come to them when they will show her how sturdy and strong they have become."

Mrs. Samuel Cressey, Lynn, Mass.

Mrs. Samuel Cressey. Lynn, Mass.

I see the spirit of a woman about fifty years old. She has very dark hair which is waved down over her forehead; it is planted in season and the same the spirit of a woman about fifty years old. She has very dark hair which is waved down over her forehead; it is planted in season and the same the season and the same time perhaps any words may help somebody, and I shall feel my effort is not lost. My name is Mrs. Samed Cressey. I lived in Lynn and was now your same to give a discertation on spiritual life, but at the same time perhaps my words may help somebody, and I shall feel my effort is not lost. My name is Mrs. Samed Cressey. I lived in Lynn and was nore or less interested in the work and effort toward better canditions for my friends, which is the same time perhaps my works may belp somebody, and I shall feel my effort is not lost. My name is Mrs. Samed Cressey. I lived in Lynn and was nore or less interested in the work and effort toward better canditions for my friends, but as I said about Spiritualism, if didn't have much time outside of my family life to devote to these things. I would like to send an essage to George. I want him if it is possible, to give me an opportunity to come to him. I have things of importance to say in the and we had a child not know how be also fire the many be also fire the many be all the pain I have should like to send an essage to George. I want him if it is possible, to give me an opportunity to come to him. I have things of importance to say in the same time perhaps my works may help somebody, and I shall feel my effort is not lost. My name is Mrs.

Same Cressey. I lived in Lynn and was not one of the same time perhaps my works may help somebody, and I shall feel my effort is not lost. My name is Mrs.

Same Cressey. I lived in Lynn and was not some the same time perhaps my works may help somebody, and I shall feel my effort is not

lose my identity nor my interest. I feel grieved at the conditions that have been forced upon him but I am sure the cloud will be lifted and brighter things come soon. Or course I send my love, and my mother who was so dear to us both speaks with the same tenderness that was hers when she was in the body and says; 'Tell them all I am happy and content.'"

Annie Curran, South Boston, Mass.

Annie Curran, Senth Beston, Mass.

Here is the spirit of a girl about sixteen years old who is rather fair. Her hair is light brown, her eyes blue, and her cheeks very pale: she is quite a fragile looking child. She says: "Well if I do look fragile I was not very sickly and it was very sudden when I came here to the spirit. My name is Annie Curran; I lived in South Boston; I was a Catholic and I don't know as you are particular about having me come. Sometimes I have thought if you Spiritualists were at all. set against people who were opposed to you you wouldn't let me come, but I have been told I could give this message. It is so hard to say just what I want to say, but I have felt for a long time that I must tell my mother she ought not to fret so. She cries and frets and is so disturbed it bothers me a great deal, and I am sure it doesn't do her any good. I want to tell Johnny too that I will help him. He needs strength from somebody and I can give it to him. I pray all the time for everybody that was near to me and I want them to understand if there is anything I can do, I will do it. I thank you very much for letting me come."

Ada Douglas, Williamsport.

Here is a woman about thirty-five or thirty-six years old. She is short, very dark and a little bit of a thing, just seems to be a little bunch of nerves. She laughs and says: "Well I guess that is about right too. I never attempted to do anything yet that I didn't get so nervous I just about spoiled it. I am Ada Douglas. I married Charlie Douglas. I don't know how to get the property of the state of the didn't get so nervous I just about spolled it. I am Ada Douglas. I married Charlie Douglas, I don't know how to go to work to give my evidence. Seems something like a court and yet it is a funny way that I am asked to speak about myself. My father is over here. My mother is alive and I used to live in Williamsport. I have tried a good many times to make some manifestations around the house. I have done it too. Sometimes they have thought I was there and sometimes they have thought I was from natural causes, but don't you think for a minute I am going to stop. I am going to keep at it until I make them understand it is - something besides natural causes that produce noises around them. I went to see Uncle Joe; I made some manifestations there but he was not any more ready to receive them than the rest. I don't feel very much interest in this spirit life. I care more about getting near to you folks and I shall work and work and work until I have made the impression I want to. I know about the new house and I know about Ed and I could tell a good many things if I had a chance and I shall do a good many things whether I have a chance or not. I do it because I want you to know and so get waked up before you come over here, to the fact that spirits are full of power and strength. up before you come over here, to the fact that spirits are full of power and strength. Thank you."

William Harper, Peabody, Mass.

William Harper, Peabody, Wass.

I see the spirit of a man about forty years old. He has black hair, blue eyes, is rather tall and thin, and very earnest in his expression. He says: "It is very painful to be in a place where you want to speak and yet to find yourself unable to and so it is with great joy I come this morning able to say a word of comfort and understanding. My name is William Harper and I come from Peabody, Mass. There are a few Spiritualists there, not very many, but I find that the most of my people are ready to receive if they only had a definite message given to them. I made up my mind I would say to Ernest that if he would give me the least chance to speak to him I would do so, and with that on my mind, I kept in his presence until one day I was able to speak so loudly he heard me. It frightened him and never since has he tried to make any effort to get a message from the spirit and my particular word today is to insist that he go on with the unfoldment of his mediumship. It is too had to have bim stop when the flower is about ready to unfold. I am quite interested in the whole mediumistic movement. because I believe it is a power to revolutionize the about ready to unfold. I am quite interested in the whole mediumistic movement because I believe it is a power to revolutionize the whole world and I want to be able to do my part toward bringing about this happy condition. I have Clara and Bertha with me and they are very anxious to tell George they have been with him in the boat. Thank you."

Andrew Cummings, Fall River.

Now a man steps up to me and says:
"Well, here's a man from Fall River and his
name is Andrew Cummings." The man who
speaks is not the man whose name I have
given. He seems to be leading this Andrew
Cummings to me and as I look at him he is a
pale, sickly looking man, as though he had no
particular strength or energy in him. This particular strength or energy in him. This man suffered, not only physically but menman suffered, not only physically but mentally, and seems to have come out from a
long confinement like a term of imprisonment
and to have passed into the spirit life from
just that condition, and that is why his
friend is leading him, more because he went
out with such a sense of shame and guilt that
it did not seem as if he could lift his head
to speak to his own people, but all at once as
he does lift his face to mine there is a look
of such inexpressible anguish as though he
felt all the pain that is bound to come from
wasted energy and years, and he says: "If I

found her here when we came. Her father came first and I after and it was such a comfort to me to find them together when I got here. We would like to send this to Frank; we want him to feel we are all very near him and while there doesn't seem to be any especial need of our persistent effort, still the very fact that we love him and come near enough to him to speak to him may give him a new courage and help. I thank you very much, and please accept my acknowledgment for this courtesy you have shown me."

George Lawrence, Boston.

A spirit comes here beside me now and says he is a Poston man. He has been in the spirit quite a while, but he has had an active life and been able to be of service so the years do not seem long. He is a very fine looking man, a little above medium height and strong physically. His eyes are dark hine with dark lashes and he has dark hair. He seems to be one of those strong, forcible, energetic men. Whatever he undertook to do he would do and he has a very clear, strong voice. He says: "I have been striving to make better conditions for those I left and I see my thought is about to be realized. I wish I could bring a more evident plan for the future than I now have but I am helped by those in the spirit who are with me. Sara and Allie are both with me. Thank you."

The Man of Tomorrow.

A Study in Spirit Return.

CHARLES DAWBARN.

CHAPTER III.

After death, what next? The old Spiritualist shakes his head, and says that question has been answered, and the problem solved by spirit return of the last half century. The Eastern mystic claims that centuries of experience have made him wise, so that he KNOWS that the "human form divine" continues to be just as divine after death as before. Neither seem to the writer to have taken into account the natural fact that form is always the product of conditions. If conditions change, either form will change, or, like early prehistoric forms, it will cease to exist.

exist.

We are now face to face with a fact that will startle the student of form. We notice that man's form of today, that is before death, is the result of conditions acting upon death, is the result of conditions acting upon a myriad other forms, which, when all blending and acting together, constitute what is called "the human form divine." Therefore if that form is to survive death as form, every form within that form will have to do the same. This is a logical statement of a natural fact. So my brother and sister humans, when you are insisting upon your own immortality as yours by divine flat, you are equally insisting upon the immortality of myriads of other forms, which, blended together, constitute man the mortal, at least so far as his form is concerned.

With all due respect to the theologian, salvation has to include salvation of the microbe as much as the man. In fact, the man as we know him, could not be saved if the microbe be left behind, for his form is built up of microbes and atoms that are each entia myriad other forms, which, when all blend-

microbe be left behind, for his form is built up of microbes and atoms that are each entities. Leave them behind and Homo disappears. Ego may remain, and Spirit return
proves that he does remain, but our query is
as to his shape, compelled as it will be by
his new surroundings. It is therefore startling to discover that he could not retain his
old shape—his old form divine—unless myrides of microbes are going to do the save old shape—his old form divine—unless myriads of microbes are going to do the same.
His five senses of today are founded upon
atoms and microbes. He is just a huge conglomeration of other molecular forms, which
must all pass through death unchanged, if
man is to remain man "over there."

As a matter of fact we know that a tremendous change has taken place for the old

As a matter of fact we know that a tremendous change has taken place, for the old physical form, with its mortal senses of sight, hearing, smell, taste and touch has been left behind. That means that unless necessities demand just the same form "over them," he would have, for instance, no nose, ho ears and no eyes as we know them. The sensitive in earth form sees without optic nerve and eyeball. He hears without any ear drun, which ear drum is most emphatically shaped and limited by the necessities of earth life. Odors impress themselves on his brain that have no inlet through masal organ. In other have no inlet through nasal organ. In other words, the mortal organ is only for mortal service, and nof needed for the higher or inner life. So when the student has imagined himself outside earth life, as we suggested, he must also realize by his imagination that he will not be needing the organs through which his five senses of earth life have done their work. If he finds himself with new senses, it will be because he has new organs with new shapes. Even if at first he carry with him some of the old organs and senses, they would soon disappear by the law of use, which holds to form only that which is needed. When naused the form disappears. So our very first step is startling, for it implies a totally new "form divine," as the old have no inlet through nasal organ. In other plies a totally new "form divine," organs will not be needed, at least in their old shapes, which were only earth necessities. Spirit return offers no help to our research,

for, of course, Ego, when he comes back, car only appeal to our mortal senses and experionly appeal to our mortal senses and experiences. The other day a returning spirit was described for identification as having very red hair, pock marked face, and a nose pointing to the north star. It was declared to be a magnificent test, but pock marked angels with turn up noses and red hair are unsupposable. Yet change them into an imagined perfection of spirit form and the leaf via questions. perfection of spirit form and the lady in ques tion has lost her identity. Remember those special features by which that lady was known were all left behind in the casket, and their microbes and atoms found occupation

Death is evidently one of Nature's critical points, at which she forsakes her old past, and plunges headlong into a new future. We all know that at a certain point in vibratory all know that at a certain point in vibratory temperature solid ice becomes liquid water. Again further on the water vanishes, and steam appears. In its turn steam merges at a critical point into gaseous vapor, beyond which the mortal cannot follow such evidences of indestructibility. Each critical point marked a change of form, which involved the breaking up of old molecular complexities and the secretary of others.

point marked a change of form, which involved the breaking up of old molecular combinations and the aggregations of others to take their place. If, then, death be recognized as one of Nature's critical points it will and must affect every form that has passed it, be it microbe, mammoth or man. The old form was the product of conditions which we crudely call "the survival of the fittest," and the new form, born amidst totally different conditions, cannot repeat the old shape.

We cannot segregate man from all other life, and claim any different law as governing his form. He is just an animal all through and through. Every bone, muscle, nerve and organ is shaped to a previous pattern in some older form, afterwards improved by time and experience into a human organism, where intelligence becomes more powerful than matter. He has, at last, evolved intelligence to a point where impatient of the present form limitation, it is reaching out to greater sensitiveness than the old organs can supply. He is now gradually adding or perfecting senses almost latent in lower forms, though dogs, horses and birds have repeatedly

manifested clairvoyance, and clairvoyance is a sight that needs neither reting nor optic

a sight that needs neither retina nor optic nerve.

We have exactly the same proof of animal immortality that we have of that of man. That is to say, animals are seen by sensitives as spirit visitors to earth life. But to be so seen the appearance must first be reduced to our vibratory powers of comprehension, and limited to our mortal sense. We thus perceive that we really know no more of the shape of animal form beyond death than we do of that of man.

The unalterable fact now remains and faces us that form cannot be the same beyond death, because conditions have changed. What would be the use of fang and poison sack to cobra or rattle snake if there be no poison in air or soil over there? The sweet songster we call a mosquito could not put his six magnificent surgical instruments to profitable use where malaria and yellow fever.

fitable use where malaria and yellow fever are unknown to Spirit Boards of Health. And the dear little microbe, without whom the modern physician would cease to affright the public, will have a changed form, unthe public, will have a changed form, unadapted to propagation of cholera or plague. All organs for slaying and torturing will have to disappear, if the new life be really a step away from the brute. Man's friend, the dog, could not get mad if he wanted to "over there," for the microbe of hydrophobia will undoubtedly have become a useful member of society in his new and changed form after death. Everything from microbe to planet

death. Everything from microbe to planet has an aura; that is to say, its form really now outstretches our limited senses, and the aura of our planet is undoubtedly today giving foothold to these new forms in process of adaptation to new conditions.

The change that comes to man himself, amidst his new surroundings, must be still more startling. We are reading almost week by week geographical and socialistic essays and tales that make our mouths water with delightful anticipation of the future awaiting us. But, alas! such novelists take a hop, skip But, alas! such novelists take a hop, skip and a jump over the death scene, and quietly remark that "all is about the same over there, only a little improved." They ignore the all important fact that death is one of Nature's critical points, at which all mole-cular combinations must assume new shape amid new conditions. To them ice is ice, all through the temperature degrees of water, through the temperature degrees of water, and beyond into steam and hydrogen gas. But Nature laughs as she listens to the tale told in the name of spirit return. She changes form at every critical point, and death is emphatically one of her important steps onward and upward.

The good old fashioned believer will ask us to stor for a morent just here and answer a

The good old fashioned believer will ask us to stop for a moment, just here, and answer a question of deep import. He will tell us that spirit forms have been photographed under conditions precluding fraud, as in the published experiments of Sir William Crookes with spirit Katie King, and her mortal medium Florence Cook. The enquirer will demand, and has the right to demand, how such forms could be photographed if they have no existence "over there."

forms could be photographed if they have no existence "over there."

The genuineness of spirit photography, at least in some instances, has been attested, and accepted as proved in Courts of Law. That is to say, it is under natural law, and not by miracle, that in the presence of certain sensitives, peculiarly organized, faces of dead forms-have appeared on photographic plates, some few of which have been recognized by those well acquainted with the mortal. The student will here notice a most important fact that throws light into this shadow.

important fact that throws light into this shadow.

Although the sensitive has been absolutely freed from legal suspicion by strict scientific precautions, yet it has been found again and again that the spirit face and form has been an exact duplicate of some existing portrait or photograph. This has been attested many times, and the fact published in the columns times, and the fact published in the columns of LIGHT, the well known English Spiritualist paper. This is absolute proof to the student that the forms and faces so pictured are not flashed from existing spirit life, but mere copies of molecular arrangements by which the mortal was identified as a person in earth life. This important fact carries us logically much further for if these spirit patternships. much further, for if these spirit photographs are in these instances but replica of existing portraits, then the similar photographs, attested as genuine but not copies of any portrait by a mortal artist, must, all the same, be reproduced by memory of the mortal form, at least in cases where they have been ac-cepted as identified. And in the myriad of uncepted as identified. And in the myring of un-recognized faces and forms, apparently genu-ine, we have to face the same startling fact. Though so called "spirit photographs," they are really evolved from earth life, although they may be the genuine work of invisible operators. In other words, spirit photographs are never portraits of the spirit, but always of the mortal.

of the mortal.

This must be so. We may not know by what process a figure is thought onto a plotographic plate, any more than we know how the genuine written message is flashed out slate or paper, but the point we are making is that all such "spirit return," being from a life entirely outside our mortal senses, can only represent itself dwarfed by our limita-Therefore we are not getting facts of tions as from a mirror by scientists of the in-visible, of whose shapes and forms we thus remain in total ignorance.

San Leandro, Cal. (To be continued.) .

Reincarnation.

The doctrine of Reincarnation has lived as a vital doctrine in all ages. The test of its ruth is that no age can destroy it. The nightiest thinkers and greatest intellects at

mightiest thinkers and greatest intellects at all times, without a moment's cessation, try to disprove it, but still it persists and always will, because you cannot destroy truth.

All Masters know the truth of this beautiful evolutionary system whereby the eternal soul is continuously casting off cruder bodies for fresher and more refined bodies.

Reincarnation, like all blessed truths, robs life of many of its terrors, especially death; through its study we come to know that death is only a birth into the Angelic Spheres; that we remain there for a while and get spiritual strength, refreshment, knowledge and wisdom, and then come back to earth for another experience and another service for the good of the Whole.

Browning said:

Browning said:

'I count life just a staff
To try the soul's strength on."

Many of the world's greatest poets had positive knowledge about Reincarnation, as their works are full of it. Emerson said:

The rushing metamorphosis Dissolving all that fixture is, Melts things that be to things that seem, And solid nature to a dream."

Evolution and Reincarnation are one doctrine. Man eternally strives and hopes and must have countless forms on countless planes to reach infinite perfection. "Evolution gains its dynamic force through an all-pervading spirit of hopeful endeavor, or, in other words, an ideal which is always an impelling forward attraction."

'And striving to be man, the worm 'Mounts through all the spires of form."

Dig deeply and profoundly into the ancient doctrine of Reinearnation and the modern scientific evolutionary doctrine, and open your mind to truth about the oneness of Life and Being and its eternal and progressive expression from the pure and simple to the complex, the more complex, back to the complex and pure and simple—the grand, eternal Involution and Evolution of all souls. Reincarnation in no way opposes religion, philosophy or science; but helps to make them all far more comprehensive.

Reincarnation helps us recognize and realize the glory of God in all things, all beings; we then know God as the All Good, the All in All and through All.

Devery form in the universe is the expression or manifestation of God in some degree of evolution; every being is God walking on some one point of the Eternal Path of Life—the Progressive Path. In a while each and all souls, by the divine and beautiful law of Reincarnation, incarnate in etheric matter and are then angels, Most men in this planet's present stage or degree of evolution reincarnate heter in gross matter—each time a little

and are then angels, Most men in this planet's present singe or degree of evolution reincarnate here in gross matter—each time a little finer matter. In a while, as they reach insinite perfection they reincarnate in higher and better developed planets or in the Angel Worlds.

Worlds.

When we come to fully realize all the truth in connection with Reincarnation, the whole universe is practically known and is our field of action. Then, "the infinite boundaries of space—hitherto called empty—are filled with God; and if with God, then with Love, Life, Intelligence, Wisdom, Beneficence, Poetry, Reauty, Cohesion, Energy and Truth. The Father gives all—Himself—to His children. All spi its are embraced in Spirit. Matter is resolved into an appearance. All things cease to have separateness, for nothing exists but Being."

Being."
Realizing the truths of Reincarnation will fill our minds and our hearts with fervent, universal love for all and make us freed souls, at-one with the eternal God, and eternally peaceful, blissful, forceful and helpful. Moreover, it opens the mind to the great God and not a petty and tyrannical Creator with whimsical human attributes.—The Blissful Prophet.—Maguzine of Mysteries.

Psychic Research and Gospel Miracles.

By Rev. Edward Macomb Duff, M. D., and Themas Gilchrist Allen, M. D.

This book is tenderly and reverentially dedicated to all honest doubters, especially those who are disturbed by materialism, and as the authors are as anxious for legitimate proof, as any-one, they assume nothing as proved in advance. Their purpose is to make plain the gospel veracity and the Nazarene's inerrancy as a spiritual teacher.

The first part is a short review of the historical argument for the historic existence of Jesus of Nazareth and the authenticity of the New Testament. Was Jesus of Nazareth a mythical character? They quote Josephus who wrote his "antiquities" about the year 70 A. D. He speaks twice of the Christ; then Tacifus the historian (100 A. D.), who says that he lived in Judea, in the reign of Tiberius (14-37 A. D.) and that he was executed by Pontius Pilate, procurator of Judea. Also the letters of pro-consul Pliny the younger to emperor Trajan, 110 A. D. These Jewish and pagan accounts of the existence of Christ prove also that he must have taught his disciples that He was and was to be their ever living, ever present Lord, through whom they were to be united in one fellowship. Can anything be gleaned from outside sources as to the moral character which is claimed for Christ in the New Testament? The letters of Pliny to Trajan speak of the lives of the Christians as being of exalted righteousness.

Christ in the New Testament? The letters of Pliny to Trajan speak of the lives of the Christians as being of exalted righteousness, and it could not be so, if their founder had been a man of a vicious, immoral character. These proofs gathered from outside sources help to prove the veracity of the New Testament. Having proved that Christ was no myth, the authors turn to the Gospels for internal evidence, and they say: (1) The Gospels rank as peerless masterpieces of literary art, as they portray a character who stands art, as they portray a character who stands ternal evidence, and they say: (1) The Gospels rank as peerless masterpieces of literary art, as they portray a character who stands unequaled in history. (2) The writers were not learned men, idiolai as the Sanhedrin called them. (3) They tell their story with simplicity and directness. (4) They tell it succinctly and circumstantially, i. e., they minutely describe when, where and how Jesus said this or did that. The conclusion must be that if uneducated men can tell such a story so simply, so directly and so briefly, yet with minute regard to circumstances, and in the story invent a character towering above any character which the greatest fiction writer ever dreamed of, they have worked the standing miracle of the ages. A miracle as great as any of the gospel miracles whose possibility is denied. For the external evidence, the fathers of the church of the first and the beginning of the 2nd century, Clement of Rome, Polycarp, Ignatius, Ireneus, Justin Martyn are quoted to prove that the New Testament was known by all Christians as the work of the apostles.

was known by all Christians as the work of the apostles.

Part 2 is a collection of the data at hand for the Gospol's new verification which the superphysical phenomena of today make pos-sible. They show how the materialists sible. They show how the materialists through their dictum "miracles, i. e., superphysical phenomena, do not happen," beg the question between theism and atheism by assuming the truth of materialism and refusing physical phenomena, do not happen," beg the question between theism and atheism by assuming the truth of materialism and refusing to candidly investigate the modern superphysical phenomena. The true scientist has been consecrated to the high calling of the pursuit of truth, he desecrates his office when he scorns the investigation of any purported fact, no matter if such fact, duly proved, may jar upon the hypothesis under which he has been working. Hypotheses are made for truth, and not truth for hypotheses. Fifty years ago the claims of superphysical phenomena might have justified a scornful reception at the hands of scientists. However, the noise of these phenomena became so great that prominent scientists in the interest of truth took upon themselves to look into those superstitious claims to expose and explode them, thus to end the matter. Judge Edmonds of the supreme court of New York, Alfred R. Wallace coadjutor of Darwin, Prof. C. de Morgan, Sir William Crookes, F. R. S. of England, Prof. Zolner of Berlia and Camille Flaumarion of France and others joined in the cause of exposition; but every refuter became a convert and had to acknowledge candidly that, he had seen occurrences which material conditions could not explain.

The authors have several chapters on the phenomena, which they classify thus: (1) Subliminal memory," was coined by Prof. T. Flournoy of Geneva University, Switzerland, 2) Subliminal intuition. (3) Telepathy, which is divided into eight different phases. (4) Independent clairvoyance. (5) Telekinesis or the moving of heavy objects without physical contact, and that is divided by Sir Crookes into fourteen phases. (6) Psycho-chemicalization or the production by psychic agency of chemical changes in matter. All these phenomena have been witnessed many times by scientists and by members of the Society of Psychical Research. S. P. R. We next have a chapter of the experiences of the authors, so they speak that which they do know. They had sennces with Slade in 1889, with the

Campbell brothers in Buffalo, Feb. 7, 1900, Nov. 15, 1900; with Mrs. Williams, New York, May 3, 1901. Fred Evans, May 9, 1901. On May 10, 1901, materialization at Mrs. Chamberlain's, a medium in Brooklyn, on Sunday, May 12, at the same place. Then with our Boston medium, Mrs. C. M. Sawyer, at a private house, 138 West Huron St., Buffalo, June 14, 1901. At same place June 23, 23, July 2, 1901. July 5, 7, 9, 18, 19, 22, 30 and August 2, 1901. At each seance Mrs. Sawyer was securely tied, her feet, her arms and waist tied, with brunds and the knots sewed and sealed. Sometimes her mouth was sealed with sticking plasters. At the end of seance the medium would invite one or two persons to sit in the cabinet with her, and hands would be seen, and the medium would be found just as securely tied as before, not a thread broken.

After all their experiences, their conclusion is that in every plasse and form of life the fundamental principle is superphysical or spiritual, or so far as life is concerned it is the spirit that quickeneth, matter (by itself) profiteth nothing. Let man but move his arm, do anything which calls forth nervo-muscular action, and he stands in presence of the superphysical. Force transformed from an impalpable, spaceless idea into vibration of nervo-matter does not astonish; we are used to it. The phenomena of nervo-muscular action is essentially spiritual in that spirit is the cause, the efficient cause is a volition, and that has three elements, the desire to do a thing, the knowledge how to do it, and the power to do it. This is one of the first principles of psychology that: thoughts, ideas are forces, so spiritual energy is psychic force. After dwelling at length on the spirit in the realm of life and the realm of matter the authors turn to the enquiry: Do the Evangelists represent Christ as performing superphysical works of the same class as those observed today and as recognizing and employing like conditions? And if so, what are the evidental consequences?

Part III.—According to your faith, stance the absence of faith nineered the per-formance of any notable superphysical works. (Mark vi, 5; Matt. xiii, 58.) We see depicted by who were scientifically ignorant the do-ings of a man who shows a knowledge of psychic conditions which modern science has just discovered. Considering the cases of the raising of the dead, there are well established

just discovered. Considering the cases of the raising of the dead, there are well established facts:

1, Spirit return through mediumship; 2, the existence of psychic force in man; 3, the control over psychic force by the human will. These facts show the possibility of communion between incarnate and discarnate spirits by telepathy. The writers, after examining at length all the cases, come to the conclusion that the man of Nazareth by his insight into psychic conditions knew_scientifically the laws and nature of all psychic phenomena, and could speak with inerrant authority upon things spiritual.

They devote a long chapter to the superphysical works performed by the apostles, and another on Christ's psychic agency compared with that of others, that is the psychic healers of many names, the spirit mediums and the Oriental adepts, and under that head they prove that Christian Science teachings are unchristian and unscientific. Christ and the modern scientists both recognize the reality of matter and of disease, which the Eddyites deny, saying that they are "false beliefs of mental mind." Christ keenly appreciated the reality of matter as shown by his beautiful lessons drawn from nature, by the physical fatigue which he confessed by withdrawing for rest, and especially by his shrinking from the bitter cup in the garden of Gethsemane. Christ, also recognized the reality of disease by healing it, and sometimes using means besides his psychic force.

I might casily extend this review, but enough has been said to encourage all the shrinking ones who are afraid to come out openly to buy the book, to read it with care and they will learn that Spiritualists are not anti-religionists, nor do they minimize the character, works and teachings of the Christ,

and they will learn that Spiritualists are not anti-religionists, nor do they minimize the character, works and teachings of the Christ, whatever some few among us may sometimes say in an iconoclastic spirit.

Published by Thomas Whittaker, 2 Bible House, New York. Order of Banner of Light Publishing Co. Price \$1.50.

Transitions.

Passed to spirit life from Fitchburg, April 15, Joshua James Coleman, aged 70 years. Mr. Coleman had been a resident of Fitchburg thirty-five years, and had been in failing health for several years, but after the passing away of his beloved wife, May 11, 1902, slowly failed. The last weeks of his life were fraught with the most intense and ceaseless suffering, which he bore with the greatest fortitude and patience, most tenderly ministered to by his only child, Alice G. He was a prominent Odd Fellow and one of the oldest members of Mt. Roulstone Lodge and King David Encampment, members from which lent their brotherly kindness and service in caring for him during his illness. Mr. Coleman was a quiet, umassuming man of kindly nature, who had many friends, and who loved and was beloved by children, one of whom, of Catholic parentage, a tiny girl, asked to see "the man who was dead," looked sadly upon the peaceful face, saying, "He looks natural. He used to give me pennies," then reverently folded her little hands, knelt beside the form and prayed. Beside his daughter, he leaves one sister, Mrs. Mary A. F. Cate, a well known medium, and active worker in the First Spiritualist Society of Fitchburg, also one brother and former business partner, Phineas W. Coleman. The funeral took place from his late residence, 14 Payson St., and was largely attended by relatives and friends, with large delegations from Mt. Roulstone Lodge and King David Encampment. The service was conducted by Rev. George S. Shaw of Ashby (an Odd Fellow) and the writer, both of whom paid fitting tribute to the departed. It was left to the writer to emphasize the cheering knowledge which sustained the weary pilgrim along the tollsome pathway that led him to his waiting companion. Mrs. Jennison and Mrs. Young beautifully rendered "Summer Land" and "Good Night." The floral tributes were in great profusion and exquisite in design and "Good Night."

arrangement. The Mt. Roulstone Lodge conducted the service at the grave. Juliette Yeaw.

From Onset, April 24, Mrs. Elizabeth (Hastings) Page, widow of the late Heary Page of Onset, and daughter of Heary and Mary Hastings of S. Berlin, Mass. All frequenters of Onset remember Henry Page, the genial care-taker of Onset grounds and auditorium, whose sudden demise last season was universally regretted. Since that time, the hold of the devoted wife upon things earthly, has been gradually loosening, although with the characteristic patience of her naturally sunny spirit, she has tried to beat her heavy cross, yet she yearned for the reunion with her companion. Suddenly, but gently, the angel of release touched her and she slept, to waken where partings are unknown. While joyous to her the meeting, sadwas the parting to her beloved only son, in whom, with his companion and little child, her home life and love were centered. Monday, April 27, the body was taken to S. Berlin, and the funeral service, conducted by the writer, took place from the home of her brothers, James of Berlin, and Samuel of Onset, survive. Forty years ago Mr. and Mrs. Page resided in S. Berlin, and were prominently identified with Spiritualism. At that time most of the families of the village were of that bellef, and all mediums were cordially welcomed and hospitably entertained. The writer gratefully acknowledges that to the kindly encouragement of these loyal people among whom were Mr. and Mrs. Page, she owes a debt of gratitude never to be discharged in this life. In the beautiful cemetery, where repose the mortal forms of the najority of these early friends of our Cause, beside the companion so lately "gone before," loving and sorrowing kinsmen lowered the worn-out garment of the freed spirit to its last resting place. May the sacred presence of the father and mother bring sunshine to the shadowed home in Onset. Juliette Yeaw.

April 22 my father, J. S. Dodge, passed awanced age of eighty-six years of pleuro pneumonia. Mr. W. Jenkins.

In Mald

In the World Celestial.

Dr. Bland.

Hon. Ira J. Bell of Springfield, Illinois, says: Dr. Bland's book In the World Celestial, is one of the most delightful books I ever read. It is not only a charming romance, but its rerelations of conditions and scenes in the spirit world are so vivid, so realistic and beautiful that the reader is made to realize that death is but a golden gateway to a land of immortal bliss. This charming book for sale at this office. See advertisement in another column.

KEY-NOTES FOR DAILY HARMONIES By Mins Strin C. CLARK. A perpetnal Calendar short pithy selections for every day in the year, on the plane of practical, healthrul living. Just the thing for a holiday

Paper, 50 cents; cloth, full gilt. 75 cents. For sale by BANNEE OF LIGHT PUBLISHING 00.

SPIRITUALISM.

By JUDGE JOHN W. EDMONDS, - -

- and DR. GEORGE T. DEXTER

This Excellent Work Has Been Reissued by W. H. TERBY, MELBOURNE AUSTRALIA, Editor of Harbinger of Light, IN TWO VOLUMES.

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

A BARE OPPORTUNITY

to study these eminent writers at

PIRST HAND.

The spirit teachings of three volumes are of a high order and purport to come from such wise spirits as Emanuel Swedenborg and Lord Bacon. It is not too much to say that these communications reflect credit upon the spirits who gave them, without regard to their names and social The automatic writings through Dn. DEXTRE and many of JUDON EDMONDE'S exalted visions, as well as those of his dangher, are described in full. No thoughtful Spiritual int should be without both volumes.

Soid either in sets or singly. The first volume contains 501 octavo pages, with a fine portrait of Judges.

hins 861 octave pages, with a fine portrait of a mag Edmonds. The second volume contains 449 pages with a fine sketch of a scene in the spirit-work Price per volume, 28.00. For sale by BANNAR OF LIGHT PUBLISHING CO.

In the World Celestial

In the World Celestial

Is a wonde ful book, being the personal experiences of rman whose dead sweetheart, after appearing to him many times, etheresiised, materialized and hirough trance mediums, has him put into a hypnotic trance by spirit scientists and held in hat condition for ten days, which time he spens with the condition for ten days, which time he spens with the perfect collisis spheres, and then reviewed to the condition of the scientists and then reviewed to the sense of the scientist and reformer.

This book has a brilliant introduction by that distinguished preacher, Rev. H. W. Thomas, D. D., president of the American Congress of Libers i Religions, who gives it the weight of his un qualified endorsement.

He says: "This beautiful book will give us courage to pass through the shadow of death to the smallt clime of the world celestial."

Bor, M. J. Savage says: "It is intensity interesting, and recomment of the shadow of the same taste in his concentrating realms, and leaves a sweet taste in his concentrating realms, and leaves a sweet taste in his concentrating realms, and leaves a sweet taste in his concentrating realms, and leaves of literature of this marvelous age of books."

Hor, O. A. Windie, says: 'It is inexpressibly delightful."

President Bowles, of the National Libertal League, says: 'It is one of the choicest pieces of literature of this marvelous age of books."

Everybody will be charmed with it, Tor it is not only a great spiritual book, but a most beautiful love romance of two worlds. It is printed in elegant style, bound in cloth and gold. Price, \$1.00.

WIMORTALITY, AND OUR EMPLOYMENTS HEREAFTER
With What a Bundred Spirita, Good and Evil, Say of their
Dwelling Piscas. By J. M. FEBBLES, M. D., Author of
"Sears of the Area." Travels Around the World. "Spiritualism Desined and Defended," "Jesus—Myth, Man, or
God?" "Conflict between Spiritualism and Dawinism."
"Christ the Corner-Stone of Spiritualism." Buddhiem and
Christianity Face to Face." Farker Memorial Bail Lectures. "etc. otc. New Edition, Revised and Enlarged, and
Price Reduced.

This large volume of 359 pares, tv o—rich in descriptive
This large volume of 359 pares, tv o—rich in descriptive
and unique he conception, containing as it does communications from spirits (western and Oriental) Mavoys mediums
in the South Sea Islands, Australia, India, South Africa.
England, and nearly every portion of the divilised worldreads as the most interesting and will doubtless prove to be
the most influential of all Dr. Foshler's publications.
Two new chapters have been added, one embodying an
account of Dr. Foshler's islance in Jerusalum, and the char
an excessed of Dr. Foshler's islance in Jerusalum, and the char
an excessed of Dr. Foshler's islance in Jerusalum, and the char
an excessed of Dr. Foshler's islance in Jerusalum, and the char
an excessed of Dr. Foshler's islance in Jerusalum, and the char
and an excessed of Dr. Foshler's islance in Jerusalum, and the char
an excessed of Dr. Foshler's islance in Jerusalum, and the char
an excessed of Dr. Foshler's islance in Jerusalum, and the char
and the character of Dr. Foshler's islance in Jerusalum, and the char
and the character of Dr. Foshler's islance in Jerusalum, and the char
and the character of Dr. Foshler's islance in Jerusalum, and the char
and the character of Dr. Foshler's islance in Jerusalum, and the char
and the character of Dr. Foshler's islance in Jerusalum, and the char
and the character of Dr. Foshler's islance in Jerusalum, and the char
and the character of Dr. Foshler's islance in Jerusalum, and the char
and the character of Dr. Foshler's i IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER



National Spiritualists' Association | COMPONENT DIST. | Read Section | Pennsylvania |
COMPONENT DIST.	Read Section	Pennsylvania
Component Dist.	Pennsylvania	Pennsylvania
Component Dist.	Pennsylvania	Pennsylvania
A Component Dist.	Report of Component	
A Component Dist.	Report of Component	
Component Dist.	Component	
Component Dist.		
Component Dist.		
Component Dist.	Co MRS. MARY T. LONGLEY, Sec'y, Pennsylva nis Avenue, S. R., Washington, D. O. tf; Feb. 20.	

JULIUS LYONS.

ATTORNEY-AT-LAW Practices in all courts. Special attention given to bust ness of ab entees, one- 225 Heliman Building, Second and Broadway, L s Angeles, Cal. 0-9

MRS. SEVERANCE'S **600D HEALTH TABLETS.**

One of the greatest achievements of spirit power. You cannot leag have poor healthwhen you take these mildly lansive tablets, and follow the free instructions she will give you, when you have stated one or two leading symptoms, and enclosed \$1.00 for the Tablets, the also gives Fa YOHOMERERIO and PROPHETIG readings from hair or writin, to premote health happiness, success and spiritual unfoldment. Full reading, \$1.00 and 4 Fornt stamps. Add. ess. Mrs. A. B. Severance, White Water, Walworth Co., Wis.

An Astonishing Offer.

Send three two-cent stamps, look of hair, age, name and the leading symptom, and your disease will be diagnosed free b spirit nower.

MRS. DR. DOBSON BARKER,

Box 132 San Joec. Cal.

PSYCHOGRAPHY.

Marvelous Manifestations of Fryshel Power given through
the Mediumship of Fred P. Evans, known as the Inde
pendent State Writer. By J. J. Owen. A book you
ought to read.
Absorbingly interesting, and should be in the hands of
avery thoughtful man and woman. No one can read its
pages without being convinced of the existence of a future
life. The book is of great value, not only to Spiritualists
but to those interested in the problem of man's riture life
as well as to those interested in phenomenal research.

PRESS REVIEWS.

PRESS REVIEWS.

...."The book before us is one that should interest every one, for the reason that it furnishes irrefragable evidences of the continued cristence of some who, having once lived upon earth, have passed from it, and assures us that if they live, we shall live also beyond the event termed death."—
Beanser of Light, Boston.

...."We hope the work will have a large sale. It is spies didiy got up, is illustrated, and forms a very valuable addition to the literature of the movement devoted to plue nemens and mediumistic experiences."—The Two Worlds Munchaster, Sag.

nemens and mediumistic experience."—The Two Worlds Monchester, Esq.
....." This book is an admirable supplement to the one of the same anne written by M. A. (Proof), and published some years since—the supplement being the weightiest part—and the two combined give proof positive of the reality of direct spirit-writing."—The Harbinger of Light, Malbourned

Antirelie.

DEAR MR. EVANS—I thank you very mach for sending me your extraordinary book of "Frychography." Hook at it with great interest, and will be glad to mention is in the Review of Reviews.

Moving House, London.

This volume issuperroyal octave in size, beautifully bound in cloth and gold, and profusely illustrated. Price 28.00

n cloth and gold, and profusely illustrated. Frice was costage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING OO.
TI

WORKS OF KERSEY BRAVES.

HURDO UF ARRSET SHAVES.

[THE BIOGRAPHY OF SATAN; or, A Historical Exposition of the Devil and his Fiery Dominions Diselocing the Oriental Origin of the Sellef in a Devil and Fiture Endlass Fundament; also, The Pagan Origin of the Seriptural Terms, Settomiess Pit, Lake of Fire and Bristens, Keys of Hell, Chains of Darkness, Casting out Devils Evertasting Fundament, the Worm that Never Dieth, etc.; all explained. By KEREKY GRAVES.

pp. 12, with portrait of author. Cloth, 50 cents; paper Poemis.

THE WORLD'S SIXTEEN CRUCIFIED SA.
VIORS; or, Christianity Before Christ. Containing New.
Startling, and Extraordinary Revelations in Religious Has
torrelled to the Control of the Control of the Doctrina.
The Control of the Control

THE BIBLE OF BIBLES; or, Twenty-Seven
"Divine Revelation": Containing a Description of
"Univine Revelation": Containing a Description of
"The Bibles, and an Exposition of Two Thousand
General Evrous; also a Delineation of the Charactery of the
Frincipal Personages of the Christian Bible, and an Exami
nation of their Doctrines. By KERSERY GRAVES, author of
"The World's Birteen Orucined Saviors," and "The Biogra
phy of Baian." phy of Batan."
Cloth, large 12mo, pp. 449. Price \$1.75, postage 10 cents
(Former price \$2.00.)

SIXTEEN SAVIORS OR NONE; or, The Explosion of a Great Theological Gun. In answer to John T. Ferry's "Sixteen Saviors or One"; an examination of its fitteen authorities, and an exposition of its two hundred and twenty-four errors. By KERSEY GRAVES.

Citch, 75 cents; paper, 80 cents. (Former price \$1.06.)

For sale by BANNEH OF LIGHT FUBLISHING OO.

A NEW EDITION.

"Poems of the Life Beyond and Within."

Voices from Many Lands and Centuries, Saying "Man Thou Shalt Never Die. Edited and compiled by

GILES B. STEBBINS.

These Poems are gathered from sucient Hindostan, from Persia and Arabia from Greece, Bome and Northern Enreps, from Catholic and Protestant hymns, and the great
poets of Europe and occur we hand, and close with inspired
out we hand, and close with inspired
trate and express the rision of the spiritual Life writing
trate and express the rision of the spiritual Life writing
has been used. Here are the intuitive statements of im
mortality in words full of sweetness and glory—full, too, of
a divine philosophy.

No better collection illustrating the idea of immortality
has ever been made.—Rev. T. J. Sunderland, Ann Arbor
McA.

No octor collection little. Rev. T. J. Sunderland, Ann Arbor Mich.

And poet is the prophet of immortality. The world will that the compiler long after he has gone from this life.

In the compiler long after he has gone from this life.

James G. Clark, in Asburn Advertiser.

This volume can only bring hope and comfort and peace into the household.—Derroit Nest.

A most precious book.—Hrs. M. R. Root, Bay City, Mich.

A golden volume.—Hudden Tuttile.

Pp. 36, line.—Frice 21.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

"Longley's Choice Collection Of Beautiful Songs."

Of Beautiful Songs."

A new book of rare spiritual songs by C. PAYSON LONG
LEX 1 he well known composer, is now on sale at this office
it is entitled "Longing" and the converient prom for or relex, camp
meetings, social assemblies, and for societies, as well as
for home use. All lovers of choice music, wedded to beantiful words and sentiments, about peases a copy of this
work, which is placed at the lowest possible price. Every
a my in the book would sell at thry cents it issued in shed
coul situring. They uplift the heart and satisfy the spirit
All but two or three of these sengs are entirely new, and
have never before been published. The two or three republished ones are such general favorites that there is a
demand for them to appear in this work. The author intends sherity to issue a second volume of such songs that
will reach the hearts und a uls of the music-loving world
words and must somplete in this work. The author intends sherity to issue a second volume of such songs that
will reach the hearts und a uls of the music-loving world
words and must somplete in this work. The method in"Rasting under the Daisies." "We fill a our Beyra at Home,
"They are Walting at the Fortal," "In Heaven We'll knew,
"They are Walting at the Fortal," "In Heaven We'll knew,
"They are Walting at the Fortal," "In Heaven We'll knew,
"They we'll be a poar One Gasher's Hoffme," "The Good
is an examinal Drasm," "My Mother. Thunger Ryes,
"They world my Heart Come Home," "The Good Sabel
less," "When the Dear Ones Gasher's Hoffme," "The Good
sheet of the Mother of the start of the cole, one of the
less, "When the Dear Ones Gasher's Hoffme," The Good
sheet of the Mother of the start of the cole, one of the
less, "The Good Sabel
less," "The Good Sabel
less," "The Good Sabel
less, "The Good Sabel
less, "The Good Sabel
less," "The Good Sabel
less," "The Good Sabel
less, "The Good Sabel
less," "The Book on the count of the
while Park and

Boston Adbertisements.

OLIVER AMES GOOLD - ASTROLOGIAN

is still at work the same, and with prices the same as fivers ago as No. I Sulfaceb Street. F. O. address, Sor 1866. Socies, Same. A few of file for all ordinary work such as counsed in law and all affairs in life, answering all mannes of questions—writing biographical and predictive letters. Higher fees for more d-talled work.

MRS. THAXTER,

Mrs. Maggle J. Butler,

Evan's House, 175 Tremout St. Rooms 43, 44, 44. Tel. con nections Take elevator. Office hours is to 4 daily, ex-cept Sundays.

Mrs. H. S. Stansbury, "The Garfield," 80 West Butland Square, Suite 1, Bosto Sanday, 1.30 p. m.; Thursoa), 8 p. m. G. W. Sparro Manager. D28

Marshall O. Wilcox. MAGNETIO and Mental Healer, 294 Dartmouth street
M. Room 2, (two doors from Copley sq.), Boston. Hours
9A.M. to 5 F. M. Telephone Ill3 Back Bay. D 19

Ella Z. Dalton, Astrologer, TEACHER of Astrology and Occult science, 110 Trem. street, Studio Building, Boom 28.

Osgood F. Stiles,
DEVELOPMENT of Medimentip and Treatment
session a specialty. 63 Columbus Avenue.

Mrs. Florence White, nce and Medical Medium. 175 Tremont St. Advic

MRS. A. FORESTER GRAVES, Trance and Business Medium, MUnion Parkst., Boston. 10 to 5.

MRS. CURTIS 23 Norway Street, Boston.
Magnetic healing. Business Medium. Rhoumatism MRS. STACKPOLE. Business and Test

A FTER HER DEATH. The Story of a Summer. By Lillar Whittee, author of "The World Beautiful," From Dreamland Sent, "of the World Beautiful," From Dreamland Sent, "of the World Beautiful," From Dreamland Sent, "of the World Beautiful," is Miss Rate Flad, and by the author of "The World Beautiful," is Miss Rate Flad, and whose pertrait appears as the frontispicoe. Miss Flad had, whose pertrait appears as the frontispicoe. Miss Flad had implired on the part of the writer one of those rare trend ships of absolute devotion, whose trust and truth and tenderness made a kind of consecration of life. Even now this impliration (the outcome of the fifteen years of friendship and interest) is fell by the author in all she does.

Cloth, ismo. Frice B1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

The Golden Echoes.

A new collection of original words and music, for the mas of Meetings, Lyceums, and the Home Circle. By S. W. TUUKER, suther of various Musical Publications. Ocnients: Angel Dwelling; Angel Visitan ts; Ascension; Beautiful laie; Beyond the Weeping; Bliss; Dyriting Os. Harvest Home; Heavenly Fortals; Journeying Home; My Spirit Home; 6ver There; Passed On; Flessure; The Beautiful Hills; The Flower Land. The Heavenly Land; The Homeword Organ; Theor if he no more Sea; Theore No Might March Copies, The Land, The Homeword Organ; Theore if he no more flat; We are Walting; We'll Meet Again.

Frice 15 cents, one dozen copies, \$1.569; Wenty-fly copies, \$3.75.

For sale be BANNER OF LIGHT PUBLISHING O

STARNOS:

QUOTATIONS FROM THE INSPIRED WRITINGS

ANDREW JACKSON DAVIS, BELLA E. DAVIS, M.D.

DELLA E. DAVIS, M.D.

A Compend of the remarkable teachings contained in thirty volumes written by the "Poughkeepais Seer" under the impirations of the Summer-Land while in the Superior Davis for her successful compilation, "Startes" is the whole body of teachings in a beautiful form. "Startes" is the whole body of teachings in a beautiful form. "Startes" is an elegant little volume for a present. It is aboutest of beautiful thoughts. It contains hundreds of brief sentiments, maxims, morals, rules for life's guidance, and embodies the teachings of the New Age. It is finely printed and beautifully bound. As a birthday gift, of for a holiday present, nothing can be more appropriate than "Starnes."

Or, The Phenomena and Philosophy of Modern Spiritualism Reviewed and Explained.

BY C. G. OYSTON.

Mr. W. J. Colville in his Introduction to the book says.

"During my long experience as a lecturer, traveler and
writh have one such as a lecturer, traveler and
writh have been such as a lecturer, traveler and
both hemispheres who serve three training many of the
great questions con: erning human life and which
are considered in the following remarkable series of early,
assays which for profundity of thought, beauty of diction
and includity of statement have, in my indement, ravely in
ever been surpassed in English literature. The fact this
Mr. Oyston claims to have derived a great portion of the
matter for his book through the mediumship of Silmon the were been supposed in Anglian instance. The fact that Mr. Oyston claims to have derived a great portion of the match, and the control of the match of the control of the match of the control of the match of the control of the contro

ions, but win for its auticular ind country of the world." lime, iff pp.; extra beavy paper covers. Price, 85 for sale by BANNER OF LIGHT PUBLISHING CO. YI

'LISBETH,

BY CARRIE E. S. TWING, anuentis for "Boules Experiences in Spirit Life," " Con trasts," " Interviews," " Later Papers," " Out of the Depths stip the Light," " Golden Gleans from Heavenly Lights," and "Haven's Glimpses of Heaven."

A STORY OF TWO WORLDS.

The story of "Lisbeth" is true to life in essentials, and is so simply and beautifully told as to hold the reader's deepest interest from the initial chapter unto the close. Wit, humor, pathos, bursts of eloquence, homely philesophy and spiritual instruction can all be found in this book. Err. Twing has spoken with a power not her twrn, and was certainly in close touch with those whose sentiments she endeaved the factories are story, and it is not too much to assert that the gifted author of "Uncle Town Cabin" was not far away when Mrs. Twing hand was penning the beautiful story of "Lisbeth." This book must be read to be appreciated, and should be pisced at once in the home of avery Spiritualist, Liberalist and Frogressive Thinkerin this country.

the Oily of Joppa.

ONETHETS.

Annt Betry's "Duty"; Daniel Declittle; The Beviral Moeting; Promptine for London 17th Conversion and Engagement; Programiens for the Wedding; Law Wedding; Law Red Maring the Bill Home; Talketh's New Home; The Decirity of the Ages—Finds on the Maring the Bill Home; Talketh's New Home; The Berly of the Ages—Finds on the Maring the Bill Home; Talketh's New Home; The Berly of the Ages—Finds on the Maring of the Ages—Finds on the Maring the Bill Home; Talketh's New Home; The Maring the Bill Home; Talketh's New Home; The Maring the Bill Home; Talketh's New Home; The Maring the Bill Home; The Bill Home; The Maring the Bill Home; The Maring the Bill Home; The Bill Home; The Maring the Bill Home; The

Hebr Hork Adbertisements.

Mrs. M. E. Williams Prychic, Etherselization, Materialization, Intellects communications, Scientific Domestration, Studier as Tuesday evenings at 5 o'clock. Saturday afterness at clock. School of Psychic, Science and Philosoph Duryday evening at 6 o'clock. 187 West 8th street, 196

Miss Margaret Gaule Has Bemoved from 125 West 14th St. to the San-Salvad Apt. No. 2, West 18th St. and Central Part, West, New Yor Beances, Tuesday Eve. at 8 and Thursday at 1.20 P. M.

MRS. C. SCO PT. Trance and Business Me dium. Sittings is to & Sil Vanderbilt Ave., Brook Lin, N. Y.

THE SUNFLOWER

Is an spage paper, printed on the Cassadara Cam Ground, and is devoted to Progressive, Selizions an Selectific Thought, Spiritualism, Hypnotism, Astro-ogy, Palmistry, Checoophy, Psychic Science, Highe Orticism. Has a Spirit Message Department. Pub-lished on the first and fifteenth of each month at

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

PEAD "THE TWO WORLDS," edited by WILL PHILLIPS. "The people's popular spiritual by people." Sent year free to trial subcribers for 14 weets for the Enning Cents. Annual subcertificing, 148. Order of the Ennings "Two Worlds" office, 18 Ourporation street, Manchester, Bragiand. THE TWO WORLDS gives the most company, record of the work of Spiritualism in Great Eritain, and the thoroughly representative "I the progressive spirif and thought of Lis movement. Spectmen copies on so as 12,7 MR office.

PSYCHIC POWER

through Practical Psychology, a quarterly magazine devo-ted to Personal Magnetism, Hyphotism, and Psycho-Fry-sical Cuit re. Bend loc. for sample copy. WM. A. BARNES, 117 Hower Ave., Cleveland, O

PSYCHIC WORLD.

DR. GEORGE W. PAYNE, Editor. A monthly magazine devoted to the discussion o New Thought, occult and psychic phenomena, from an independent and progressive standpoint, by lead-ing and famous writers. One dollar per year. Send for sample copy. Free. 1104 Market St., Columbian Institute of Sciences, San Francisco, California.

NEW EDITION.

TRANSCENDENTAL PHYSICS.

An Account of Experimental Investigations from the Scientific Treatises of

JOHANN CARL FRIEDRICH ZOLLNER.

JUHARN VARL FRICUMUM ZULHER.

Frofessor of Physical Astronomy at the University of
Leipsic; Members of the Boyal Saxon Society of Sciences;
Foreign Members of the Boyal Saxon Society of Sciences;
Foreign Members of the Boyal Astronomical Society of
London; of the Imperial Academy of Natural Philosophers
at Mescow; Honorary Member of the Physical Association
at Frankfort-on-the-Main; of the "Scientific Society of
Frynchelgical Studies," Paris; and of the "British Rational Axociation of Spiritualitis" at London. Translated
from the German, with a Preface and Appendices, by
Charies Carleton Massoy, of Lincoln's Inn, Lendon, Engthere is a superimental control of the Control of Various experiments described therein, including extracity and the Control of the Control of Various experiments with an ending extraction, but her bands, we depertue the William of Various experiments with an ending string, loss their bands, we depertue the William of Various Price 75 cemts.

For sale by BANNER OF LIGHT PUBLISHING OO.

A NEW EDITION.

PROOF PALPABLE IMMORTALITY

Being an Account of Materializing Phonome of Modern Spiritualism, with Hemarks on the Belation of Facts to Theo ogy, Morals and Beligion.

BY THE LATE

EPES SARGENT. This work contains chapters on Materializations of the Past, Phenomenal Proofs of Immortality, Materializations at Moravia, N. Y. and Eisewhere. Materializations in England, Scientific Investigations, Poriorits of Spirit, American Phenomena, Materializations Through the Edg Family, The Spirit-Boey, Power of Spirits Over Mader, Unity of Forces and Phenomena, Relations of Spiritualism to Boslief in God, The Divine Nature Triune, Eclatins of Spiritualism to Morality, The Message of Spiritualism Further Proofs Palpable. If mo. paper. 228 pages. Price 25 cents.

Three Journeys

For sale by BANAER OF LIGHT PUBLISHING CO.

Around the World:

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

And Other Oriental Countries. IN ONE VOLUME

BY J. M. PEEBLES, A. M., M. D., PH. D.

Author of "Seers of the Ages," "Immortality," How to Live a Century," "Critical Review of Rev. Dr. Kipp," "Jesus, Myth, Man or God?" "The Boul, its Pre-existence," "Did Jesus Christ Exist?" etc., etc.

During Dr. J. M. Peebles's late (and third) trip are the world, he studied and noted the studies and peoples, giving special attention to Spiritualism, Magic, Theosophy and reform movements, He visited Ceylon, India, Persia, Egypt, Syria, and the conent of Europe, and secured much material, which has en embodied in a large octavo volume.

The volume contains thirty-five chapters, and treats on the following subjects: Home Life in California. My Third Voyage.
The Sandwich Islands.

From New Sealand Onward.

The Pacific Island Rac Ocean Bound Toward Auchiand. New Scaland, Melbourne, Australia. Australia.

A Beries of Beences Upon the Ocean.
The Chinese Orient.
Chinese Beligions and Institutions.
Occhin, China, to Singapore.
Malacca to India.

Malacca to India.

Spiritual Scances on the Indian Ocean
India: Its History and Treasures.

India's Beligions, Morals and S
cial Characteristics.

The Bise of Buddhlem in India.

The Brahmo-Somaj and Parsees—Sp
jem in India.

m India to Arabia -- Adon and the Arab

From India to Arabia—Asen and use Arab The Oily of Oniro, Egypt. Egypt's Onicombs and Pyramide—Ap-pearance of the Egyptians. Study of the Pyramide—Sight of the Great Pyramid. Ancient Science in Egypt—Astronomy

of the Egyptians. condria to Joppa and Jer

m Alexanor...
the Otty of Joppa.
the Otty of Joppa.
the of Prophets and Aposiles—Jesus and Joy of Array resolute. Present Cospele. The Christianity of the Ages-Flate and Joses in Contrast. Turkey in Asia-Ionia and the Greeks. Athens.

Children's Rook.

DAVY'S POCKET.

ocket was full, but never a string, arble nor ball nor any such thing; nife nor pencil could I see climbed on my lap and showed it to me.

With his little hand he began to pour Pile after pile of his hoarded store On his clean white apron, and then divide In halves this drift of a nameless tide.

Eat some, Aunty! It's good," he said, Lifting a crumb which was not bread, And crunching it with his row of pearls," Eat some, Aunty, it's good for girls."

Never a feast like this was spread, Since the old king Nebuchadnezzar fed On the summer fields that tempting lie Under the sun of the Syrian sky.

There were humps of camels, and ponies' ears, Trunks of elephants, horns of steers, Tails of ostriches, feet of ducks, And wings of the fowl that crows and clucks.

Clinging among these birds and beasts, On which young Davy engerly feasts, Were wilted leaves, and I said, "You eat Your dinner of greens and dainty meat."

"It's just sheep's sorrel," he answered me;
"And my animals are all broke, you see;
It isn't greens, and it isn't meat,
Take some, Aunty, it's good to eat."

Never a pocket held before, You will quite agree, such abundant store; All the zones had come to say How the world for a child keeps holiday.

-J. L. P., in April Wide Awake.

Dollybug's Kittens.

"Well, my little folks, what shall it be this time, Dollybugs or Petieboy?"

"Both."

"Why, you dear little kidlets, do you think that is quite fair? Didn't I tell you more Petieboy stories last time than I did about Dollybugs? And do you think that is treating the ladies quite right?"

"Well, then, Uncle John, tell more about Dollybugs, but put some Petieboy into it, too. Won't that be right?"

"You little Miss Judex. How impartial you are. When the women get to be judges, if you have grown up by that time and I am governor, I will appoint you judge."

"Why, are judges always fair?"

"Now, you are getting off the question. I think I had better change the subject. So how would you like to hear about the five little kittens that Dollybugs found the other day in the hay loft of the old barn at her home?"

"Oh, goody, goody! Tell us about them!

antile kittens that Dollybugs found the other day in the hay loft of the old barn at her home?"

"Oh, goody, goody! Tell us about them! Did she name them just as she did the piggies?"

"My little lady, you are getting too much in a hurry. You are going to be a judge, you know, and judges never hurry. They are always very dignified and slow.

"When Dollybugs found these kitties, they were not much larger than mice. They couldn't walk, nor open their eyes. They crawled over each other and their mama and mewed the most squealy, little pitful mews, as if they had already suffered most of the cat tortures of this life. Like a great many grown folks, they complained over trifling ills becaúse all they had suffered was just to be a little bit hungry and that isn't much; for little kits like little children are always hungry any way.

"Dollybugs was delighted and hopped up and down and clapped her hands. Then she stooped down and caressed each little kitty and picked each one up and cuddled it. She found one was as black as it could be; one was striped just like a tiger; the others were maltese and white. Of course she had to tell Petieboy of her discovery and then ran to the house to get mama to come out and see too.

"The next thing was to get them down into

to the house to get mama to come out and see too.

"The next thing was to get them down into a better place. She thought the old cat mama had not used good judgment in finding a home for her family: So Petieboy and Dollybugs made a nice bed of bran which they found in the barn. They fixed this new dwelling for the Tabby family in a quiet corner of the grain room next to the grain chest, where it was all dark and quiet.

"Then they thought it was time to name

chest, where it was all dark and quiet.

"Then they thought it was time to name the kitties. So as the kitties' mama had no name but Tabby they said the last name of the family must be Tabby. Now for the first name of each little Tabby. First, the black one of course was Sambo, Sambo Tabby you know. Then as Mrs. Tabby came to the barn from the sawmill, they called another Sawmill Tabby and as she came through the meadow, another was Meadow Tabby; after the other barn cat they named another Dewcy Tabby and the tiger they called Tiger Tabby. And so they were all named. Funny names for kitties weren't they?—Sambo, Sawmill, Meadow, Dewey and Tiger. But Sawmill, Meadow, Dewey and Tiger. But the names seemed to Dollybugs to be all right and she couldn't see that any of the kittles made any very loud objections; so those

names stood.
"In the afternoon Dollybugs went to visit her new pets and behold only two were there. She was very much alarmed. She didn't know what had happened until Mother Tabby came along and explained it all to her. Tabby came along and explained it all to her. She didn't say anything by way of explanation because it is against the rules for Mother Tabbies to talk, you know. She just did things and did them in such a way that Dollybugs understood just as well as she would it Mother Tabby had broken cat-rules and told her. She just took each little Tabby by the back of the neck with her mouth and trotted up the ladder to the hay loft and put very little tot of a Tabby cat back into the place which she had selected herself. That was as much as to say to Dollybugs:

"This doesn't hurt my children. It is the

"This doesn't hurt my children. It is the way all kittles have to be carried before they can run on their own little legs and I guess I know, better than any little Dollybugs can

know, better than any little Dollybugs can know, where is the proper place for my little kittle cats to grow up in. I will select my own home if you please.'

"Then Dollybugs knew that Mother Tabby intended to have her own way with her own family. But Mother Tabby has not changed their names fet. So Dollybugs thinks that Mrs. Tabby approves of her selection of names if she doesn't like her selection of a

home.

"I must tell you before I forget it, that Dollybugs' Sambo, the black dolly, who had vaccination and measles and whooping cough all at once, is almost well. He has got all over the vaccination and the measles and has only a little mite of a bit of whooping cough. She thinks in a few days he will be well enough to go to the barn and see his namesake, Sambo Tabby, She hopes the two Sambos will like each other ever so much. Their skin is the same color and just as soon as Sambo Tabby is old enough to open his eyes, she says 'perhaps their eyes will look aike."

"Now goodnight, Toddlekins. Perhaps some other time I will tell you how Petieboy and Dolly bugs get along in school."



and two terrible operations avoided. Mrs. Emmons and Mrs. Coleman each tell how they were saved by the use of Lydia E. Pinkham's Vegetable Compound.

"Dear Mrs. Pinkham: — I am so pleased with the results obtained from Lydia E. Pinkham's Vegetable Compound that I feel it a duty and a privilege to write you about it.

and a privilege to write you about it.

"I suffered for more than five years with ovarian troubles, causing an unpleasant discharge, a great weakness, and at times a faintness would come over me which no amount of medicine, diet, or exercise seemed to correct. Your Vegetable Compound found the weak spot, however, within a few weeks—and saved me from an operation—all my troubles had disappeared, and I found myself once more healthy and well. Words fail to describe the real, true, grateful feeling that is in my heart, and I want to tell every sick and suffering sister. Don't dally with medicines you know nothing about, but take Lydia E. Pinkham's Vegetable Compound, and take my word for it, you will be a different woman in a short time."—Mrs. Laura Emmons, Walkerville, Ont.

Another Case of Ovarian Trouble Cured Without an Operation.



"Dear Mrs. Pinkham:—For several years I was troubled with ovarian trouble and a painful and inflamed condition, which kept me in bed part of the time. I did so dread a surgical operation.

"I tried different remedies hoping to get better, but nothing seemed to bring relief until a friend who had been cured of ovarian trouble, through the use of your compound, induced me to try it. I took it faithfully for three months, and at the end of that time was glad to find that I was a well woman. Health is nature's best gift to woman, and if you lose it and can have it restored through Lydia E. Pinkham's Vegetable Compound I feel that all suffering women should know of this."—Mrs. Laura Belle Coleman, Commercial Hotel, Nashville, Tenn.

It is well to remember such letters as above when some druggist tries to get you to buy something which he says is "just as good" That is impossible, as no other medicine has such a record of cures as Lydia F. Pinkham's Vegetable Compound; accept no other and you will be glad.

Don't hesitate to write to Mrs. Pinkham if there is anything about your sickness you do not understand. She will treat you with kindness and her advice is free. No woman ever regretted writing her and she has helped thousands. Addréss Lynn, Mass.

\$5000 FORFEIT if we cannot forthwith produce the original letters and signatures of above testimonials, which will prove their absolute genuineness.

Lydin & Pinkham Medicine Oo., Lynn, Mass.

If the so-called "Christian" papers are ex-pected to give truthful representations of Spiritualism, or to be even fair and honest, the expectation will be disappointing. The the expectation will be disappointing. The ordinary courtesies of refined society are not observed in their treatment of this subject and misrepresentation and slanderous falsehoods are stock in trade with those who appear to think that those who differ from them have no rights they are bound to respect.

The Christian Advocate is intensely Christian, and hence narrow, bigoted, uncivil, and arrogant. Its editor, Rev. Dr. Buckley, hates all reforms and Spiritualism more than any other. His late editorial surpasses his ordinary efforts and his vindictiveness is so apparent that his friends must feel chagrined at his descending to cheap pettifogging of a po-

his descending to cheap pettifogging of a po-lice shyster.

So disgusting is the character of this edito So disgusting is the character or this control, that it awakened the resentment of a minister who stands high in the opinion of a western conference, and my attention was called earnestly by him to the necessity of an answer. He said, in a note accompanying the clipping: "I doubt Dr. Buckley's publishing an answer, but such a hateful article ought to be answered in an important paper. Dr. an answer, but such a hateful article ought to be answered in an important paper. Dr. Buckley certainly knows he has penned things that are not true. All men are dupes who do not see things as he does. Some years ago when Joseph Cook was appointed to examine and report on Spiritualism, of the slate test, he reported: "The pehcil moved without contact." No reply was made until after Cook's death, when the editor of the Western Christian Advocate had the littleness and unkindness to say 'Cook was hypnotized!" Cook was there—the editor several hundred miles away. So it goes!"

Perhaps it is because the church has so wonderfully absorbed spiritual doctrines, and ministers find that they draw best when they speak on living issues, that Dr. Buckley is so filled with hatred. Here are some choice pickings:

bit of whooping cough, days he will be well arn and see his name. She hopes the two other ever so much, color and just as soon id enough to open his their eyes will look dlekins. Perhaps some you how Petleboy and school."

Uncle John.

plckings:

"Spiritualism from time to time throws its moss-covered tentacles around minds weak by nature or made so by grief or age. Nothing has ever yet been done by professional spiritual mediums that could not be explained by natural principles, or detected as jugglery, or classified under other things of the same nature that can be paralleled by the use of natural laws. The trance of honest mediums, whether spontaneous or the result of mental conditions artificially induced, is a phenomena that can be explained as well as anything can

The Christian Advocate and Spiritualism.

Be that has to do with the brain and nervous system. It is carrious that old men are liable to be entrapped by female mediums, but some by male mediums, though the latter succeed best with wealthy old women, or with the class of women of any age in 'society' or among the illiterate."

Spiritualism, or to be even fair and honest,

Who are the "minds weak by nature," the "old men" and "wealthy old women," caught by the "moss-covered tentacles" of Spiritualism? Of the thousands of names which might ism? Of the thousands of names which might be mentioned of those eminent in science, statesmanship, literature, and art, write Wal-lace, Varley, Crookes, James, Hyslop, Alex-ander, Emperor of Bussia, Queen Victoria, Abraham Lincoln, Tennyson, Robert Cham-bers, Rev. Heber Newton, Rev. M. J. Savage, Bishop Watson, and if these are not sufficient go on and fill columns with names equally well known.

well known.

In the beginning of Methodism, John Wesley and his family were subject to spiritual visitations and manifestations far more extraordinary than those of the Fox family. Had not supersition prevailed the great spiritual advent would then have been made, and not restrained and congerted into Methodism. In Wesley's life as first published, is a full account of those events, but the next edition had all this portion suppressed. Why? Was it true, or did the followers of Wesley find out that he was either a deceiver or a dupe? Was he one of the "weak by nature"? He believed in the manifestations and if living on the earth today, would be an uncompromising Spiritualist. Methodism started with Spiritualism.

mising Spiritualist. Methodism started with Spiritualism.

As for mediums entrapping "old men" or "wealthy old women," allow me to refer to the entrapping of these classes by gospel ministers, and enticing them when near to death, to make wills giving their property to the church, and dishheriting their children. This has become such a crying evil that many states have enacted laws setting aside any bequest whereby property is given to the church, if the will is executed less than a year before the death of the testator. This charge of ministers using their influence over the sick and dying is thus evidenced by law. The charge against mediums is quite unsupported.

Can trance be explained? Can the phenomen of Spiritualism be explained by Dr. Buckley? Then whatever explanation he adopts applies with the same force to the leading manifestations of the Bible. The Book of Kevelations was professedly received by trance. Paul was entranced. Moses and Ellias were materialized to three of the disciples. A band materialized and wrote on the walls of the banqueting hall of Babylon. Angels (spirits) repeatedly appeared as mes-

sengers. What shall we believe, Dr. Breiners (When the Marchaeler) Give your explanation of the phasomena of Spiritualism, be it humbing, devil, or "unknown is was of mind," and your argument sweeps every vestige of these from the Bible. We cannot pass this paragraph, conspiered one for its unsupported andaedty: "When indels are converted to Spiritualism the presumptions was a meane of establishing a belief in future life, the presumption is that Christianity had not a very deep hold on them, or else their minds have weakened under circumstances mentioned above."

In a life-long experience, we never heard of any one "converted to Christianity by Spiritualism." Yerhaps Christianity did not have the hold if has on such men as Dar a "deep hold upon them,"—we presume it did not have the hold if has on such men as Dar a "deep hold upon them,"—we presume it did not have the hold if has on such men as Dar a "deep hold upon them,"—we presume it did not have the hold if has on such men as Dar a "deep hold upon them,"—we presume it did not have the hold if has on such men as Dar a "deep hold upon them,"—we presume it did not have the hold if has on such men as Dar a "deep hold upon them,"—we presume it did not have the hold if has on such men as Dar a "deep hold upon them;"—we presume it did not have the hold if has on such men as Dar a "deep hold on the deep hold on the did the so many the such as the such as the such as a "deep hold in the such as a "deep hold on the su

carried suspended by poles on the shoulders of sweating priests as they journeyed over the desert?

There is nothing new in the following, for it has been reiterated many times:—

"In all the literary and professedly revealed stuff, that has been attributed to spirits, there is nothing that has contributed to the progress of science, to the forecasting of important or wide reaching future events, to the unmistakable unearthing of plots of deep significance, or the revelation of hidden crime." If this objection holds good to Spiritualism, it is equally so to Stristianity. What has ever been contributed to science; to "forecasting" the future, or unearthing of plots or "hidden crimes" by the hundred thousand ministers of the gospel in the United States? If their claims be true, why do they not at once inform the police of the whereabouts of all criminals? Or better by their gifts of prophesy, give timely warning that crime may be prevented? Why has not the Bible given the world the telephone, telegraph, trolley car, and the X-rays centuries ago?

"Oh," they cry, "don't you know the Bible and religion are not to reveal science?" Yes I know and I also know that the Bible commences with, and Christianity is founded on an account of the creation of the universe, which has been declared infallible, superseding all science, and has given rise to the scheme of Christian salvation, the fall of man, necessitating the tremendous assumption of a sacrificed God, and continuous warfare waged against the powers of the devil by the priesthood. Yes I know there is no science in it; that the story of Genesis is a story of the childhood of man. But the devotees believe, or pretend to believe, that they have the infallible guide and the only means of solving the problem of life and death. Why not at once convince the unbelieving world of the truth of their high claims? Will the editor of the Advocate, or any minister, point to the least discovery, the slightest attenpt at prophecy, a criminal brought to justice, a crime prevented:

Yet we by no means admit that Spiritualism has brought nothing new, or plead the delinquency of the Christian religion as an excuse. Anyone who even passing, looks over the field of view, will at once discern that it has created a new science, of spirit, and that the old psychology is made obsolete. It has introduced law into the domain of spirit, and the mental realm. It has unitized the manifestations of all ages and races. It has reduced the outlying domain of mystery, miracle, the supernatural, occulf and hitherto fortuitous, to law. It has made the realm of spirit a realm of science. It has demonstrated immortality. It has promulgated a rule for the conduct of life a step superior to the golden rule,—Do all for others! And its work of negation, of destroying superstition, of eradicating harmful dogmas and beliefs; the clearing of the ground of brambles and polsonows weeds, planted by ignorance and nourished by bigotry and credulity, has been no less remarkable in its world-wide results. Dr. Buckley's decision will admirably apply to Christianity:—
"Common sense judges by the consequences Yet we by no means admit that Spiritual-

"Common sense judges by the consequences of a claim, or belief, and mentally or orally says to the humbug or fanatic, 'You seem to prove your point, but I don't believe it.'"

Only we omit the "seem," for the contention of these ministers does not seem to common sense, or impartial judgment, to be proven. They do not even make that claim, but say, "Oh don't go on reasoning. It is a mystery of godlines. but say, "Oh don't go on reasoning. It is a mystery of godliness and you can't find it

Spiritualism has not come to furnish a police force; a night and day watch to assist the Sherlock Holmes' in their miserable work. As for telling the future, the ministers when they found that they could not meet this requirement, blundered into the right defence, that such forecasting was undesirable. As giving one person advantage over another, it is essentially opposed to moral rectifude. Suppose an operator on the Board of Trade or Stock Exchange, is informed of the future price of grain or stocks by spirit agency, and thereby enabled to ruin many others, where is the good? It should be understood that Spiritualism has come to spiritualize, and not as purveyor of the gutter.

We find near the close of a passage with which we agree, and it is pleasant to find such a gem amidst the flood of tommy-rot: "Those who love delusion can always find it. The wise never believe anything supernatural

These who love detasion can always and it. The wise never believe anything supernatural or preternatural so long as they can show that similar things can be done by natural neans, or can conceive a rational way by which things could be done, though they may not have the skill to do it."

Never anything said more true! Spiritualists hold to the scientific method of not going to higher sources for explanation, when ordinary causes will apply. It is because the lesser have been found inadequate, and that one cause unitizes and explains all the so-called supernatural manifestations of the present and past ages, it has been received. Because Byil Spirits, Electricity, Hypnotism, and countless other explanations have falled, their spiritual origin has been accepted. There are many who "love delusion." If there were not the Christian Advocate would lose its subscription list, and the churches would be more lonesome places than they are now. On the other hand there are a great many who love the truth and are ready to make sacrifice for its sake.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in 10 minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the samples, postage, etc. Francis Casey, St. Louis, Mo.

The Sounding Board of the Soul.

If I were a woman and wished to be admired—and all good women wish to be admired—I would do three things:

Wear easy, comfortable shoes with flat

Discard corsets, so as to secure a Venus de Milo breathing capacity. Cultivate a mild, gentle and sympathetic

Cultivate a mind, gentle and sympathetic voice.

Especially would I cultivate my voice.

And the way to secure a mild, gentle and sympathetic voice is to be mild, gentle and sympathetic.

The voice is the index of the mind.

Children do not pay much attention to your words—they judge of your intents by your voice. Your voice reassures. "My sheep know my voice."

We judge each other more by voice than language, for voice colors speech, and if your voice does not corroborate your words, assurance will not follow.

We are won or repelled by the voice.

The way to best cultivate the voice is not to think about it.

Actions become regal only when they are

The way to best cultivate the voice is not to think about it.

Actions become regal only when they are unconscious; and the voice that convinces, that holds us captive, that leads and lures us on, is used by its owner unconsciously.

Fix your mind on the thought, and the voice will follow. If you fear you will not be understood, you are losing the thought—it is slipping away from you—and you are thinking of the voice. Then your voice rises to a screech, subsides into a purr, or bellows like the vagrant winds. Anxiety and intent are shown, and your case is lost.

If you fear you will not be understood, you probably will not. If the voice is allowed to come naturally, easily, gently, it will take on every tint and emotion of the mind.

And so to get back to the place of beginning, the advice is this: The way to cultivate the voice is not to cultivate it. The voice is the sounding board of the soul. God made it right. If your soul is filled with truth, your voice will vibrate with love, echo with sympathy, and fill your hearers with the desire to do, to be and to become.

Your desire will become theirs.

By their voices ye shall know them.

Peace—be still! Feel that, and then say it, and your voice shall be a word of command that even the elements will obey.—Elbert Hubbard in May Philistine.

Paint Legislation.

There has recently been a great deal of sus-picious agitation in several of the State Leg-islatures looking towards legislation in favor of pure white lead. In no case has it been found that the chief advocates of such legis-Intion are directly concerned with the results. This fact justifies the suspicion that some interest whose business needs this support is behind the agitation. The intention of these measures is to render the sale of ready-mixed and combination paints difficult or impossible, and the reason interests them.

measures is to render the sale of ready-mixed and combination paints difficult or impossible, and the reason given for supporting them is that they will protect the public from fraud. Its real effect, if adopted, will be to make the consumer use and pay for straight lead, whether he wants it or not.

Now, strangely enough, at this very moment there is before the French Chamber of Deputies, a "project of law," as they call it in France, which will entirely prohibit the use of any lead paints or even linseed oil containing lead dryers, on the interior of structures, and giving the executive the power of extending the prohibition to exterior paints.

The French law—for its adoption is practically assured—is the last step in a series of investigations by the Government authorities, extending over nearly a century, and is taken on the broad ground of public health. Lead in any form has been pronounced dangerous to workmen and inhabitants, and the technical authorities have found in zinc a perfectly satisfactory substitute—hence the proposed national law.

To an outsider it looks as if paternal legislation of this sort had better be let alone, but if we are to be hedged about with minute restrictions, we would fare better with the French kind, which protects the health of the people, than with the domestic kind which benefits the pockets of a few favored manufacturers.

Stanton Dudley.

"Live for something, have a purpose,
And that purpose keep in view;
Drifting like a helpless vessel,
Thou canst ne'er to life be true.
Half the wrecks that strew life's ocean,
If some star had been their guide,
Might have long been riding safely,
But they drifted with the tide."