VOL 93. Banner of Light Publishing Co., 204 Dartmouth St., Boston, Mass.

BOSTON, SATURDAY, JULY 25, 1903.

82.00 Per Annum, Postage Free.

No. 22

TWO WOMEN.

"Two women shall be grinding at the mill And one be taken, and the other left," the old book

And in the life of earth the same came true When I, who tell you this-met close with Death. We were "two women grinding at the mill," The mill of life—the toil was long and hard;

We had each other—each to comfort each, This was our sole reward. "One shall be taken," she was drawn away Beyond where never more my eyes may see, Yet—in the few sweet pauses of the toll Again she comes to me.

"The other left"-alas-I am that one. No haud to help, her voice no more I hear. But for our faith, how could I bear the load Of sorrow that she used to share, and cheer?

I feel her near me though there is no voice: I know her presence though no form I see. Death cannot separate when hearts are true; Love lives and lasts through all Eternity.

Mary Knapp.

Fair Play, Gentlemen.

Paul F. de Gournay.

It is frequently remarked that the enemies of Spiritualism, whilst they continue to harp its phenomena, denouncing them as fraudulent, the mediums through whom they are obtained as rogues and tricksters, and ourselves, at best, as cranks, victims of ballucination or of hypnotism, never attempt to discuss our philosophy. These good people, if perchance they allude to the teachings of the spirits, go so far as to assert that Spiritualists lead a godless and immoral life, yet they fall to explain what those teachings are that

lead to such dire results.

To an impartial observer it would seem natural that if they wish to defeat the "devil's work" and save the people's souls from perdition or their minds from insanity, these officions gentlemen should show no compunction In their treatment of so beinous a doctrine, but knowing "all about it," make that knowledge public. They should not besitate to designate by name those thousands of infidels, in every large community, who scandalize their saintly neighbors by the immorality of their home-life and rear their children in an atmosphere of vice and blasphemy.

Much less should they hesitate to brand the lecturers and journals that claim to be the mouth-pieces of spirit teachers, but should send their reporters to our camp-meetings with instructions to report "faithfully and truly" the scenes of debauchery they may witness; go themselves to Spiritualist lectures, read Spiritualist papers, and, if possible, attend a Spiritualist's death bed and watch for the contortions of despair which signal the terror of the departing soul as it catches a glimpse of the brimstone lake and the attendant demons grinning horribly with pitchforks ready to impale the sinner.

All this, it seems to me, is a duty no sincere apostle of morals and religion, no patriot concerned with the future of the Republic, ought to shirk, but should fulfil bravely and honestly. Why then this reserve regarding the most important claim of Spiritualism and the relentless war waged against our mediums, who are but passive instruments in the hands of the spirits? It is because many of the most loud-mouthed are totally and wilfully ignorant of our religious philosophy, and the few who have a confused idea of what it claims to be are afraid of disappointment should they pursue the investigation. So much easier it is to condemn unheard, to deny the evidence of one's senses, let alone the testimony of a Crookes, a Wallace, a Flammarion, a Sav age or a Myers, all men of high repute whom I have heard a beardless scribbler, fresh from college, ridicule as cranks despised by all true scientists.

It is also because mediumship, the corner stone upon which the monument of spiritual truth was erected, has its weak points. To our sorrow it must be confessed that there are many frauds, arrant knaves and greedy impostors, who ply their nefarious trade under the sacred name of Spiritualist medium. They live, they often thrive on the credulity of the public. How far this credulity goes is incredible to anyone possessing common sense; the fake medium may give odds to the gold-brick sharper: the law seldom succeeds in reaching him, but, now and, then, a policeman is sent to set a trap for some wretched woman who for the paltry sum of twenty-five cents, tells him everything good his leading questions suggest: she is arrested as a fortune teller fined or sent to prison, and the self-instituted moral reformers of the people rejoice and take heart; "the dangerous delusion, Spiritvalism, is being stamped out!'

But that such, moral fungi that attach to every body of human beings, should sully the fair name of Spiritualism is not a matter for surprise. Are there not hypocritical knaves in the Christian church, dangerous quacks in the medical profession, corrupt judges on the Bench, despoilers of the widow and orphan among the members of the Bar, unscrupulous money worshipers in every trade and branch omnierce, robbers among the Barons of fi-

nance, who, by methods less violent, but ever more profitable, vie with the Barons of feudal times in plundering the people? And last, out ot least, are there not in the Press,-that "palladium of our liberties,"-writers who pros-titute their pen and denouace their innermosconvictions for a little of that precious gold of which an idol is building before which this people of freemen are learning to bow their heads? The rogues, like the poor, we shall always have with us, but people who live in glass houses should not throw stones.

Far from wishing to shield those vampires we rejoice whenever one of them falls into the clutches of the law. They are not Spiritualists; they are mere barnacles that have fast ened upon the hull of the good ship Spiritualism; we would thank any one who would help us get rid of them. But when the machinery of the law is invoked-as it often is-to 'crush Spiritualism" by wilfully confounding its honest mediums with such wretches we protest against such a flagrant violation of constitutional rights. Not a few men of Mairs, professional men, aye, ministers of the Cospel, consult secretly our reliable mediums; they go from them comforted, enlightened, hopeful,-we cannot say "grateful," for if they were they would raise their voices in defence of truth and justice when these are assailed; they would bear testimony, fearless of so-called public opinion and personal in-

We attack no particular class, sect, or school; we denounce wrong wherever we find it; not in general terms, but precising the wrong and suggesting the remedy we think will cure it; we do not pose as better than other men, but, taught by the spirits, we boldly demand justice for all, equal rights to life and happiness for all, liberty for all to believe according to their lights. We contend that that justice, that respect for the rights of others can be secured only by the recognition of that greatest of all laws which the most learned jurists can never get repealed. law of brotherly love consecrating the brotherhood of man and the fatherhood of God. If this is immorality, we are immoral; if this be to show ourselves Godless, then we confers to Godlessness; let our opponents make the most of it.

But above all, let those same opponents show a little more fair play, a little more respect for the truth, for truth is imperishable, concealed, disguised, warped and fettered, it still will have its day when it will shine with all its pristine splendor, to the dire confusion of those who calculated on a victory won by falsehood and slander.

Yea, we claim that we have truth on our side: the spirits have taught us to search for it and the result of the quest is a moral strength, and abiding peace and assurance together with an indulgent charity for all. within and without the Spiritualist ranks. They have taught us Altruism and its complement solidarity. If ye doubt it, we say, combat us with the arms of honest conviction; do not hurl scurrilous epithets (the poores substitute for argument) at our devoted heads; show us you know a better way, if you think you have one; discuss our religious and philosophical principles with amenity instead of denouncing airily the source from which we draw those principles. They are fast penetrating your ranks.

Never was the brotherhood of man more talked of than in the last quarter of a century; never was the orthodox hell more dimly seen and the orthodox heaven less monot-Spirit life, active and useful. livens the old conception of heaven and love has quenched the flames of hell. Some of you, brothers, have "stolen our thunder" and are making good use of it. We don't begrudge you that gain. We know it would be hard to credit Spiritualism with this awakening of the shepherds from their death-like sleep while their flocks were being ravaged. Cred it the spirits! Why, it would be suicidal; your vocation, like Othello's, would be gone.

But truth, friends, what of her?-"Why," I hear you say, "the fact this is an age of progress-mental and religious as well as practical; we have expanded, we are moved to meet the demands of our people and give them truths that had fallen in disuse, perhaps Truths they are, but old truths we always knew." Ah! I accept all you say about this peculiar phase of progress. But, pray, who resurrected those old truths from the grave oblivion? Who is behind the machine, setting the wheels of progress in motion? God, no doubt; but a personal God did not come and speak to you individually or collectively. God often acts by proxy when dealing with erring humanity. He did and does in

The spirits are of God: their name legion; simultaneously in every part of the civilized world, they are stirring the dormant conscience of man, everywhere they teach the same beautiful doctrine; willing or unwilling, you are obeying the impulse; consciously or not you are working for the same glorious end as we. Be honest, look into the inner eanctuary of Spiritualism and you will forbear henceforth to use the hackneyed, silly denunciations too long cherished by preju-

Do so and you will learn to respect us and our religion, thereby increasing your self-respect, for you will be acting an honorable part in this mental, spiritual and social upheatal wherein each and all of us should be found working, shoulder to shoulder for the common good; no longer enemies or antagonists, but brothers; each doing his best acthe same end, viz., the physical welfare and spiritual and moral uplifting of the race; all working for the good of humankind, to the greater glory of God-a labor of love in accord with the deific plan too long ignored.

Let contention cease and co-operation and emulation take its place.

Pen Flashes.

The Pilgrim-Peebles.

NO 8

Another 4th of July has gone into historyended with the usual popping, flashing of firecrackers, noise, confusion, wild excitement, quarrelings, drunkenness, toy pistols, runaway horses, frightful accidents, brutal fightngs, and numerous deaths-all of which jibe in very well with recent strikes, infuriated mobs, lynchings and negro-burnings at the stake. Glorious country! Land of promise and progress! Blessed Christian civilization! Is it not about time to call a halt? About time to think, investigate, study, reason? Is are thundering cannon the highest symbols of true glory? Does patriotism consist in noisy nuisance, in powder explosion and law-breaking? Is there no better way to celebrate the birth of a country, and to honor in memory the struggles of our forefathers and our foremothers in their struggles for independence? There certainly is. Then let every one seek, find, and practicalize that better, nobler way! Wisdom insists upon it, patriotism demands it!

Tombs are talking symbols, telling that mortals have risen therefrom to a higher life a life with better facilities for soul unfoldment. Be it remembered, however, that every upward step taken here is one step gained forever. Hence, up-upward, O Soul, day

Mortal life is a planting ground, oft chilled by wintry winds. The little pot is well enough to start the rose slip; but it must soon be transplanted into the garden to reach perfec-tion. If all knew of a future existence as did the prophets and apostles of old, or as do the seers and sensitives of the present, they could see their friends move on graveward as resignedly as they see them start for the college, or for a business trip to Europe. The deprayed are temporarily Hades-bound after death; but probation never ends. Progress is law. God is love. Heaven is the parlor of which this ma-

terial life is the basement,-the university of which this is the primary school; the inner sanctuary of holiness, of which this is the outer court. Our towns, villages, and cities are man-made, but over there-when worthy -is the New Jerusalem of spiritual and golden sunshine. Of this God is the builder and

Spiritualism, the dispensation of knowledge, 'strengthens faith in a future existence,' does infinitely more. It not only demonstrates a future existence, but it thrills us with the mighty truth that our heavens and our hells are and ever will be of our own making. The glories of the Christ-heavens can be attained only through goodness, self-sacrifice. purity and holiness.

What are the grounds of knowledge? How do we know anything? Answer-by using the sense-perceptions, or a majority of them, in connection with intuition, reason and the higher wisdom. These properly applied, are the crucial tests of knowledge.

Do not say, O platform speakers,-"Man is a religious animal." No, no, rather say, man a reasonable, rational being, gifted with religious emotions and noble spiritual sanirations. He is further, a morally responsible being. "You ought," and "you ought not," are never applied to animals,-because they are animals.

The Christian religion of the centuries has been a very bloody religion. The wickedest fighting nations have been and are today Christian nations. Britain and Boer alike, were "Christians."

ighting nations have been and are today Christian actions. Britain and Boer alike, were "Christians."

War costs the tax-payers of Europe \$5,000,-000 per day, and the "lives on an average of 1,110 a day;" and with this are the desolate widows, ruined homes, orphaned children, broken-hearted mothers, weeping sisters, armless sleeves, desolated countries, and an impressional transmitted war-spirit to the unborn.

The saddest fact connected with the crime of war today is that our Christian Sunday 1,110 a day;" and with this are the desolate broken-hearted mothers, weeping sisters, armless sleeves, desolated countries, and an

schools are organizing "cadet clubs," and "boys' brigades" in the churches. Here boys are taught how to handle the rifle, and how to use firearms. "Put up thy sword," said "Unsheath thy sword," say the Sun-Jesus, school teachers, "Shoulder arms,-March," and all this in the name of Jesus, the Prince of Peace—the Christ of love!

Christian chaplains pray to the God of warpray for victory on "our side," and they sing blood-inspiring hymns. Here are samples,-

Christian soldiers fight for conquest, and

"There is a fountain filled with blood, Drawn from Immanuel's veins.'

"I bring my guilt to Jesus,
To wash my crimson stains
White in his blood most precious,
Till not a stain remains."

"I build on this foundation, Of Jesus and his blood."

"The sacrificial work is done, The victim's blood is shed."

Just so long as churches organize "boys' brigades," sing atoning blood-hymns and pray to the God of battles, will there be Russian massacres of Jews, and countries laid waste by warrior hosts, mad for blood and death.

All internationl difficulties should be settled by arbitration. Among the nations there should be a universal disarmament,-and the world's great battlefield should be the field of ideas-the field of thought-thought for justice, equality, peace and love.

Now by cable in depth of water 2,500 to 4,000 fathoms, messages from man to man may flash around the world 25,835 miles by way of San Francisco, Honolulu, Manila, Guam, the Midway Islands, and so on to Chicago almost annihilating time. Air ships sail about over Paris defying the wind currents; wireless telegraphic dispatches dart from steamer to steamer in mid ocean. And what next Wireless telegraphic dispatches and beautiful messages from the dwellers in spirit-land, -that-these are here, already here, Clairaudient ears catch the good tidings from those gone before.

It is observable that while Spiritualists have their societies, their Sunday meetings, their campusetings, and seance-gatherings,gamblers, saloon patrons and church members seldom attend them. Why is this? Do they feel that the veil may be lifted? that the life may be exposed?

Candidly, I have heard that platform song sung, "all is good," "whatever is, is right," till it has become morally nauseating. It would be much nearer the truth to say, 'whatever is, is wrong." It is wrong just in the ratio that it is imperfect. Though progressive, man is an imperfect being, and every deed of an imperfect being is necessarily measurably imperfect, it might have been better. The ideal was unattained. Perfection obtains only with the Absolute One. Tell the mother, if you dare, as she looks proudly upon her daughter, pure and chaste and white as the crystal snow, that "rape" is right-that curses are as lovely and uplifting as good thoughts. "Woe," said the old inspired prophet, to those who "call evil good."

Have you ever seen and heard the Dunkards preach? They are a good. people, residing mostly in the Western States. They much resemble the Quakers and the Shakers. They put pride and political rascality under their feet.

What is necellar among them is they have trance, or sleeping preachers. The most famous of these is the Rev. John Kauffman. Awake, he is incapable of addressing the most ordinary audience. But he lies down before sermon time and goes into a trancea deathlike sleep.

"The congregation gathers quietly before ? and at that hour the sleeping preacher rises, enters the pulpit and begins his discourse speaking in English or German as the occa-sion may require.

sion may require.

"Rev. Mr. Kauffman never repeats a sermon and he never hesitates. He occupies ordinarily between two and three hours, uses wellchosen words and finely constructed sen-teuces, and holds his hearers by the eloquent

teuces, and holds his hearers by the eloquent and logical presentation of his subject.

"The congregation soon loses its feeling of wonder at the singular spectnele of a somnambulistic exhorter and yields to interest and edification. The Dunkards gather from miles around, fill the church cling to the windows and crowd about the door, believing fully that the discourse is a message divinely inspired and treasuring in their minds the preacher's words.

l'eople outside of this peculiar and, I may say, primitive Christian sect, say it is som nambulance, a dream sleep, a trance. This latter is right. I and Peter of old both 'tell into the trance," and Spiritualists today have scores of trance speakers, and will have more when they become more humble, more prayerful and religious; that is to say, more spirational and more spiritually minded.

The Rev. Dr. J. M. Buckley, editor of the Methodist Advocate, recently said that he ex-pected to meet hereafter Bishops Foster, Fletcher, Hurst, and "recognize them not by their physical bodies." That is a giving up of the resurrection of the body. Dr. Buckley is slowly coming towards Spiritualism. Do not hurry him. A "hasty pudding" made too hastily is indigestible.

One Webber, a German scientist, sprinkled and steeped in Darwinism proper, writing of the near approach of the Malay orang-outangs to, if not the superiors of some of the lowest human tribes, suggests facetionsly that these orang-outangs may have memories of their lives in their past reincarnations.

Questioning one of these parents of our "lower humanity," he declares that so far as he could interpret the language, this gentlemanly old orang had indistinct recollections that in a previous state of existence he wore a silk hat, a high collar, carried a cane, displayed an eye-glass, and had his ribs broken in a game of English foot-ball. Is not bis carrying reincarnation too far?

While a compulsory vaccination law is unreasonable, unjust and un-American, a very curse, I am quite in favor of a compulsory tree-planting law. You may instinctively judge men by the shrubbery and ornamental trees around their homes. But there is a wider, deeper sense in the matter of treeplanting and tree-preserving, than the private nome. It is an undisputed fact that these western floods, these disastrous floods destroying many lives and millions of property. are caused by stripping hills and valleys of their magnificent forests.

You remember the statement and figures of the agricultural and scholarly J. P. Brown, that "China had declined in productiveness because of its treeless condition," and, he says, Americans have destroyed more timber in sixty years than China has destroyed in 3,000 years. He says further that we are still destroying every day of the year, 25,000 acres of forest, or 9,125,000 acres in a single year, all of which tend to increase whirlwinds, cyclones and terribly destructive floods. It is estimated that the United States destroy every year 9,000,000 acres of trees. True, there is some tree-planting going on, but for every tree we plant we are ruthlessly cutting down two acres of trees. How long shall this forest-murder continue? When will men come to their senses? Sing,-sing and practicalize the song, O my countrymen, "Woodman, spare that tree." And here, right here and now, I clearly cognize the spirit influence of my old friend. J. O. Barrett, the kind-hearted, noble, grandly inspired man,—uncle to the editor of the Banner of Light. How he plead for the forest trees of the great West,-plead for treeplanting. In passing up higher he took with him his individuality, his memory, his love for family and for the greater family of humanity. It is he who impressionally reminds me this moment of the song, "Woodman, spare that

Speaking every Sunday in Battle Creek, Sturgis, Muskegon, Detroit, or some other city. I was recently the guest of a Spiritualist in whose library I counted thirty-seven novels, and two books on Spiritualism. In this family are six grown-up children; the two daughters attend the Episcopal Church; the boys hunt and fish on Sunday. Probably I am no judge of the deep riches of novels, as I never read but one in my life, and that was "Uncle Tom's Cabin." If hungering for stories, I can sit down in the gray of twilight and think up a story with half a dozen characters playing their wily parts, and, by so doing, save time-save time.

Reader, how many Spiritualist journals do you take? How many Spiritualist books have you in your library? Do your children enjoy reading them? If Spiritualism is good for you, is it not good for your children? If it be a truth, as you know it to be, should you not instill its pure, beautiful and heaven in-spired principles into the minds of your chil-

There are two books written under direct spirit influence, by one of the best men that lives, which I wish,—heartily wish and pray that all Spiritualists would read. This man is David Duguid, and his two books are "Hafed, Prince of Persia," and "Hermes, Anah and Zitha." These volumes are histor-ical, inspirational and spiritually elevating. This unassuming man, David Duguid of Glas-gow, Scotland, is one of the best mediums that

HEAVEN Thos. Harding

Crowns will fall from brows away,
Proud heads will droop and then decay,
Earth's hopes will fale, do what we may,
And morn "will change to even."
The heart from whence affections flow,
The thought that stirs the wrinkled brow,
The sturdy hand that guides the plow
All die; but where is Heaven?

Scale learning's heights to classic skies, On Fame's wide pinions proudly rise, Be numbered with the great and wise And yet of peace be riven: Hopes evanescent! Deeds of glory— To memory lost—unread in story, Raven locks grown scant and-hoary Suggest the thought of Heaven.

We find it not where passions flow We find it not where passions naw
In wild ambition here below,
Nor gained, nor lost through friend or foe,
It is possessed, God given!
The tranquil eye, the gentle tone,
The self-possession, all its own,
The native kindness, its alone—
Content, content is Heaven.

Sturgis, Michigan.

Dionysius the Areopagite.

THE LEGEND OF ST. DENNIS OF FRANCE A TALE OF THE SECOND PERSECUTION.

(All rights reserved.)

(All rights reserved.)

Then the executioners entered, half a dozen big-bodied naked men, their bestial faces swollen and inflamed by drink and passion. Amid the laughter and cheers of the audience they crossed the arena to the rocky platform, but before they could climb to where their victim waited, a man crouching beside a pillar stood up suddenly, and throwing off his mantle, sprang up on to the edge of the barrier round the arena.

A moment he stood there, with every eye but Myrtlene's upon him,—a tall graceful figure, radiant in his white tunic embroidered with gold,—his head crowned with myrtle, and his sword unsheathed in his hand, then while exclamations of astonishment broke from the people, he leapt lightly as a deer down into the arena, and in another moment was at his wife's side.

was at his wife's side. She saw him coming, but did not believe her eyes, thinking she saw some vision, un-til he was close to her, and she was held in her fightful place at last,—against her husbreast.

A little way off the executioners stood still A fittle way off the executioners stood still together, staring stupidly at the sword flash-ing in this stranger's hand, and the people were quiet for the moment, for those two down there in the arena were so very beauti-ful, and the man's face as he looked upward was the face of an angel.

was the face of an angel.

For there had come to Antipas as he took his wife in his arms, one of those revelations which our souls are ever longing for, and so seldom know. As he had touched her all that mighty mysterious passion which a man feels for a woman came to him, and then as fire is born of fire, a higher love, a higher life, awoke within him, and looking up, his soul saw God.

awoke within him, and looking up, his soul saw God.

And Myrtlene, life and death, his past neglect, their present danger, were all forgotten in that moment of joy. His agm was round her, holding her to himself with an unconscious strength that would have hurt her almost, had she not been too glad to feel anything but rapture. Rejoicing in his might and love she laid her head on his shoulder, content, and smilling at the sword which

and love she laid her head on his shoulder, content, and smilling at the sword which flashed like a blade of fire in his right hand.

Then the people began to call to each other across the arena:

"Is it really Antipas?"

"It must be, there could not be two such mad fellows in the world."

"Say, friend Antipas, hast thou turned Christian? or lost thy senses?"

"The last is impossible since no one can lose what they never had."

But this merriment soon changed to irritation, and they cried impatiently:

"This crazy jest of thine has gone far enough, Antipas. Let the girl go, she is to make sport for us. Are there not enough women for thee that thou must thus play the fool over one thou canst not have? Leave

women for thee that thou must thus play the fool over one thou canst not have? Leave her, come up here, and take thy pick of our ladies,—half of them are in love with thee,—our wives as well as our sisters."

Then Antipas answered:

"Beloved fellow citizens, ye can keep your wives, I do not want them as I have fallen in love with my own, and seeing that we are no more twain but one flesh, ye must do unto me what ye would do to her,—Lady Myrtlene, my wife according to the laws of Rome."

"Thy wife!" screamed the shrill voices of the women in the galleries. "Thy wife!"

the women in the galleries. "Thy wife!" "That slave girl!" "That thing of the

Antipus felt the woman he held shudder as if struck by a lash, and she would have wrenched herself away from him, had he not held her fast, and answered the taunts inleast we two sinned as man and

held her fast, and answered the taunts instantly.

"At least we two sinned as man and woman, and to the God who gave us our passions will we answer for the use we made; of them. But ye! ye! why the very dogs that devour their_own yomit in the streets would not think of the vileness ye meant to do to my lady. Oh, I thank God that we are not as ye are. We may have sinned, but we were human always, and as for ye! ye vermin! It makes me sick to look at you!"

He spat on the ground in his disgust, and the people kept silent till then by their very fury, now sprang up and danced on their seats for rage, shricking threats and curses.

Antipas heard himself sentenced to every unpleasant mode of death invented by man, but he only said softly to his wife:

"Beautiful, in the villa in Gaul there is a south chamber with hangings the color of the yeys, if we escape, it shall be thine, and we will love each other there all our lives."

"Antipas," she said very gently, "is this a time for anything but thinking of the end which must be so near?"

"There is a time for all things, but always is the time for love, and I want to live with thee, and for thee, Myrtlene. O my Beautiful, dost thou know that I never really knew God till this moment when thy pure eyes looked into mine? On the sea the shipman showed me two stars, Castor and Pollux, by which they steered their ship, henceforth I will be a mariner, and my guiding stars shall be thine eyes, my wife, whom God has given to lead me in His way."

But while Antipas thus made love to his wife, he was watching his enemies closely. Urged by the angry people they had attempted to climb among the rocks and surround him, but as he stood there on the peak, with the mimic sea behind him, they hesitated to attack, until the people called for the retaril, and these favorites of the circus entered,—tall strong men, armed with ridents—three pointed spears and huge nets.

"I have played with the retiaril," observed Antipas to Myrtlene. "and I know of no better weapon to fight man or beast, t

ne, for my own dear little girl, there my but this."

is no way but this."

The retiaril were running towards him with swift springing steps, and iffs sword flashed as he moved it, placing its point against his wife's side. Another instant and he would have thrust her through, but the people who saw and understood, interfered, for in spite of all he had said it was still Myrtlene whom they hated more than him, and they did not wish her to escape them that way.

So while he and the retiaril waited, watching each other, Myrtlene smiling in her perfect content, they tried to parley with him. Men who could have made their words good, promised him pardon for all his misdoings, together with riches and high honors, if only he would give up this mad idea of right, which made him willing to die with this woman whom they would not and could not spare.

woman whom they would not and could not spare.

Antipas disdained to answer them in words, only he smiled scornfully as he stood there, then without taking his eyes off his foes, he touched Myrtlene's hair with his lips. Transported with rage, the people leapt up on their seats again, shouting: "The Christians to the lions, the Christians to the lions!" The people ruled absolutely in the arena, so now there was a hurried rush for the gates, sctors, guards and retiarii, made haste to leave before the beasts were let loose, only at a secret order from Milo,—who sat an impassive spectator of all this,—one of the latter threw his net and spear among the rocks before he fled.

There was a gurgling sound as the water of

There was a gurgling sound as the water of There was a gurgling sound as the water of the mimic sea was drained away, and then the mufiled, awful roar as the lions were disturbed in their underground dens, and driven upward to the arena.

Myrtlene put out her hands and pushed her husband's sword away from her.

"I am not afraid to die," she said, standing up beside him. He laughed as he answered:

"Do I not know that? Now, my fellow-soldier of our Lord Christ, dost thou think thou couldst obey some orders I would like

to give?"
"Thou hast only to give them, Antipas,"
was the quick reply, as they heard the great
gate slowly sliding back.
"There are two lions," said Antipas,
sharply, "canst thou stand still if one comes
nigh thee? Pay no attention to me or anyone
but keep thy eyes on the beast, and do not
move except that thou must not let him get
behind thee."

He moved away from her as he spoke, and
Myrtlene with a fast-beating heart, looked

He moved away from her as he spoke, and Myrtlene with a fast-beating heart, looked steadily at the far end of the arena, where two terrible things, tawny maned and fiery eyed, crouched on the sand too dazzled by the light and the sight of the thousands of people to notice the Christians for a moment. But they were starving, and the scent of human footsteps on the sand meant food. So the larger of the two began to move slowly among the boulders, his companion following stealthily.

Myrtlene stood still bravely, though she felt the soulless eyes of the foremost lion upon her,

Myrtiene stood still bravely, though she felt the soulless eyes of the foremost lion upon her, and she saw him, crazed with hunger, crouch for a leap up on to the rock. Antipas she could not see,—he was somewhere behind her,—and she felt a little as if death would have been easier, could they have met it together.

Then the lion sprayer are to the her but not

not see,—he was somewhere behind her,—and she felt a little as if death would have been easier, could they have met it together.

Then the lion sprang,—not at her, but past her,—after the man who was scrambling away among the rocks, while a howl of derisive laughter from above greeted his flight. Wildly he fled across the space where the water had been, leaping, running, dodging that horror with wide open jaws that pursued him, while the people mocked and taunted him, and Myrtlene stood still, never taking her eyes off the second lion, who now crouched a score of feet away from her. He was undecided. Now he looked with watering mouth at the prey his mate had almost cornered, then he snifted the scent of the wonan so near him, and crouched low for a spring, but her strange stillness, with her glittering dress, and the steady look of her brave blue eyes, discoheerted him, and—he moved slowly round so as to get behind her, dragging himself along on his belly, with flattened ears, but she moved too,—very slowly, so as to keep facing him.

She heard a sudden a silence among the people, followed by a wild outburst of shouts and cheering, and she prayed that death might come to her soon, for she thought the man who had dared so much to save her was dead. Some words, the sense of which she did not hear were shouted, then the people were perfectly silent again, bending over eagerly to watch the arena, where she still watched the lion.

She had not seen how Antipas at Jast turned and faced his pursuer, and how for an instant man and lion looked at eart-other. Then the lion sprang, and so did the man,—aside. A moment sooner, and the lion could have turned in his spring,—a moment later, and the man would have been too late to escape the terrible claws.

One instant the baffled bewildered beast crouched, beside, instead of upon, his intended prey, then like a flash of light Antipas' sword was driven through the maned neck, and the lion so near Myrtiene.

Many hands were up through the amphi-

while his archers bent their bows to

shoot the lion so near Myrtlene.

Many hands were up through the amphitheatre, but the most of the people cried:

"No! no! he took the girl from us, let him take her from the lion,—if he can."

The voice of the people was the law of the arena, so the prefect could only stand with raised hand, and, for once in his life, pray,—to whom or what he could not have said,—that something would hold that lion, already stiffened, and quivering for a spring, until Antipas could cross the arena with the retlaril's net and spear.

A moment, the exoited people almost held their breath, then the very circus was shaken with the thunder of applause, for the lion, under the entangling net, rolled a helpless bundle of yellow fury among the rocks, and Antipas thrust his trident into those frenzied glaring eyes.

Antipas thrust his trident into those frenziell glaring eyes.

No Myrtlene saw her husband the second time that day, rise up as her deliverer, and like one in a dream she felt him kiss her hand, then lead her to the lion he had first killed, and standing with one foot on its neck, he waited there with her, for the sentence of the people.

And so beautiful they looked, there together hand in hand, their faces turned upward to the sunlit heavens, so strong and brave beside the dead beasts they had met and vanquished together, that men and women forget themselves in their admiration and excitement, and tore the flowers from their heads to throw down to them, and Milo cried appealingly:

their heads to throw down to them, and Milo cried appealingly:
"They are too beautiful to kill."
And forgetting everything, every hand in the circus went up, while with one voice the people cried:
"They are too beautiful to kill. Antipas and Myrtlene, we set you free."

The second persecution was ended by the murder of Domitian by his wife and her paramour, and Neva who succeeded him, repealed the edict and released all persons imprisoned under it.

And so through calm and storm the early Christians kept the faith delivered to them and lived their lives of love to all. Men never forgot Dionysius, "who had laid down his life for his friends," and when the Romau empire fell, our Europe rose,—for the northern barbarians found they were a people, and France placed the lilies of the virgin

on her shield, when with "St. Dennis," for her battle cry, she turned back the tide of Mahommedan invasion, which had swept the Christianity of Asia and Africa before it. And so out civilization, in spite of all its blood stains and binniers, is marked with that sign of humanity and freedom for ever,—the sign of the Cross.

(The end.)

Letter from W. J. Colville.

To the Editor of the Banner of Light:

During the past few weeks I have been kept incessantly busy out of London lecturing in Lancashire and Yorkshire in several places where I was a frequent visitor in the old days when I was known as "The Kltten Orator." I find many of the old workers still lale and hearty, and, though now some of them are at least eighty years of age, they appear still vigorous and full of enthusiasm. Among my recent experiences in Lancashire was a debate at Colne, a large town with a sturdy working population. I took the affirmative on the question, "Is Spiritualism True?" Percy Ward, secretary of the National Secular League, sustained the negative. The event came off on the evenings of June 18 and 19 in a large public hall which the local Spiritualist society has rented and where I had addressed a fine audience on the previous evening. Mr. Ward is a fluent speaker and holds up his end of an argument with considerable ability, but he admitted that the spiritual philosophy was not disprovable, but contended that the verdict not proven was the correct one.

Great public interest was aroused and many people have been set to thinking. Much practical good can be accomplished by Secularists, but as they propose to confine their attention exclusively to the things of

many people have been set to thinking. Much practical good can be accomplished by Secularists, but as they propose to confine their attention exclusively to the things of the external world it cannot be expected that even their brightest men can know very much of psychical experiences. Mr. Ward frankly admitted on the platform that the brightest minds had always been divided on the question of human immortality; his position was therefore simply an agnostic one. In Manchester, Bradford, Liverpool and all the great places in the northwest of England which I have just visited, interest in all spiritual matters is greater than ever. Flourishing Lyceums are connected with nearly all Spiritualist societies, and if the Lyceum movement has gone down for awhile in America it has unmistakably prospered at a rapid rate in England. There are many signs of the rapid coming together of Spiritualists and Theosophists and as for the Unitarian churches, many of them are largely made up of Spiritualists. In Reading I have on several occasions officiated as minister pro tem for the Unitarian congregation and with as good results as in Sydney, where I was offered a regular position. The great topic of interest in many circles at present is the treatment of persons supposed to be insane. In the lecture hall behind King's Weigh House Church (one of the leading Congregational churches in London and a very liberal one), Miss Beadon and I conducted a very successful meeting on a very wet afternoon which has awakened much public interest.

I know that many Banner readers are greatly interested in all agitations which

that many Banner readers are I know greatly interested in all agitations which make for medical freedom: I append a report of Miss Bendou's admirable address which is now circulating as a leaflet. This which is now circulating as a leaflet. This good lady has devoted forty acres of beautifully situated land to the conduct of an experiment which promises great success in the vanquishing of nervous and mental disorders. Some excellent physicians who advocate and practice suggestive treatment are in full sympathy with her, but there is a decided opposition in ultra-conservative quarters to try spiritual or even rational endeavor to extricate the mentally afflicted from the clutches of an insane system for dealing with real or obsessed insanity. Mrs. Weldon (whom I knew in my childhood) was outrageously treated by people who caused her rageously treated by people who caused her to be shut up in an asylum though she was perfectly sane and engaged in a magnificent philanthropic work which has succeeded aumirably in developing outcast orphan children into healthy, useful and virtuous men

and women.

Mr. Morse and I are quite agreed as to New Zealand, which has proved itself by far the most progressive of the Australasian Colonies. Auckland, Wellington, Christchurch and several smaller places received me royally and I expect soon to return to the "Paradise of the Pacific." I am bidding farewell in no uncertain tone to my many friends in England, and while I hope faithfully to fulfil every engagement I have made for this present summer in America, it is my expectation to cross the country quickly to

expectation to cross the country quickly to California, and after a brief sojourn on the Pacific Coast, recross the Pacific Cocan.

I was very glad to be able to assume a part of the editorial duties connected with the Banner during Mr. Barrett's necessary temperary retirement and I work confidence. temporary retirement and I most cordially appreciate the many kind letters I have re-ceived from friends who have spoken all too ceived from friends who have spoken all too highly of my most imperfect efforts accom-plished while other duties and incessant trav-elling make it impossible for me to devote my full energies to such important work. At Onset in August I shall hope to renew many pleasant acquaintances.

A Letter from Mrs. Georgina Weldon.

My dear Mr. Colville: My dear Mr. Colville:

I was very sorry I could not have had you a little to myself and have a good talk—I would have so liked your Spirit's opinion as to the lines in one's hand and if they consider they are guides to show us our path in Life or Destiny. I wanted to know this especially when I heard how your spirit guides preached conciliation or conciliatori-

In 1881 Desbarolles told me I should write the most useful Memoirs of the Century—through a culmination of vicissitudes, one more extraordinary than the other, about four years ago. I seriously started compiling my Memoirs, but they are anything but conciliatory. It would be impossible to tell the naique experience I have gathered in the Law Courts and not denounce the shameful practices in the most scathing spirit. The sayings of your guardians rather disconcerted me, although I in some measure advocate the "let alone system." What does it signify, after all? But if I have, through circumstances, been destined to mete out rods of scorpions to those systems and those individuals who so richly deserve denunciation, can I be wrong in fulfilling what that great mar said was my work? Do you not consider this a problem worthy of your spirit guides? In 1881 Desbarolles told me I should write

sider this a problem worthy of your spirit guides?

I should like to send you my two last volumes in English. They are quite finished, but 1 have not yet received them from those terrible printers.

There is another question I should much like to have asked. About the origin of the Zodiac, of its signs, etc. My cousin also is much interested in all these questions. I rend a most interesting work by Mrs. Emma Hardinge-Britten a long time ago and that had a good deal about the Zodiac. I have never been able to meet with it since. Either that work or Taylor's Diegesis explained that the Christian religion has as foundation the Zodiac and its signs.

For instance: the Virgin holding the scales of good and evil, the spiritual and material

puts her heel on the Serpent (Scor-

world, puts her heel on the Serpent (Scorpho's) head.

One of my girls was with me at your lecture and she said to me (atter it), "What would he say if he knew one of them was sitting by you?"

My life has been one string of trials and deceptions. I believe for the purpose of goading and exasperating me into writing these Memoirs. The title is English Justice. I have also a book of some most wonderful spiritual experiences—personal experiences—lasting daily over seven years. This book is in French. You pronounce French so well now I think you must have learnt the language. I should like to have talked over old times with you. Do you miss many, many faces? I'ew of my contemporaries are yet alive. This Gisors is my most permanent address, so if you write to me, will you windly write here? I shall be pleased to see your well-remembered handwriting again. I remain as ever most cordially yours.

Georgina Weldon.

Medical Etiquette; or, The Slavery of Fear in Great Britain.

Mis Beadon.

An appeal is here now made to the Church and State, the Lords, spiritual and temporal, and gentlemen, members of the House of Commons, to understand the position of certain ladies, born to recognized good social position, and belonging in many cases to Great Britain's aristocracy. These ladies in illness and depression continually find themselves surreptitiously placed under our antiquated, unscientific system of Lunacy Law, No more can they then plead for themselves. "Abandon hope, all ye that enter here" is indeed truly written in large letters over their lives. In no Private Home or Asylum can anyone in any way be protected in troubles mental or nervous by County Council Legislation, nor are Ladies inspected in illness by their own sex, surprising as this may seem. Yet mental illness is now universally recognized as distinctly curable and preventable by all the leading faculty throughout Europe. In 1891, France founded two splendid remunerative Labor Health colonies for elighter mental cases near Orleans from the initiative of Dr. Mairie. May we ask why the London County Council, while spending enormous sums on new asylums, have never spent fifteen pounds on sending a trustworthy specialist to investigate these colonies of Dun? Sir John MacDougall was informed, and Sir Walter Forster, M. P., President of Rural Housing Committee, was informed nearly two years ago of the plan. Why have the Commissioners who know done nothing? New York has this year passed a new law on this important subject, voting a large sum of money for a Psycho-Therapeutic Hospital, where mental cases desiring it can be investigated, and all slight nerve cases suitably treated without imprisonment or stigma. Yet New York is not spending by several thousand as much as the London County Council is doing to sustain a system which saveral of their members confessed to or stigma. Yet New York is not spending by several thousand as much as the London County Council is doing to sustain a system which several of their members confessed to me was intolerable. Only England's men lag behind!

me was intolerable. Only England's men lag behind!
Where is England's chivalry? Enslaved with their Lord Chancellor, by the long words and superficial glamor of a curious phenomena named Medical Etiquette. This phenomena exists in and arises among medical M. P.'s, and the medical ring of the House of Commons also among Medical Commissioners, those impenetrable advisers, by red tape, of the Lord Chancellor. Mr. F. P. Corbett, M. P. for Co. Downe, plainly shows this is in an article in "Westminster Review" for May, 1903, and in an excellent namphlet of statistics.

Have not the Ladies of Great Britain and Ireland just right to complain, as they are doing, of the deterioration of England's men? The Daily Papers call constantly for investigation, and a recent influential meeting at Steinway Hall, London, May 13 (see "Daily News," May 14) demanded it, but without apparent effect. Grab, Grasp, and Greed prevail in Headquarters. What, then, can be done? We do not suggest an evil without proposing a remedy.

First. Let Members of Parliament willing

proposing a remedy.

First. Let Members of Parliament willing to reform send their names to Hon. Sec. League of St. George and the Rose, 10, Cheniston Gardens, W., and form a Committee authorizing three well known progressive experts—Dr. Forbes Winslow, Dr. Bernard Hollander, and Dr. Lillas Hamilton. Let them seek the reason of the wrong diagnosis made in four cases of young unmarried ladies, perfectly sane, and as such well known and well witnessed by the Executive Committee of the League above mentioned. In each case grievous narras was inflicted. In one case a large sum of her private money was taken, against the lady's declared will, for debts incurred by others. In all cases their names remain unjustly on England's Lunacy Holl, damaging their own and family prospects to their lasting regret.

Secondly. A lady has offered ten acres of beautiful Down Land near Compton, situated between Newbury and Didcot, in most salubrious refreshing air. Let a subscription list be opened at the London and Westminster Bank to provide wooden open-air shelter huts and a good dining hall, to help start this offered proposing a remedy.

First. Let Members of Parliament willing

to provide wooden open-air shelter huls and a good dining hall, to help start this offered summer colony. Here sixty cases might be tried this summer for air bathing, diet cure, physical culture of Sir Fred M'Coy's system, and renunerative poultry and weaving indus-tries, cooking, etc., might be taught. Dr. Schofield and Dr. Haig have here kindly con-sented to supervise a well considered scheme. It is further suggested that the Commission-ers should recommend to the Committee of gentlemen (Canon Ince, of Christchurch, Ox-ford, as Chairman), managing the Chapitable gentlemen (Canon Ince, of Christchurch, Oxford, as Chairman), managing the Charitable Institution for Upper Classes, Warnford House, near Oxford, that this Nature Cure system should be tried at once in a certain portion of the Warnford grounds, which seem well adapted, under ladies familiar with it in Germany, etc. These cases should then be encouraged with hopes of partial Freedom, and Self-cure for their health and nervous fancies by hopes of a visit to the Compton Summer and Autumn Settlement, superintended provisionally by one of the Warnford medical men. This would be a safe and immediate trial of the French Colony plan.

Warnford medical men. This would be a safe and immediate trial of the French Colony plan.

Thirdly. Remunerative Farm Labor Colonies, teaching Spirit Cure according to the Law of Moses and Christ, are struggling to exist at Tatesfield, Oxted, under Dr. Sherrard, and also in Yorkshire. Let philanthropy raise a fund to help them by building more cottages on a co-operative paying basis at once, and helping the Farms Fund. All future profit, should go to improvements. Middleton House, Middlesboro, Yorkshire, now in the market, would probably be a most suitable centre for such a purpose. West Runton and Weybourne Heaths, near Sheringham, would be invaluable for Summer Settlements in cases requiring throat and spine invigoration, air bathing, and barefoot walking, provided Spirit cure and physical culture are insisted on under a representative organizing committee with names inspiring confidence.

gave a powerful lecture, after which h speakers answered questions on Psyc Healing and conquest of Insanity.

Onset Supplementary.

Sunday, July 12, Dr. Fuller, in greeting the people of Onset, said in part: "In behalf of the Onset Hay Grove Association I extend a most hearty greeting. We are happy to look lyfo your faces again. We do not make any promises that have not already been stated in our program. We are met together as Spiritualists and here, under these overarching trees, is a good place for men and women to come to have their souls awakened to a knowledge of a broader truth. I shall take for my subject, 'What Does Onset Stand For?' We hear a great deal about Onset in the papers and it seems to me advisable for some one to explain what this camp stands for.

the papers and the same to me advisable for some one to explain what this camp stands for.

"Onset, for the past twenty-seven years, has been sending forth the truth of Spiritualism. Onset stands for the best there is in humanity. Nothing is too good for us in the present century. We want a newer religion, why? Because the world has outgrown the teachings of the old dogmas. We need a religion that is the best for all mankind. "Onset stands for the practice of a higher and better religion. This spot, dedicated by Emma Harding Britton, I believe shall eternally remain for the teaching of our higher religion. I expect to see a campmeeting here for the next fifty years. Yes, even longer. I expect to see this campmeeting improve year by year, as the people become spiritualized. We do not claim perfection for Onset or its people. Onset is distinctly a Spiritualist-campmeeting, hence stands for spiritualist-campmeeting, hence stands for spiritualist, Spiritualism is all embracing; it takes in all truths. Spiritualism, as I understand it, stands for the brotherhood of all mankind. We all belong to one family and it is a most distressing thing to quarrel with our brother because he does not believe as we do. Even in Romanism I can find some things that Spiritualists ought to have. Some find fault with Onset because people of different religious organizations come here. I am glad they do come, for they must think the Spiritualists are pretty good people or they would not come to live with them. Onset is the Spiritualist Home and all are welcome. We will not harm them and will look out they do not harm us.

"Onset is one of the best places in the world to do missionary work. Some ask why

do not harm us.

"Onset is one of the best places in the world to do missionary work. Some ask why so many ministers come into Spiritualism. I don't know as it is any benefit to Spiritualism to have the ministers come into its fold. I think rather that Spiritualism can enlighten them, therefore it is so much the better for don't know as it is any beneat to spiritualism ism to have the ministers come into its fold. I think rather that Spiritualism can enlighten them, therefore it is so much the better for the ministers. I can't see how a minister can preach immortality until he has the consciousness that man lives beyond the tomb. They only give hope while Spiritualism demonstrates the fact that man lives forever. "I know of no religion that brings man face to face with himself as Spiritualism does. Spiritualism says you are one with God. Everything that helps humanity is a part of Spiritualism. The society for the prevention of cruelty to children is doing a part of the work of Spiritualism. It is lifting children out of poverty and putting them in the care of those who love them. Spiritualism takes hold of the practical side of life. Spiritualists seem to think they should get everything for nothing. I don't mean the old workers—God bless them—who gave—their whole lives to Spiritualism, I mean those that have just come into it, to find out the best way to place their money. Spiritualism add not come to increase the material wealth of the world. It came to increase the spiritual wealth of mankind.

"Onset stands for evolution, growth and unfoldment. Conscious of immortality, we can face anything, even death. It is simply on account of our selfishness that we grieve when our friends go beyond. Spiritualism stands for the higher thought that will uplift the world to purer and sweeter things. I extend to all mediums, healers and workers a

on account of our selfishness that we grieve when our friends go beyond. Spiritualism stands for the higher thought that will uplift the world to purer and sweeter things. I extend to all mediums, healers and workers a welcome to these grounds. All we ask is that you respect our religion and we will respect you, if you do the best you can. Now let us try to make this campmeeting the most glorious that has ever been held at Onset."

Mrs. C. Fannie Allyn in the afternoon said in part: "It may be well to speak of the silence forces that are working for the benefit of all campmeetings as well as for Onset. Some people think that Spiritualism is simply the connection between life and death. To us it stands for evolution and practical life. It doesn't take much religion to look pretty when all life around you is calm and peaceful. It often takes a great deal of effort not to hate. It takes a great deal to say a kind word, or to teach your children to love you when you are old. The spirit forces will make the future of Onset, will make the soul express itself in tender, loving thought. We forget that spirit thought is the wireless telegraphy of years ago.

"You say 'the brotherhood of man.' Is it not about time you should say 'the sisterhood of woman?" Man without woman is a poor tramp. The advancement of women is a due to Spiritualism. Until Spiritualism came there was never a woman equal to man in any field of labor. Now women speakers receive, equal recognition with men, and women workers, when they are equal to man, receive the same pay. This is due to the 'silent forces' of Spiritualism. We not only believe Onset will be here for fifty years, but that there will be a school here, This is one of the future hopes of Onset.

"A poor man ought to have a home without paying taxes if the church is not taxed. We cannot have freedom until we have justice. There is no justice in our children being born in poverty. We are rearing children for the almshouses, when we have not taught them the nobility of fatherhood and mothe

dead, when we have to pay twenty-five cents to get a message from them. Our pitiful dead, when we have to pay twenty-five cents to get a message from them. Our pitiful flowers are but poor things to give to our dead. It is better to give them kind words while they live. A woman can pay taxes, or cook a good dinner, but she doesn't know enough to vote. You say you don't blame a man for not living with a woman who drinks; how many women can say this about the man?

"There are many people willing to be Soir-

man?
"There are many people willing to be Spiritualists at Onset or Boston, but when they get home they don't know anything about it.
"It Spiritualism ever dies, it will be killed by its so-called friends, not by its enemies. Its enemies only advertise it. Spiritualism is destined to grow because it is one of the 'silent forces' of the universe.
"Let this motto be for Onset:

"'Onward ever-surrender never!'

"Let us be faithful to our trusts, and with outstretched hands to all our fellow-men, endeavor to make all homes on earth more heautiful. Then the spirit forces will touch us and make us nobler men and women. Let us sustain our Massachusetts State Association until the whole state shall throb with a spiritual impulse that will give us Lyceums in every town and hamlet to teach our children justice and freedom forever."

Mrs. Allyn closed her address by giving an impromptu poem, "The Power of Love."

NOTES.

On Monday, July 13, the first Conference of the season was held. Although the weather was very rainy, and we were forced

Often The Kidneys Are

Weakened by Over-Work.

Unhealthy Ridneys Make Impure Blood.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected and how every organ seems to fail to do its

duty.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial

to meet in the Arcade, a goodly number came out to take part in the exercises. Mr. Maxham opened the meeting with singing "The Land of Somewhere." Dr. Fuller, chairman of the meetings, welcomed the people and spoke encouraging words to those who have a message to bring to Onset's platform.

"Onset's rostrum is broad and free," he said, and "I hope there will be an exchange of thought that will be beneficial to all."

Mrs. Myra W. Ring spoke briefly, closing with a poem by Lizzle Doten. Mrs. C. Fannie Allyn followed. She approved of the Conference meetings; and was glad each individual had an opportunity to express himself according to his light. There were four or five children in the audience, and Mrs. Allyn welcomed them to the meeting. She wanted a Lycoum started at Onset that would help the children to grow physically as well as mentally.

Dr. Fuller said he would be very much pleased to do something for the children, and he thought if all would take an interest a Lycoum could be organized.

Mr. Wheeler of Waltham and Dr. Blackden of Roston both promised their aid in this work.

"Tyesday, July 14, another Conference was

Tuesday, July 14, another Conference was held in the Auditorium in the interest of the

Lyceum.

In the morning Mrs. Allyn made a proposition to Dr. Fuller and your correspondent, in regard to Lyceum work, which they thought excellent, but did not know if it could be matured, but they decided to get the sentiment of the people at the Conference in the afternoon, therefore this was a "Lyceum Conference." Mr. A. J. Maxham opened the meeting with an appropriate song for the children (there being twenty-six in the audience).

opened the meeting with an appropriate song for the children (there being twenty-six in the audience).

Dr. Fuller stated that Mrs. C. Fannie Allyn would come to Onset and take charge of the Lyceum at small expense, but he wished to learn the sense of the friends present in regard to the glorious work. There was great applause from the children when Mrs. Allyn was suggested as the one to take charge of the Lyceum movement. Mrs. Ring said she would be glad to aid in every way possible. Mr. Bradford of Kingston pledged himself to assist all he could. Dr. George W. Carcy told the children it was important for them to learn, but in some things they had as much knowledge as their elders.

Miss Susie Bicknell of Brockton said she was always interested in this work. One of the things that she noticed was that Spiritualist parents did not see the necessity of Lyceum work. This indifference is one of the important things to overcome. If we start in this movement, we must be willing to work. Mrs. Burnham said that parents must be impressed with the importance of the work. Mr. Burnham spoke briefly to the children.

Dr. Fuller then announced that Mrs. Allyn

children.

Dr. Fuller then announced that Mrs. Allyn would be engaged and would be here to commence the work the last of the week (great

mence the work the last of the week (great appliause).

Wednesday, July 15, the meeting opened with singing by Mr. Maxham, "The Land of Pretty Scon." Mrs. Kate R. Stiles, speaker of the day, read a selection from "Wisdom of the Ares," then said in part:

"We have not come before you today to lecture, so we will class ourselves among the talkers. Many times we feel an unwillingness to utter the things that lie nearest the sool, yet we should be glad to give out a thought that will awaken an idea in another's brain. We feel, though human words are poor to express thought, and we wonder if the time will ever come when we can attune ourselves to the Silence.

"I am a Spiritualist, because I recognize spirit,—not because we recognize the fact of spirit return. We should have a larger interpretation of the meaning of that word Spiritualism. We live in a world of thought, yet we are not oricinators of thought, but rather repeaters of thought. You friends, sitting under these magnificent trees, are creating a thought atmosphere which influences every speaker that comes upon this platform. You are our inspirers as well as the loved ones in the angel world. We are broadening, for we now have a larger interpretation of this word inspiration. We used to think it meant simply to come under the guidance of the angel world, but we now know that we must give great credit to the loving, thinking spirits of friends here in the mortal.

"We believe also there is a condition a little different from spiritual communication; it is spirit communion which is more unlifting, and we can come into touch with the very essence of the truth, which is communion. When we get into this condition there will be no more mourning; we shall know all sonls are ours. As Spiritualist, we are called upon to take an advanced step this year. Externals may repell us, but if we work for the inner spiritual truth, nothing will danut us, and we will crush out antagonisms as we come to the knowledge that all is peace and recognize the growth of the spirit.

"

A Chance to Make Money.

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.

Campmeetings for 1903.

Campmeetings for 1903.

Lity Dale, N. Y., City of Light Assembly—
July 8 to Sept. 2.

Freeville, N. Y.—Aug. 1 to 16.
Onset, Mass.—July 12 to Aug. 20.
Lake Pleasant, Mass.—June 7 to Sept. 27.
Mowerland Park, Mass.—June 7 to Sept. 27.
Ocean Grove, Mass.—July 19 to 26.
Verona Park, Me.—Aug. 1 to 31.
Tomple Heights, Me.—Aug. 14 to 23.
Etna, Me.—Aug. 22 to Sept. 6.
Madison, Me.—Sept. 4 to 13.
Queen City Park, Vt.—July 26 to Sept. 6.
Sunapee, N. H.—Aug. 2 to 30.
Niantic, Conn.—June 21 to Sept. 6.
Island Lake, Mich.—July 19 to Aug. 30.
Grand Ledge, Mich.—July 24 to Aug. 30.
Grand Ledge, Mich.—July 24 to Aug. 30.
Forest Home, Mich.—Aug. 1 to 23.
Wankesha, Wis.—Aug. 13 to 30.
Ottawa, Kansas—July 30 to Aug. 9.
Winfield, Kansas—July 3 to 13.
Franklin, Neb.—July 17 to Aug. 2.
Mt. Pleasant Park, Jowa—Aug. 2 to 30.
Marshalltown, Iowa—Aug. 23 to Sept. 13.
Chosterfield, Ind.—July 16 to Aug. 30.
New Era, Oregon—July 4 to 20.
Belmorn Park, Ill.—July 1 to Sept. 1.

Produces Strength for Work Horsford's Acid Phosphate perfects diges-tion, calms and strengthens the nerves, in-duces restful sleep and builds up the general health. A wholesome tonic,

Briefs.

Briefs.

Commercial Hall, 694 Washington St., spiritualistic meetings, M. Adeline Wilkinson, conductor, Sunday, July 12. Although the day was very warm, a goodly number assembled at the conference, subject, "The Environments of Life." Speakers, Dr. Brown, Mr. Marston, Mr. Goddu, Rev. Geo. Brewer and others. Mediums assisting during the day, Miss Sears, Mrs. Anna Horton, Mrs. Millen, Mrs., Morgan, Anna, Strong, Mrs. Peabody McKenna, Mrs. Maggie Cutter, Mrs. Georgie Hughes, Mr. Hardy, Mrs. Kneeland, Mrs. Bemis, Mr. Clifford Billingst. Tuesday afternoon, healing circle, Dr. Geo. Clark, Dr. Blackden, Dr. Johnston, Mr. Clough were present. Meetings in this hall all summer. Mrs. Wilkinson will visit Onset the first week in August. Meetings will be carried on by Mrs. Nelly Grover and Mr. Clifford Billings. Reporter.

Waverley Home. A very warm Sunday. The mercury in the glass indicated during the day ninety to ninety-six in the shade, and corporeal man in the city declared that life was merely a burden, so he wended his way to Waverley. Here he found a fine western breeze tempering the air and the pleasing slade of the trees added to the attractiveness of the place. A large, number of people wended their way to the Home, where they enjoyed a refreshing outing for the tired body and consolation for the spirit. The meeting was presided over by Mrs. Noyes, who discharged her duties, very acceptably. She gave an excellent address that pleased all who heard her. We hope to hear her again before the season closes. Mrs. S. E. Hall gave a few messages and excellent remarks. Mr. Lampson, Mrs. Moody, Mrs. Kneeland and Mrs. Hall furnished the music. The circles on the lawn were conducted by Mrs. Noyes, Mrs. S. E. Hall and Mrs. Kneeland. J. H. Lewis.

July 12, Mr. George A. Porter spoke to a good sized audience, dealing with the subject, "Why?" Most of the whys so well known to Spiritualists were touched upon and answered logically and plainly. The guide insisted on the use of good sense and the same standard of judgment for medi

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 Diarrhoen. Twenty-five cents a bottle.

Niantic, Ct., Camp Season Opens Promisingly.

While the season at Pine Grove nominally began June 22, Sunday, July 12, was really the opening day because the first lecture was given at the auditorium there. The speaker was Miss Lizzie Harlow of Haydenville, Mass., who has opened the course of lectures for several years. Miss Harlow is a great favorite with the Pine Grove people and her lectures Sunday were considered among the best she has ever given on the grounds. A more delightful day for the opening could not have been desired and many people from nearby places drove to the grove. Mrs. Isadore Church presided at the organ and sang several vocal selections with great acceptance. Mrs. Church is a pupil of Mrs. Leila Troland-Gardner.

The beginning of the lectures has largely

Troland-Gardner.

The beginning of the lectures has largely increased the population of the grove. Several cottages were opened Saturday and the next few weeks will see a rush to the grounds. The season does not close until Séptember 7, but the cottagers will begin their exodus by the last of August. The arrangements for transportation to and from the station are excellent, every train being met and a 'bus leaves the ground in time to connect with all trains.

In the selection of speakers for the season the board of management has been fortunate.

leaves the ground in time to connect with all trains.

In the selection of speakers for the season the board of management has been fortunate in securing some of the most popular exponents of liberal thought. The following will be heard on the 'dates named' Mrs. Effle Webster, July 19: James S. Scarlett, N. S. A. Missionary, July 26; Mrs. H. L. P. Russegue, August 21: Thomas Cross, August 29; Mrs. Kate R. Stiles, August 16; Mrs. Cora L. V. Richmond, August 23. The speaker for August 30 has not yet been announced.

The officers of the Connecticut Spiritualist Camp Meeting Association for the present year are as follows: President, A. T. Boon of Norwich; first vice-president, J. D. Eager of Niantic: second vice-president, Maria A. Fogg of Southington; secretary, Mary A. Hatch of South Windham; treasurer, F. E. Tracy of Hartford; board of management, S. O. Harrington, Niantic; A. T. Boon, Norwich, Eva M. Potter, Niantic, G. F. Griswold, Niantic, D. A. Crocker, Niantic, Mrs. A. E. Merriam, Hartford, R. F. Stanton, South Windham, H. S. Morse, Putnam.

High water mark in the population of the grove will be reached August 10 when the National Guard encampment is held. At that time every cottage will be open and every available room rented. The beauty of the grove and its advantages as a place for rest and recreation during hot weather are being more widely appreciated each year and it is only a question of a few years when all the cottage sites will be utilized. The people who reside in the grove have facilities for buying food of all kinds, have postonice accommodations, telephone connections. As well as fresh air, bathing, boating, crabbing and fishing and the only wonder is that the encampment has not grown even faster than it has.

WOMAN SUFFRAGE MEETING

largely attended. Mrs. Isadore Church presided at the plano and sams several selections, assisted by William Hamilton of New London. Mrs. Charles Spaulding of Norwich presided and made the opening address, being rollowed by Miss Harlow, Charles Spaulding of Norwich, Rev. E. J. Bowtell of Providence, Mrs. A. E. Colt Merriam, M. D., of Chartford, Mrs. Clark of New London, Mrs. Almira Schofield of Niantic, Thomas Burlingame of Hartford, and others. Altogether it was a very interesting meeting, at the close of which a vote was taken resulting unanimously for woman suffrage.—From New London Day.

Home Circle.

Wm. Phillips.

How strangely different are the thoughts of men, and yet perhaps it is well that it is so. In the minds of some people, Spiritualism seems to be declining in force and opportunity, while others claim it is still progressing. I agree with the latter, and yet it seems we have not advanced as fast as we should have done.

Paul says, "The law is our schoolmaster to lead us to Christ," wherever that may be. But this I claim, the test seance, both public and private, is the instructor that will lead us to the door of the inner temple of knowledge. Is that instructor engaged today, or is he comparatively idle? Go where we will among Spiritualists of today and we find that family seances have been almost wholly abandoned, and that public seances are few and far between. This is not as it should be. Each Spiritualist family should strive to keep in touch with the spirit world, not only for its own sake, but for the good it could do from the abundance of its spiritual knowledge. And people from the "wayside," those careless of the soul of things, should be invited to "come and see" and learn for themselves that there is a more beautiful side to life within their reach. It is true many may not advance beyond the test plain of thought during earth life. But, friends, is not that a step forward? Better be there by far than down in the murky mists of theology.

It seems to me there is a law governing these things. Men will remain on the lower level until prepared for the higher. And much food for preparation may be gathered at the well conducted test seance. From whence came a large majority of the rank and file of the spiritualistic army of today except through the open door of the select seance room? Yet it is true some believe in the fact of this inner unfoldment through intuition, but a test of spirit identity will not injure such as those, but rather strengthen their zeal to spread brondeast the evidences of life beyond the grave and of spirit communion.

The private seance room is our primary gehool, in which men and w

yond the grave and of spirit communion. The private seance room is our primary school, in which men and women are prepared to go out into the world to teach in the ligher schools—the public seance rooms and lecture halls. In these we may learn the truths of eternal life to better advantage than in any or all the theological seminaries of the world. It grieves me to hear people urging the teaching of the algebra before the fundamental rules in the spiritualistic arithmetic. Strong meat may do for men, a necessity perhaps, but milk must be prepared for babies.

It seems to me to be consistent for the

pared for babies.

It seems to me to be consistent for the national and state associations to suggest at least, if they cannot arrange for, the reorganization of these primary schools. Teach the A, R, C of life to the children, even those of mature age, as a first step in attaining to the highest temple of spiritual knowledge. Where else can we better begin to educate, and, consequently, elevate, the people to higher plains of life?

Once on a summer's day, It was evening's twilight hour, Nirva came in bright array, It seemed from Hebe's bower.

Though lost to mortal view, It was a sweet surprise.
"Pather, I came to you
From my home within the skies.

"You laid my form away, Tears of sweet affection fell, Nor yet within that clay Was I condemned to dwell.

"There is a chord that binds, It reaches to Heaven above, Around my heart it twines In wreaths of sacred love.

"And yet from me extends. To you in earthly home,
A love that sweetly blends
With life beyond the tomb. "But I cannot linger here

And pass my life away,
While father and mother dear
Are yet in earthly clay.

"To tell them of the home I found prepared for me, And the joys yet to come When they shall cross the sea." Clackamas, Oregon.

Constipation Needs a Cure.

A simple relief only is not sufficient, especially if the relief is brought about by the use of salts, aloes, rhubarb, or some similar purgative or cathartic. They temporarily pelieve but they weaken the bowels and make the condition worse. In constipation the bowels require strengthening, toning, and something that will assist them to do their work naturally and healthfully—in short, a tonic laxative of the highest order. That is what Vernal Saw Palmetto Berry Wine is. It both relieves and permanently cures by removing the cause of the difficulty. It positively cures dyspepsia, indigestion, kidney and liver troubles, headache and all other diseases which grow out of sick and clogged bowels. One small dose a day will cure any case, light or bad. It is not a patent medicine. The full list of ingredients goes with every package with explanation of their action. It costs nothing to try it. A free sample bottle for the asking. Vernal Remedy Co., 120 Seneca Building, Buffalo, N. Y. All leading druggists sell it.

The City of Light.

Thus far the weather has been all that could be desired to meet assembly demands for instruction or pleasure, as what rains have occurred come in the early morning, leaving clear skies and deliciously cool, invigorating air for the day and evening exercises.

cottage sites will be utilized. The peowho reside in the grove have facilities for
ing food of all kinds, have postoffice acmodations, telephone connections as well
resh air, bathing, boating, crabbing and
ing and the only wonder is that the enpment has not grown even faster than it

WOMAN SUFFRAGE MEETING

woman suffrage meeting was held in
pavillon Sunday evening which was

cises.

Camp is filling well for the first week, considering its unusually early opening, and continuance much longer than any previous session. The ground fee collectors reported a
call the first day of over two hundred season
tickets, a large per cent, advance on the past
and the Jackson boarding-house, for the first
time in its history, had full tables and beds
the first night of the meeting.

All the various functions of the assembly
are already in full session; the children's Ly-

ceum, in charge of Mrs. Peterson and Miss Greene of Grand Rapids, is held at the Octagon. Clegg Wright's marvelous lectures on man's evolution from the monad are in session at Library hall; three Forest Temple sessions daily "'neath Nature's verdant canopy" occurring at 0, 4 and 5 for the manifestation of various phases of psychic possibilities; lectures, thought exchanges, conferences all on tap promptly, at the lusty call of Chairman Brooks, who insists each day that speakers and listeners must be at hand on time or he'll do the honors himself. This new energy—due no doubt to the little Brooks in the background—is calling a halt to the old-time tardiness of Lily Dale audiences.

Each lecture is followed by platform mesages. The psychic for this work from July 8 to 18 was Homer Altemus, a pleasant-faced, sweet slinger who comes from Washington, D. C., well recommended as a man of exemplary life, and many friends. His tests, descriptive, impersonative and clairvoyant, are meeting with much favor. From July 18 to 25 Cordon White will give the messages. On opening day President Pettergill, clad in a diaphanous robe of heliotrope tint, came smillingly to the front, and with a few earnest words of good will, and cheer, welcomed all present and future visitors to the newly christened assembly, in a heartfelt hope for prosperity, peace and progress. Carrie Twing, in her usual sympathetic manner, talked upon the fruition and purpose of the "Yesterdays and Todays," closing with the thought, "Let us take all the heartaches and misunderstanding of the past and build a bridge of tears through which the bright sunlight of forgiveness and love shall reflect a rainbow of pronise on the City of Light, and the future of our blessed Cause." On Thursday a large and expectant audience greeted with cheers the "long-haired Philistine" of East Aurora, as his genial personality appeared upon the rostrum in his charming pole of an "All-'Round Man and How to Produce Him," and for a hundred minutes listened with unabated interest to his flow of wir and wisdom. Clegg Wright says of high "Her are only a few of his "smart sayings:" "That man has the true education who knows best how to get outo his job. The college supplies opportunities, but only the man of push applies them. Life educates more than colleges, and a boy who will not improve his opportunity at college will do so out of it if you'll give him a chance. I do not believe in charity, philanthropy nor life sacrifice, but help a man to help himself, find out what he can do, then help himself, find out what he can do, then help himself in our help and help will be so out of all the work they can. An English earl once said to me, 'In America you have no leisu versity to learn how to overcome the bacillus

Dency school at Rockefeller's Chicago University to learn how to overcome the bacillus of civilization.

"Wrinkles in the face are marks of individuality. The article made in joy gives joy to the one expressing it. You only want a few things. If you try to own too many things they will finally own you. Christ gave no presents, yet we spend lots of money at Christmas to buy presents of things not wanted. People usually give away the things they cannot use just to get the name of being charitable. There is but one way to reach the kingdom of Heaven and that is to carry it about with you in your heart, "etc., ad infinitum. "Fra Elburtus" was accompanied by his son, apparently an exact reproduction of himself, and four others from the Roycroft centre. The "Fra" was so delighted with the beauty of this lovely place, and the genial cordiality of its people, that he overstayed his limit of time, and graciously offered to fill any vacant date occurring or the program this session free of charge, at which all are delighted; in anticipation of another of his bright addresses.

On Friday Clegg Wright elucidated in a masterly way something of "What the Soul Seeks in Expressing in Matter." Among other things he said: "Everybody is crazy about something.—in some parts of Europe it is music, in America it is baseball. Sound

masterly way something of "What the Soul Soeks in Expressing in Matter." Among other things he said: "Everybody is crazy about something.—In some parts of Europe it is music, in America it is baseball. Sound belongs to the soul, which has always existed as an entity. Philosophy has long dreamed of a perfect unchanging consciousness; but the consciousness of man is a product of evolution. The study of religion is the study of human guesses as to the relation of soul to cause and effect. Through nature must come the everlasting revelation of truth, Inductive and deductive methods must not be separated. Inductive minds feel intuitively, deductive minds perceive through impressive inter-related causes. The soul is the result of all the experiences it went through in the evolution of time. Immortality covers the ground of consciousness. The soul came out of Infinity into personality to obtain consciousness, because the Infinite is not conscious. Energy put back is exemplified in the coal fields. Eternity is the home of all change, all expression, so we shall all express in domains of consciousness not yet dreamed of. The soul to reach past experiences must come into chemical corelation with matter, must go back to molecular and chemical attributes," etc. Yet after these statements the speaker was careful to state that all this was not expressed by "reincarnation." Evidently a rose by another name may be sweeter to some nostrils. Mr. Wright's classes on, "Soul Evolution" will continue till the 16th inst., when W. J. Colville's class course begins.

wright's classes our so begins.

Fioneer day brought up many touching reminiscences, and several prophecies from psychics relative to this assembly ground. One of thirty years ago stated that a thriving city would yet stand where there was only wild wood. Another spoke of great discoveries yet to be made within the ground here, and above it.

Sunday morning brought Mrs. Twing's closing discourse, though she will yet stay ten days to aid the Willing Workers in behalf of the Assembly fund. She is an untiring worker in the Cause.

Clegg Wright spoke in the afternoon upon "The Soul and its Personalities," a fine discourse, but limited space forbids special mention. Many good things are in store for the coming week. Various classes and enternalments are writing their turn. Jennie Rhind of Boston has just established a Mystic Circle.

Julia E. Hyde.

all the other organs to health. A trial will convince any me. If you are sick you can make no mistake by first doctoring your kidneys. The mild and the extraordinary effect of Dr. Kilmer's Swamp-Root, the great kidney remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases, and is sold on its merits by all druggists in fifty-cent and one-dollar size bottles. You may have a sample bottle Home of Swamp-Root, by mail free, also a pamphlet telling you how to find out if you have kidney or bladder trouble. Mention this paper when writing to Dr. Kilmer & Co., Binghamton, N. Y. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle. **PATHS TO POWER**

CONTENTS. CONTENTS.
One's Atmost bere. Growth. A Psychic Law in Student Work. Unfoldment. Power: How to Attain It. Harmony. Lee Assertion of the I The Tree of Knowledge—Of Good and Evil. Conutions. Faith. Back of V-brations. Wasted Euergy. Something about Genius. Shakespeare: How he told his secret in the "Dream" and the "Tempest." Cloth 22 pr. Price \$1.00 For Sa'e by BANNER OF LIGHT PUBLISHING COMPANY.

THE SPIRITUAL WREATH.

A new collection of Words and Music for the Choir, Con regation and Social Circle. By S. W. TUOKER.

TENTS.

Shall We Know Each Other
There?
The Happy By-and-Bye.
The Soul's Destiny,
The Angel of His Presence.
There is No Death.
They Still Live.
The Better Land.
The Music of Our Hearts.
The Freeman's Hymn.
The Vanished.
They will Meet Us on the Shore.
The Eden Above. CONTENTS.

Bethany
By Love We Arise.
Gone Before.
Gone Home.
I Shall Know His Angel
No Weeping There.
Our Home Beyoud the River.
Parting Hymn.
Leatherste gover: Price: Single conies. 18 cents lose.
We Fill Moet Them By-and-Bye.
We not make the many the many them are made to the many them.
When Earthly Labors (1986).
Single We not be the many them are made to the many them are made to the many them.
When Earthly Labors (1986).

Leatherette cover: Price: Single copies, 15 cents; per lozen, \$1.50; 50 copies, \$6.00; 100 copies, \$10.06.

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.

GILES B. STEBBINS.

These Poems are gathered from ancient Hindostan, from Persia and Arabia, from Greece, Rome and Northern Enrope, from Catholic and Protestant hymns, and the great poets of Europe and our own land, and close with inspired voices from the spirit land. Whatever seemed best to liustrate and express the vision of the spirit catching glimpses of the future, the wealth of the spirit catching glimpses of the future, the wealth of the spiritual LIPS within has been used. Here are the intuitive statements of timmortality in words rull 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. Sundestand, Asia Arboy, McA.

iss ever been mane.—Re-17. Annual state of the world will hank the compiler long after he has gone from this life.—

John the compiler long after he has gone from this life.—

John to the household.—Perful Ness.

A most precious book.—Nr. M. B. Rool, Bay City, Mich.

A golden volume.—Hadad, Tuttle.

Pp. 381, Inno. Price 21.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

'Longley's Choice Collection Of Beautiful Songs."

a use. All lovers of canate misses, and and rentiments, should possess a high is placed at the lowest possible the book would sell at thirty cents if the songs in this book are all sweet ring. They apply the heart and said ver before been published. The two does are such general favorities if for them to appear in this work. collection is w L. Price is can OL. II. NOW W ON SALE AT THIS OFFICE

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE

ntion is paid to anonymous communication reas of writer is indispenable as a guarant We cannot undertake to preserve or return articles.

We papers sent to this office containing matter for a should be marked by a line drawn around the articles in question.

Banner of Bight.

BOSTON, SATURDAY, JULY 25, 1903.

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

PUBLICATION OFFICE AND BOOKSTORE No. 204 Dartmouth Street, next door to Pieros Building, Copley 8q.

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.

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

ADVERTISING RATES.

25 cents per Agate Line.

Three Months...... Postage paid by publishers.

8 menths 10 per cent. 25 13 " 20 " 10 or cent. 200 lines to be used in one year, 10 per cent

1000 lines to be used in one year, 40 per cent. 20 per cent, extra for special position. Special Notices forty cents per line, Minior act 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 47-16 inches.

500 lines to be used in one year, 25 per cent.

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

The BANNER OF LIGHT cannot well undertake to vouch for to hencety of its many advertisers. Advertisements which ap-vear fair and honorable upon their face are accepted, and honorer it is made honors. I had dishonest or improper persons re using our advertising columns, they are at once interdices. Wrereyest patrons to notify us promptly in case they discover a pur columns advertisement of parties whom they have proved by dissources to morriby of emissions in his hours.

Editorial Notes.

PSYCHICAL RESEARCH.

Interest in this subject is constantly on the increase, notwithstanding the jibes and some so-called Spiritualists who fancy they perceive in it a source of danger to some of their pet phenomena, and the open opposition of pretended scientists who feel constrained to oppose everything that does not bear the label of their favorite laboratory. In twenty years the Society for Psychical has probably accomplished as much as any scientific body ever achieved in a similar period of time when dealing with an unpopular subject. This body has had many obstacles to overcome From the outset the great majority of the Spiritualists stood aloof. and some of their leaders openly attacked it and the motives of its members. Instead of welcoming it as an aid in their search for spiritual truth, for irrefutable evidence of the fact of spirit communion, the great mass of the Spiritualists stood coldly one side, and even vehemently begged their media not have anything to do with the society or its purposes. "We knew spirit return to be a fact forty years ago, and these people are that much behind the times," was the ever recurring remark of these would-be-wise (?) Spiritualists who fancied they knew all there is to know.

THE EFFECT

The effect of this conduct on the part of the Spiritualists drove the members of the Psychical Research Society to independent fields of study, and made it imperative for them to secure media who were not in any way associated with Spiritualism. It made their work difficult, and their progress was seriously retarded thereby. It must be remembered that of the original membership of the society under discussion, all but four were outspoken Spiritualists, hence there was no prejudice against Spiritualism or mediumship, or phenomena on the part of the organ-ization. When strictly scientific tests were applied to many of the phenomena presented, the utter unreliability of the same was at once apparent to all. But woe to the Spiritualist who had the courage to state publicly his convictions in any such case! He was denonnced as an apostate, as an egotist, as besessed by Jesuit spirits, as an enemy disguise, and many other similar cupho nions epithets were heaped upon his devoted head. But the Society held to its self-imposed task, and as the years went by, succeeded in interesting the most learned and

both continents in its work. The names of are called to pass. Some of them are even A. J. Balfour, W. F. Barrett, Sir William Crookes, Frederic W. F. Myers, Sir Oliver Lodre, Frank Podmore of England, and Richard Hodgson, Prof. William James and Prof. James H. Hyslop of the United States are well known in all scientific circles, and are often quoted by Spiritualist speakers as being "friends of our Cause."

ire now anxious to claim the very men whose work they have denounced and sought to impede, as members of their traternity, yet steadfastly refuse to recognize the great work the Society for Paychical Research has done, and still is doing, for the Higher Spiritualism that is alone of value. Bogus phenomena have been shown up in all of their vile impositions, and counterfeiters who have posed as mediums have wen exposed. For these things alone every onest Spiritualist owes the Society for Psychical Research a debt of gratitude. But this is only a small portion of its work. It has compiled and published thousands of authentierted reports of genuine phenomena in the tields of telepathy, clairvoyance, clairaudience, and all phases of mental manifestations. These publications, while voluminous, have had an extensive circulation, and have been read by scholarly men and women in all quarters of the globe. These readers have thus been led to consider the subject of Psyhism, which otherwise would never have attracted them. These beneficial phenomena thus scattered broadcast over the earth. have convinced many people of the fact of spirit communion. In this respect, alone, it has wrought untold good, and is entitled to its full meed of praise. Had the Spiritnalists winnowed their phenomena with equal care, sedulously removing the chaff from the wheat, they would have a right to indulge in criticism of the Society for Psychical Research for its shortcomings. Until men can show clean records themselves, they have no moral right to sit in harsh judgment of their

MORE YET.

But the Society for Psychical Research has accomplished one other thing of great importance that requires notice here. It has secured recognition; at the hands of the officials of the Smithsonian Institute, whose inerest in its work has been so pronounced as to admit into one of their recent reports a paper by Mr. Alfred Lang, setting forth the history and progress of Psychical Research for many years past. In his paper Mr. Lang goes out of his way to insult and abuse Spiritualists. and proves himself not only to be unworthy of the name of scientist, but also of the title of gentleman. He says that Spiritualism is now only believed in by the superstitious and ignorant people of the world, yet announces that such men as Alfred Russel Wallace, Sir William Crookes and Prof. Richard Hodgson actually believe in a future life and in spirit communion. Mr. Lang gravely informs his readers that the existence of the soul is by no means proved, and leaves the inference that it is at best only a "working hypothesis." The whole paper reflects no credit upon its author, nor does it honor or embellish the valnable work in which it appears. But the fact remains that Psychical Research has been noticed by the Smithsonian Institute, and noticed to the prejudice of Spiritualism. It has gained a hearing from a body that has long ignored or scoffed at the truths of Spiritualism from the days of Prof. Hare down to the present time. In 1854, the question, "Why do roosters crow at midnight?" was of greater moment to the savants of the Smithsonian Institute than the demonstration of the fact of a life beyond the grave. Andrew Lang has simply re-embodied in his small personality the same arrogant unprogressive spirit.

A STEP IN ADVANCE.

But this recognition of the work of the Psychical Researchers on the part of the leading scientific body in the world, is a step in advauce on the part of its members, and, despite the prejudice, a quasi recognition of Spiritualism itself. Had it not been for the there never would have been any Society for Psychical Research. Even Andrew Lang is forced to admit that the Cartest and the last of the subject, it has been forced to admit that the Cartest and the last of the subject it has been forced to admit that the Cartest and the last of the subject it has been forced to admit that the Cartest and the last of t forced to admit that the Society has found certain phenomena that clearly belong to the realm of psychics, and proved the necessity of scientific investigation in this new (?) field of labor. His paper should awaken Spiritunlists to a sense of duty and responsibility. If Mr. Lang can occupy considerable space of a great report to abuse people as cultured and refined, and possessed of far better manners than himself, why cannot the Spiritualists, in a scholarly paper, secure space in a similar report to show what Spiritualism has accomplished in the past three-quarters of a century, and to set forth what it really is, as well as what it is not? Is not this a matter for the N. S. A. to consider? Could not the accomplished argus-eyed Editor-at-Large, Mr. Hudson Tuttle, write a report that would embody the salient principles of Spiritualism, and be granted space for the same in one of the reports of the Smithsonian Institute? Mr. Tuttle has done the Cause a great service in every respect, since he was called to this important office of Editor-at-Large. He has stamped as a lie the rumor Sir William Crookes had renounced Spiritualism, over that gifted man's own signature, and has brought to light multitudes of equally interesting and instructive Surely Mr. Tuttle is qualified as is almost no other active Spiritualist of today to write the report for the Smithsonian Intiltute with regard to the true status of Spiritualism.

NOT PERFECT.

It must not be assumed that the Society for Psychical Research is by any means a faultless body of people. Its members are prone to err as are other human beings and some of them are guilty of downright arrogance. None of them have the right to assume that their pronunciamento proves the truth wive men and women of science on or falsity of any question upon which they

guilty of narrowness of mind in presumin to declare that they are the only qualified judges of psychic phenomena. Others haughtly and insolently assume that the earnest, honest, scholarly Spiritualists of the past and present have demonstrated nothing in the field of psychism. A leading officer of the American Branch of this Society takes this position, and has been exceedingly discourteons to Spiritualists who are his equals in birth, breeding, education and character, who have ventured to declare that there are media of equal and even superior ability to the renowned Mrs. Piper. Of her mediumship there is no doubt, but the facts she reveals are no more startling, no more scientific than are those presented by a score of media who call themselves Spiritualists. No man is a true scientist who declares a finality in anything in which the human mind is interested. There is no honest Spiritualist today who denies that there is fraud practiced in mediumship. It is the duty of this official and his condjutors to go beyond the fraud in search of the genuine, just as the truth-loving Spiritualist has ever done. There may be forty failures before one genuine manifestation is found. Is not this true in any branch of science?

THE REFUSAL

of the members of this Society to deal with and phenomena outside of those that most appeal to them is not only unscientific, but it is also rudeness in the extreme. Physical phenomena (especially in slate writing) are known to exist. What does it prove that Henry Slade was shown to be a rank fraud in the later years of his life? Was he the only medium through whom this phase could be investigated? By no means; there were at least a score of others who could have been tested, had the Society really wished to investigate further. It is the height of arrogance and dogmatic assumption to declare that one series of experiments, or a dozen of them, proves anything a failure. The Spiritnalists have been unjust in their treatment of the Society for Psychical Research and the members of that society have certainly given quid pro quo. The two bodies have essentially the same purpose, and should work in perfect harmony. That they do not do so is n matter of keen regret to all sincere seekers for truth. The Spiritualists have wasted their opportunities and squandered their facts by refusing to authenticate and record their phenomena in logical order. The So ciety for Psychical Research has done what the Spiritualists failed to do in this respectin fact, in all respects to which reference has been made in the foregoing paragraphs.

EXTENUATING CIRCUMSTANCES.

But all Spiritualists should remember that there are extenuating circumstances for much of the bluntness, arrogance and apparent injustice on the part of their brethren of the Society for Psychical Research. The Spiritualists have refused to present honest phenomena to them, and have even urged their media to decline to go before them. The experience of that devoted Spiritualist, the late Dr. Paul Gibier, of New York City, is a case in point. He was anxious to have media for all phases of phenomenal manifistation visit his laboratory for the purpose of scientifically demonstrating the fact of spirit return, and of making a truthful record of such demonstrations, to be published later for the benefit of the world. Less than five media signified their willingness to aid him in this noble work, and one of them was a self-confessed fraudi. Dr. Gibier also offered to turn his laboratory and all of its apparatus over to the Spiritualists of the nation, involving a gift of about fifteen thousand dollars' worth of property, provided the Spiritnalists would agree to provide media and assist him in the great educational work he had in hand. He made this offer at one of the N. S. A. Conventions in Washington, was rewarded with a perfunctory vote of thanks and then the whole matter was allowed to go by default. It was not so much the fault of the N. S. A. itself as it was the indifference of the Spiritualists themselves. The cruel murder of Dr. Gibier effectually settled dealt with at great length and it is to be hoped that good will come of the discussion

THEISM VS. ATHEISM.

There are but two schools of thought, in the last analysis, into which the human family can be divided-Materialists and Spiritnalists. An attempt has been made by some very clever men to create a third school bearing the suggestive name "Agnostic," a term that was made exceedingly popular by the gifted and cloqueut Ingersoll. This attempt has proved abortive, for every so-called Agnostic, when pushed to the wall in trying to define his position, invariably shows his preference for one or the other of the two schools above named. They may perhaps be called "Materialistic Agnostics," or "Spiritualistic Agnostics," as the case may be, but it is impossible to create a third school when there is no need, or where the ground is already occupied. It is either matter or spirit that is the cause of all causes, and there can be no half-way ground between these extremes. If a man believes that matter per se contains all of the promises and potencies of life, he is a Materialist. If he believes that life contains the promises and potencies of all things, he is a Spiritualist. Every person who believes in a future life, in Spirit as God, in God as Soul, is a Spiritualist. Even the Christians, who deny Spiritualism, and sax all manner of evil things of it, are really Spiritualists when put to the final test. Be tween the two schools all men are obliged to choose. The Materialists are nearly all Atheists, while the Spiritualists are nearly all Theists.

MODERN SPIRITUALISTS,

as the followers of Spiritualism are called, come from one or the other of these two should be truth schools. The Spiritualist of materialistic be truth livers.

antecedents nearly always is more or affected by his previous experiences and in-structions. The God against whom he fiercely declaimed as a Materialist, he continues to denounce as a Spiritualist. To him God is the anthropomorphic delty worshiped by Abraham, Isaac and Jacob and their descendants. He is honest at heart, but his mind has not broadened sufficiently for him to see that, with the demonstration of the existence of the human spirit beyond the grave, it naturally follows there must be Infinite Spirit, Infinite Soul, Infinite Intelligence behind all finite causation. It is not only illogical, but it is unthinkable, to argue that there can be a conscious immortality for finite beings, with no First Cause for the existence of those beings. In other words, a future life for man, without Infinite Life behind, beyond and above all forms of life, is contrary to reason, a vagary of the mind, an utter absurdity in logic. The Modern Spiritualist who comes from the church brings with him many of his preconceived opinions, and requires no little instruction ere he is qualified to become a teacher of the new gospel. He is as doguatic in his way as his materialistic associate is in his, but he seems, in many instances, to grasp the meaning of Spiritualism much quicker than does his brother. He is less prone to sneer at the opinions of others, and has no harsh words for either Materialists or Christians. Old trite terms do not frighten him, nor do they stand as representations of impossible images of an effete theology?

RESPECT FOR OTHERS

He has a sincere respect for the honest convictions of all his fellow-men, and never stands in awe of a name. He predicates his position thus: "Life only can explain, account for, or produce life," and seeks to build upon that foundation. He accepts truth from any and all sources, and does not hesitate to give credit to the Bible for the good things it contains, as well as to fearlessly expose its errors. He is a builder, rather than a destroyer-is broad, just, considerate, tolerant, universal, in all of his opinions. Such is the true theistic Spiritualist. Fierce denunciations and unjust invectives constitute no part of his utterances. He is a truth-seeker-not a truth defamer. With his brother, the materialistic Spiritualist, it is often otherwise. He knows of spirit return as he calls it, of life beyond the grave, and of communion between the two worlds. But the word "God" almost makes him frantic, while the Bible is a book unworthy to be named in decent language in any assembly. He is as bitter against his theistic brother on the Spiritualist platform as he is against the most bigoted preacher in any Christian church. He usually finds his chief enjoyment in phenomena, and treats with disdain all who seek to use those phenomena as aids to their education. He has never learned that the world steadily moves forward, and that dogmatism is now no longer the sole property of old theology. It is therefore not strange that he should fail to realize that the world now has a religious science, and a scientific religion, for he has failed to keep pace with the progressive thought of the age.

AN ICONCLAST.

The materialistic Spiritualist could with propriety be called an iconoclast, for he believes in breaking up all forms and systems of thought that are at variance with his own. Like the Irishman, who was "agin the Government," whatever it was when he landed in America, so is this so-called exponent of piritualistic thought "agin" everything that is spiritual in character. He is as destructive of spiritual things, and as injurious to spiritualistic organizations as is the man who prides himself on the universality of his views, yet takes all he can get from spiritunlistic societies, and does nothing for them in return. Image-breaking and kindly toleration of the honest convictions of others are both necessary in the evolution of the race. But after all idols have been destroyed, all. folly to continue striking at the places where they once were. The things themselves are gone, and to continue striking at them is like who does it should be in better business. ducation is needed, the unfortunate are to be succored, the sick cared for, and the weak protected. Spiritualist teachers and Spiritunlists in general have this work to do. Instead, therefore, of fighting imaginary gods, or combating a defunct theology, they should be constructing and giving to the people of carth a temple of Truth in which they can gather to be instructed. All men should ever be ready to combat error and to strike bravely against every form of injustice, but in so doing they are not expected to drag down that which is pure and good and true.

TOLERATION.

This is a much misunderstood term. Man -the awakened man-does not want toleration; he asks for justice. The toleration of the opponents of Spiritualism for the opinions of its followers is a sort of pitying contempt, manner that is most exasperating. For those who seek their company claiming that while they are Spiritualists, or frequently are employed by them, they cannot conscientiously claim to be members of any spiritualistic organization, because of their own "broader views" (7) these same persons have no respect whatever. They honor a man, no mathow much they dislike his principles, who is manly enough to stand out and avow them. Every person should be an eclectic in his in so far as it makes him a gleaner of truth in every field of research. It is the duty of all Spiritualists to accept truth from whatever source it may come to them, and they can yet learn many wholesome lessons from the church. Yet it does not follow that they should ape the church in all of its effete enstores, nor creep to its altars like fawning sycophants, to repeat worn-out creeds, to engage in useless ceremonials, in order to prove gage in useless ceremonials, in order to prove the catholicity of their thoughts. All men should be truth seekers, but they should also be truth livers. the catholicity of their thoughts. All

The recent International Good Roads Convention, held at St. Louis, Mo., was largely attended, and was presided over by that distinguished patriot, Gen. Nelson A. Miles, U. S. A., who made the principal address. All of the delegates were enthusiastic for good roads, and several very practical suggestions for furthering this reform were advanced, Extended references were made to the im-mense sums spent annually by the United States for improvements to rivers and har-bors, and in subsidies for railroad extension. Gen. Miles pleaded earnestly for a diversion of a portion of these vast sums to the development of better highways. The coming of the automobile has forced the question of good roads into greater prominence than it ever occupied before. The resident of the country keenly feels the difference in facilities of transportation between the city and the country, always to the disadvantage of the latter. Good roads would largely remedy this evil. and give the rural citizen a much better chance than is now his. Col. William J. Bryan advanced the sound doctrine that improvements in the country shoud keep pace with those cathe city. This is sound common sense, and if-the American people would cease squandering millions upon useless ships of war, and in the support of an unnecessary standing army, and use the same to improve the conditions in the country districts of the nation, the problem of abandoned farms would be settled, and this would be a happier and better nation. With the advent of good roads will come a demand for homes in the country, and the American nation will soon be on the surest foundation it ever had.

THE PHILIPPINES.

Cen. Miles, while abroad, visited the Philippine Islands, where he made a thorough inspection of the troops on duty there and took special pains to investigate conditions of all kinds in the islands. His report, when read in full, will contain many items of valuable information for the purblind advocates of Imperialism. Gen. Miles declares the war in the Philippines still in existence, and proves it by his startling array of facts. This warfare is largely guerilla-like in character, yet it is costing many lives, and no little treasure. He tells of the deleterious effect of the climate upon the American soldiers, and does not hesitate to criticise their food supplies. He has told the truth in plain terms, from the standpoint of personal knowledge. yet the bureaucrats of the war department, aided by a self-seeking, prejudiced administration, are determined to punish this great soldier for telling the truth! As it is, he will be commended by all honest, intelligent people, and honored by them for his strict adherence to the truth. How much better for this nation would it have been, had Spain sold her war and her Filipino slaves to some other country or kept them herself! Better still would it have been had this nation followed Dewey's advice and given the Filipinos their independence. America then would have stood better abroad and her citizens at home would have had a more wholesome respect for themselves and their government.

WAR CLOUDS.

Two war clouds have appeared recently in the skies above the nations of the earth within the past few weeks. One is hanging low over the Balkan States in Eastern Europe, while the other envelops several nations that seem to be worried over the threatened occupancy of the Chinese province of Manchuria by the Russian government. Even the United States seemed anxious for another conflict at arms, and was ready to enter into a contest with Russia in case this rumor proved true. It is strange that Americans should be so much more concerned with the business of people in foreign lands, than they are with the welfare of their own people at home. When statesmen instead of ambitious politicians were guiding our nation, our people minded their own business and found enough to do without trying to mind that of ensuous images cast out, it is the height of other nations. Either one of these war clouds may lead to a struggle at arms, although Russia has disclaimed any hostile intent or unfair advantage in Manchuria, and declares trying to knock down a phantom. The man her only purpose to be the protection of property. War is absolutely unnecessary at There is work to be done. Homes are needed, the present stage of the world's development, and there is no excuse for it whatever among men who pretend to be truly civilized. The Czar is for peace but is ever prepared for war because of the belligerency of his neighbors. Were America and England enlightened enough to take the same step toward peace that Nicholas has tried to take, war would be forever banished in all parts of the earth. Speed the day when human life will be held in higher esteem than gold, and war be abhorred by mortals as it is by the angels in heaven.

- Mrs. Minnie M. Soule.

News from the sick room of Mrs. Soule, the News from the sick room of Mrs. Soule, the beloved Banner of Light medium, and friend of humanity, continues to be encouraging. She is holding her own, even gaining a little, despite climatic influences and other drawbacks that she has to encounter. Her many friends are with her in loving sympathy, and constantly send her their sinterest prayers for her speedy recovery.

Ira Moore Courlis.

As we go to press, we learn of the transition of this well-known worker in Brooklyn, N. Y., on Sunday, July 19. He has long been the pastor of the Church of the Ffateralty of Soul Communion that has held signally specessful meetings in the Aurora Grata Cathedral. He had many warm friends in Greater New York, and was much beloyed by the members of the church of which he was pastor. The funeral services were held at his late residence at two o'clock Wednesday afternoon. Mr. Courlis has finished his life work at an early age, and has gone home to reap the reward of his labors. May he find his work along yet higher lines, and carry it on to success.

Extraordinary

A Great Opportunity!

EVERY READER INTERESTED

In What?

In the Banner of Light's wonderful premium offer to every subscriber! It is the opportunity of a life time and every one should embrace it.

What is this offer? Every subscriber now on our books will receive a handsomely bound copy of Dr. J. M. Peebles' greatest work,

"THE CHRIST QUESTION SETTLED,"

for sending us one new yearly subscriber. This makes this splendid book

FREE!

to every subscriber who will send us ONE NEW NAME for one year's subscription, accompanied by two dollars. This is the price of the Banner alone for one year, yet we give this excellent book Free to any Old Subscriber who will send us

ONE NEW NAME!

Authors, scholars, seers, prophets and savants in all lands unite in pronouncing "The Christ Question Settled" to be one of the best works ever penned by Dr. Peebles, and by far the best and most exhaustive ever written upon the subject. Both mortals and spirits testify to its worth, and declare it should be IN EVERY HOME ON EARTH!

This volume of nearly 400 pages, elegantly, richly bound, contains the ripest thoughts of Col. Ingersoll, Rabbi I. M. Wise, Prof. J. R. Buchanan, B. B. Hill, Moses Hull, Hudson Tuttle, J. S. Loveland, W. Emmette Coleman, with the testimonies of the controlling intelligences of J. J. Morse, W. J. Colville, Stainton Moses, Mrs. M. T. Longley, and others, concerning the existence or non-existence of Jesus Christ, concerning his conception, his travels, his gifts, his mission, etc., with the interspersed writings, criticisms and conclusions of Dr. Peebles. This criticisms and conclusions of Dr. Peebles. This book, wrote W. J. Colville in reviewing it, 'Itales high rank, and will be long looked upon as a STANDARD CLASSIC regarding the subject of which it tents.'

Here is The Great Chance to place this great book in every home. Subscribers, now is the time for YOU to act!

Will you help the good work? If so send us a good subscription list. For one new name you will receive a copy of "The Christ Question Settled," or if you already have it, any book we have in stock of the same price. For TWO NEW NAMES we will send you "The Christ Question Settled," and another work of high literary rank, to be se-

ers, it is now YOUR time to speak! Will you accept it? Send in your subscriptions AT ONCE

"The Gentleman from Everywhere

"The Gentleman from Everywhere is a racy, humorous, entertaining and instructive book." Such is the consensus of opinion of hundreds of our leading authors and editors, many of whose letters are printed in the publishers' handsome brochure which we will give you at our office.

Hon. John D. Long, ex-Secretary U. S. Navy says: "I have read this book with much interest. I enjoyed the reproductions of our New England and far Western and Southern life." Gen. Curtis Guild, Leut.-Governor of Massachusetts, writes in the Commercial Bulletin, "The story is well written and deserves a wide reading." Hezekinh Entterworth, the lending author and poet of the day, writes, "The humorous and pathetic adventures of school-boy, emigrant, farmer, book agent, schoolmaster, preacher, club founder, town builder, and U. S. Commissioner are portrayed by a master of vivid and thrilling description. The poetical and story-telling interweavings are gems." The Christian Endeavor World, Rev. Dr. F. E. Clark, editor, says, "The hero of this story is a typical Yankee, who as a 'rolling stone' has gathered material for a delightfully original, racy, realistic book that is entertaining and instructive." Rev. W. Davidson, D. D., Secretary American University, Washington, D. C., and Superintendent of Instruction of Chantauqua Circles, writes, "This certainly is a unique book, fascinating from start to finish, and brimful of valuable information." The Boston Journal says, editorially, "This ig one of those rare books, full of humor and pathos, which alternately convulse the reader with hughter, and then awaken fresh and profitable thinking." The Detroit, Mich., Christian Herald says, "This new book by James Henry Foss, A. M., is a story of surpassing interest, replete with thrilling experiences, vivid in description, full of anecdote and quiet humor." The Journal of Education, Rev. Dr. Winship, editor, says, "This book is highly interesting from start to finish, and starts the tear and the laugh with the same shade and light that occur in human

Announcements.

W. DeLoss Wood, Box 193, Danielson, Cont., would be pleased to accept lecture engagements with Spiritualist societies in New England upon reasonable terms. He has excellent testimonials and ranks high in the field of hypnotism. He is the son of that gifted pioneer worker, Mary Macomber Wood, well known to all of the early Spiritualists of the United States.

Unity Camp, Saugus Centre, Alex. Caird, M. D., pres. Services as usual Sunday, July 26, with that gifted speaker, Mrs. May S. Pepper, as the occupant of the rostrum. Services 11 a. m., 2 and 4 p. m. Come out and bring your friends. Sunday, Aug. 2, Mrs. Carrie E. S. Twing will be the speaker.

Miss Margaret Gaule will be at Onset on Sunday, July 26, and all of the week following. She was not present July 19, but has assured the management that she will be on hand for next week.

Warnings.

Why will people who have not become convinced of the reality of spiritual manifestations always evade the issue when we try to show them reasonable evidence for our belief? A short time since, I was speaking on this subject to a friend, and, knowing her to be an "honest doubfer" on most, if not all questions relating to a future state, and an existence more than, and above that of the physical body, I mentioned certain experiences of my own that had come to ment various times, and without the agency of a "medlum." Among other facts I mentioned one experience in particular, when, being entirely alone, wide awake, and in the act of walking across a room, I distinctly saw three spirits, and received spiritual help and strength from them. This happened at a time before I had given any attention to Spiritualism, but just before the departure of my dearest and nearest friend to the spirit world.

This doubting friend, to whom I related the above experience, said if it had hap-

Spiritualism, but just before the departure of my dearest and nearest friend to the spirit world.

This doubting friend, to whom I related the above experience, said, if it had happened to her, she would have considered it as an 'warning,' but would not have considered it as any indication of another state of existence. Now, she evidently had no Joulut that "warnings" were vouchsafed before the passing on of some individuals—although she says she does not believe, nor wish to believe in future existence; and she does not give much thought to the existence of God, or First Cause. It simply "happenes" that we are here, live, die—that is, cease to exist—and, as she believes, are then out of misery because we cease to exist.

Very good; if we do cease to exist of course we are also then free from suffering. But I cannot reconcile her ideas of life and death with her concession that she does believe that we receive these warnings, or see these visions that she calls warnings. That these beings we see, these voices we hear, the impressions we receive these varnings, or see these visions that they are not of the physical world, she must acknowledge. If there is no other "world," in the sense of existence, how can they "be"? and yet she does not deny that they are. Can anyone reconcile the two positions?

It seems to me that she has determined not to believe in a future existence, and simply tries to dodge the issue by classing these manifestations under the term "warning," which she uses vaguely, and as if she did not know, and did not want to know their nature.

Is it not another illustration of the old simile of the ostrich hiding his head in the

did not know, and did not want to know their nature.

Is it not another illustration of the old simile of the ostrich hiding his head in the sand and believing himself safe from his pursuer because he does not see him? She knows such manifestations are made from time to time, and does not deny the knowledge, but having determined not to believe, she shuts her eyes and will not allow herself to learn what they really are. And do not many others willfully shut out all light on this subject? Some for the reason that they are afraid, having been taught that it is evil to pry into these matters; that spiritual communications are emanations from the "evil one," and those who have taught them really believed what they taught; being in this particular "blind leaders of the blind."

lected by us. For three, four, and more new names, all for one full year, we will send you Dr. Peebles' great work, accompanied by as many volumes of fine reading matter as you send us names.

This is our Offer Extraordinary and Banner Subscribers, it is now YOUR time to lected by the lected by

Emily E. Cole.

The Red Creek Herald man, who has had experience, says that "the man who thinks his wife is blind to his faults is entitled to another think."

Eleventh Annual Convention.

Wonewoc, Wis., Camp.

The Wonewor Campineeting will be held at Wonewor, Wis., from August 13 to 31 inclusive. All arrangements are now complete for this meeting, which bids fair to be the best these sessions. Business sessions will open daily at 10 a. m. and 2 p. m.

At 7.30 each evening grand public meetings, with addresses, spirit messages, singing, music, etc. Among the most gitted lecturers and mediums expected to be present and participate are Dr. N. F. Ravlin, Mrs. H. P. Bussegue, J. J. Morse of England, May S. Pepper, Margaret Gaule, Mrs. Z. B. Kates, Mrs. G. G. Cooley, and others to be secured. All Spiritualists should attend this convention.

Special certificate rates on railroads for delegates and all attending the Convention.



The Regent, Washington, D.C.

Ask your railroad agents for tickets on the certificate plan, for one fare and a third for round trip, for National Spiritualists' Convention. These tickets must be indersed by Special R. R. Agent at convention the last day of convention and by the N. S. A. Secretary.

Special R. R. Agent at convention the last day of convention and by the N. S. A. Secretary.

Headquarters during convention will be The Regent, corner Pennsylvania Ave. and 15th St., near Treasury Building. The rates at this hotel for delegates and all visitors to convention will be special—\$2.00 per day, large room, two persons in a room. Single room, for one person, \$2.50 per day. These rates include first-class board. Those taking advantage of the same are expected to remain during full convention, while all who travel on certificate tickets must remain till noon of the fourth day. As a certain number of certificate tickets must be guaranteed to the railroads, delegates and visitors are requested to come by them. The N. S. A. reception to delegates and visitors, to which all friends are invited, will be held at the Regent, Monday, October 19, at 8.30 p. m.

Admission to business sessions of convention is free to the public. The grand evening meetings of lectures, tests and musical exercises will be twenty-five cents to all but delegates, who will be admitted on presentation of their cards.

Harrison D. Barrett, President, Mary T. Longley, Secretary.

All Spiritualists are invited to be present.

Gone Home.

Rev. Ira Moore Courlis, pastor of the Church of the Fraternity of Soul Communion, which has been holding services in the Aurora-Grata Cathedral, Bedford Ave. and Madison St., Brooklyn, N. Y., passed quietly into spirit life Sunday afternoon, July 19, at 2.20, from his home, 80 New York Ave., after a short but painful illness. His loss will be keenly felt by those who have looked up to him for light and knowledge of this beautiful truth.

Sittings daily for test, business, and medical diagnosts gl.60. Tuesday, Thurs-ray, Saterday, Il Edgewood St., Rozbury, "Phone little Box Mondays, Wednesdays and Fridays from 10 A. M. to 4 P. M., BANNER OF LIGHT BLDG., 764 Dartmonth St., "Phone lills Back Bay, Sunday eve, meetings, BANNER OF LIGHT BLDG., 745 P.M., All

FOR SALE CHEAP.

fording fine facilities for reaching the camp which is not more than two blocks from the depot.

The programs are ready, and in them will be found full particulars of the camp, as well as the names of the following well known workers: Georgia Gladys Cooley, Rev. T. Grafton Owen, Mrs. Catherine McFarline, Mrs. Edna Ford-Pierce, and Will J. Erwood. Aside from these there will be in attendance several well known phenomenal mediums, among them Mrs. N. N. Hardy of Minneapolis, who will present various phases of phenomenal work. J. S. Maxwell, the well known President of the Minnesota State Association, will be present and take an active part in making the camp a success. Other prominent Minnesota workers who will be present are Mrs. J. P. Whitwell, Mrs. Asa Talcott, Mrs. John Sauer and several more of the leading workers of the northwest. From the above it will be seen that nowhere is there a finer array of talent. Come and hear them. Write for tent to Miss Gertrude Spooner, Sec'y W. W. C. A. Wonewoe, Wis.

Wonewoo, Wis.

Three Epoch-Making Books, BY HENRY HARRISON BROWN.

How to Control Fate Through Suggestion.
Not Hypnovism, but Suggestion.
Man's Greatest Discovery.
Man's Greatest Discovery.
"Mr. Brown has written three books this year, and all yood,"—Nautilus.

They will help you to self-mastery.
Forsale by BANNER OF LIGHT PUBLISHING CO.

Spiritual Science

An Advanced Course of Lessons

By W. J. COLVILLE

AUTHOR'S INTRODUCTION.

In presenting this additional course of Lessons in Spiritual Healing to the reading public, I have endeavored to condense into the smallest possible compass some of those pairs of public lectures and class room statements which have seemingly served to elucidate most completely the various aspects of the great general subject concerning which information is being eagerly demanded everywhere. This little volums lays no claim to exhaustveness in treatment of the various aspects of the central theme discussed.

treatment of the various aspects of the control of the various consect.

It is a popular manual intended for the people at large rather than for specially advanced studerts to whose wants we may endeavor to cater in later treatises, if such be in demand.

As the Lesson here reported have been of help to many audiences in various places it is confidently believed that they will prove still more useful now that they are procurable in printed form.

W. J. COLVILLE. ed form.

W. J. COLVILLE.

Published in Two Paris.



E. A. BRACKETT Author o.

THE WORLD WE LIVE IN.

DYSPEPSIA. INDIGESTION

We Can Pacifively Cure Any Case of Stomas Trouble Not Canada by Cancer. Do Not Take Our Word. TEST IT YOURSELF.



TREATMENT

strangulen and tone in the stomech, and make you as strong and hearty as you ever were. We mould give you testimach trouble in all its forms and stages; but they would not be facets or proof to you—nily words of thanks and praise. The only absolute proof i in the treatment itself. And believing that a practical test would be more convincing to sufferers than all the testimonials we could print and absolutely prove its great merits, we will send anyone dealring it a fall two weeks trial ireadment absolutely free.

If you have stomach troubs and have falled to get relef, write us at once and learn by practical test what we can do for you. Address Dr. Peebles Institute of Health, Ltd 25 Main Street, Battle Oreek, Mich.

A BOOK OF THE DAY:

Cubes and Spheres Human Life.

BY F. A. WIGGIN.

Mr. Wiggin is earnest and strong and his words must timulate to higher thinking and nobler lying."—M. L. Savage, D.D.

"There is not too much of it; it is all gold. I shall most heartly recommend it to my friends."—William Brimios.

"The reading of Ourse and Spherics adds another of the valued privileges for which I am indebted to Mr. Wig-gin."—Likian Whiting.

gm."—Liken Waiting.

"There is in his line and quality of thought a strong gestion of Emerson."—Propressive Thinker.

"This salarizable collection of stirring essays on live topics of fundamental value has strongly appealed to me as just the thing needed." W. V. Colvilla.

"The whole book is rich in stimulating thought."—The Coming Age.
Price 75 cents.
For sale by EANNER OF LIGHT PUBLISHING OO

NEW EDITION.

TRANSCENDENTAL PHYSICS.

An Account of Experimental Investigations from the Scientific Treatises of

JOHANN CARL FRIEDRICH ZOLLNER.

Professor of Physical Astronomy at the University of Leipic; Member of the Royal Saxon Society of Sciences; Foreign Members of the Royal Astronomical Society of Foreign Members of the Royal Astronomical Society of Foreign Members of the Topic of Partial Missophers at Moscow; Honorier Members of Neural Philosophers at Moscow; Honorier Members of Partial Rational Association of Spiritualists" at London. Translated Fryschological Studies. "Paris; and of the "British Rational Association of Spiritualists" at London. Translated from the German, with a Freier ace and Appendices, by Charles Carleton Massey, of Lincoln's Inn, London, England, Barrister-at-Law. The book contains illustrations of various experiments described therein, including extraordinary slate writing. Experiments with an endies string, leather bands, worden rings, etc. Cloth, Il mo., 220 pages. Frieo 735 cents. ordinary state bands, wooden rings, etc. Cloth, it mo, pages. Price 75 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

A NEW EDITION.

PROOF PALPABLE

of Modern Spiritualism, with Remarks on the Belation of Facts to Theo-ogy, Morals and Beligion.

BY THE LATE EPES SARGENT.

This work contains chapters on Materializations o ithe Past, Phenomenal Proofs of Immortality, Materializations at Moravis, N. V. and Eisewhere. Materializations at Moravis, N. V. and Eisewhere. Materializations in England, Scientific Investigations, Poriorit of Spirit, American Phenomena, Materializations Through the Edy Family, The Spirit-Body, Power of Spirit Over Matter, Unity of Forces and Phenomena, Eelastions of Spiritualizations of Spiritualization to Moravis, The Message of Spiritualization of Materialization of Spiritualization of Moravis Purcher Proofs Palpable, 11 mo, paper, 228 pages. Price 28 central. or sale by BANAER OF LIGHT PUBLISHING CO.

ETIOPATHY

WAY OF LIFE, BRING AN EXPOSITION OF ONTOLOGY, PHYSIOLOGY AND

A Religious Science and a Scientific Religion.

BY GEO. DUTTON, A.B., M.D.

cientious and comprehen-cientious and comprehen-bility and a man of singul liled with ardest love of the 640 pages, bound in cloth nd gold. Contains a pertrait author. Price 88.56. sale by BANNER OF LIGHT PUBLISHING CO.

BY HATHAWAY AND DUNBAR

MAN

Like rudderless ship adrift at sea, Menacing trade's rich argosie, Is man usail on life's great tide Without a woman by his side!

The ship doth roll and toss about, Sport of the winds, as in and out Of sailless masts they whistle and shrick From stem to stern, from bow to peak;

To each trim craft it bringeth death; Heartfelt terror it quickeneth; Each face grows pale, each soul is dumb As into view the derelicts come.

A man adrift on life's wide sea, The greatest wreck of all is he: With rudder gone, whose name is Love, He misses the haven of peace above.

His anchor's lost, the engine's still, The wild winds move him at their will. All hope is gone, in darkest night He gropes in vain to find the light.

With woman's love for rudder true, And her sweet trust to anchor to, He safely sails the seas of life, Buffets the waves with breakers rife,

Fears not the awesome danger storm, Nor hears the bells ring their alarm; His heart is light, his Soul is free For woman's love gave victory.

In Heaven's harbor his ship doth ride Recause of woman by his side! He anchors at the pier of Kest And is by God forever blest! Ulysses

The New Jerusalem.

Annie Knowlton Hinman.

In the Spring of 1943 I stood in the valley at midday and gazed upon the city of Despair. No sun, no leaf-crowned tree, no flower, nor blade of grass to cheer, naught of life but a lawless horde and their children, distorted in body and mind. Sin and Poverty ran riot through the streets, and yet this was a glorious Nation once. A goodly people to look upon, but some men in power betrayed the Nation into the hands of Capitalists, and they in turn placed their tyrant heels upon a glorious Nation once. A goodly people to look upon, but some men in power betrayed the Nation into the hands of Capitalists, and they in turn placed their tyrant heels upon the necks of the poor, until by misery maddened they arose in quick revolt, and through riots and bloody wars our Nation was stripped of glory. Heartsick I turned away and my eye fell upon a lofty mountain, a noble peak, sun kissed, its-glorious summit crowned with a halo of light, and I knew it as the Mount of New Thought. It looked inviting as I wended my way toward it, over ynst debris, and through deep entanglements born of the past. At last I reached its base and found a throng already climbing. Eagerly I joined them, when an aged man, with a kindly face, said to me, "My son, hast thou the Gospel?" "No, good father, it was so blind and perverted by the touch of man I laid it by." "Nay, my son, I mean the Gospel of New Thought. It says thou hast Godlike possibilities, and I say unto thee, woo the Silence; it holds the richest treasures thou hast ever found. Listen to the voice of nature; that is God calling thee to come up higher. As thou climbest forget not to feed thy companions upon the truths that have, been unfolded to thee, and, govern thy lips as they were palace doors, the King within.' Remember, they who gain in this ascent are not the swift of foot, but they who quick unfold God's living truths. Adieu, we shall meet again."

I journeyed up, when I overtook noble men and women exhorting their comrades to fresh courage. A man in costly robes, a Christ in soul attitude toward his brethren, spoke to me, "Brother, this is a glorious cause, this soul upliftment! You wonder at my robe so out of keeping in this motley crowd. "Twas bought with money wrested from the poor." Tis my penance garb. I have no other to hide my nakedness, and all who meet me read my sin, but give me fellowship because they know me as a prodigal returning to my Father's house. You will journey on, but I must stay to explate my sins in loving service to my bret

A little nearer the crest of the Mount I paused and urged my fellow travelers to press on to the summit, promising to return

with cheering news.

The npex reached, a wondrous vision burst upon my sight. A little way adown the mountain a goodly city stood. I saw the peaceful homes o'ershadowed by noble trees, and—I could wait no longer! but with winged feet I flow to the Circle rate, that stood right. feet I flew to the City's gate, that stood ajar and there, with open arms, was the saintly man who had met me at the mountain's foot and told me of God's truths. Tears of joy rained down his cheeks. One close embrace, and then he spoke: "Welcome, my son, to the New Jerusalem, not the one of old, nor the one that is to be, but the City of today. Come with me and find rest and food, and then listen to much that will do thy soul good." We turned and threw ourselves upon the fragrant turf. A woman, of modest mien, brought us mugs of drink and a tray of food, with these words: "Welcome, stranger, to our happy land. Good father, tell me, how fares it with the multitude?" "Sister, Truth abides with them. How is it with thee and thine?" "Father, Truth is ever singing in our souls sweeter than song birds."

ever singing in our souls sweeter than song birds."

"My son, drink and eat." As the father bade, I ate and drank, for I had fasted long and was an hungered. The food and drink were good to look upon-and most delicate to the taste. "My son, see how beautiful are the birds. Their throats are swelling with song. The animals are sleek and tender eyed. The gentle creatures feed from our hands and know no fear in this city of brotherly love. Now if thou art refreshed we will go. Behold! our homes are white, denoting purity and each man is the owner of his abiding place. See the blossoming vines, nature's royal gifts, clambering over these pretty houses. Humming birds, like brilliant gems flashing in the sunlight, are flitting in and out among the flowers. Truly heaven intended we should make an Eden of this earth that nature has so lavishly blessed, but in the past some men have fostered the deadly serpent. Alas! let us forget, there is danger to our souls in recalling the misdeeds of man. We have no National flag, for 'Our country is the world, and our religion, to do good.' What thou mightst call our national hymn is, 'Peace on earth, good will to men.' Money is not an Open Sesame

"On streets are well sewered and sewage destroyed.
"Purest water is supplied to the people

"Purest water is supplied without cost.
"Our houses and streets are lighted by electricity, but not through the bungling vehicles used in past days. Electricity and air are our systems of transportation.
"The old time telephone is no longer in use, for wireless telegraphy has superseded it. We have many wonderful inventions, their

saured of the continuity of life, that saing out from this life into the other of no importance, except as a rich

the passing out from this life into the other counts of no importance, except as a rich legacy.

"We educate the threefold nature in man, soul, mind and body, and it proves an upliftment. As the principle of universal brother-hood expands the minds of the people, our homes become our most sacred shrines.

"We have factories, not grim, tall and prisonlike as were such buildings in the past. The people own the plants and no dividends are paid to stockholders. Power is supplied from natural forces generated from the sun's rays, and the electrical energy of the universe.

verse.

"We have libraries and museums of art, and theatres of the high cast drama, all of which are open at all hours.

"I have read that in years agone, in ungodly cities, mortals were crowded into tenement houses. And at one period in the history of our race human beings were bought and sold. Is it any wonder that such a people has been almost wiped from the face of the earth?

Our sons and daughters are not tempted "Our sons and daughters are not tempted as in olden days because there is no competition in business and men do not try to ensare them into dens of iniquity for their money. In fact we have no use for the filthy lucre, the transmitter of sin, disease and degradation. We have some specimens in our Halls of Antiquity that are looked upon as

"We have no public press that has corrupted so many souls in the past ages, but we have bulletin boards, news received by wireless telegraphy, from sister cities in our wireless telegraphy, from sister cities in our realm. Because we have no wars (for we educate for peace, not war), and no temptations to sin through business competition, nor temptations in social life, we have no contaminating news. Should mistakes occur among our people, it is a sacred law, with us, to protect from public criticism, for thoughts are things and of potent force for good or ill. Offenders, left to themselves, suffer from remorse of conscience, the worst punishment man can know. To electrocute or hang was the barbarous custom of past ages. Today our grand Reformatories usually restore man's spiritual poise.

"We have no tramps because our social and business methods do not create them there is no menial labor, for Jesus, the carpenter, dignified labor.

penter, dignified labor.

"Now you see how Truth and Justice have triunghed at last! They who climb the Mount of New Thought have come to stay, and thou wilt do likewise, for a home awaits

"No, good father, I must go to my strug-gling brothers as I promised, a little later I will return and abide with thee for I am of the faith which thou hast espoused."

The Old Man's Journey.

Jennie Hagan-Brown.

In the depot at early morning sat an old man; his hair was thin and white, his face was wan and frail. He leaned upon his staff; heside him was a small package of bumble quality, declaring that the traveler was of the simpler folk. The trains were announced, called loudly, the porter cried. "All aboard." The bells rang and one after another the poisy strident trains went out another the noisy, strident trains went out on their long journey, some to the north, some east, others southward, while others stretched their long and sinuous way to the western sunset. The old man waited, sitting calm and still. At last, attracted by his ting calm and still. At last, attracted by his silence and repose, we ventured to ask a question: "Which way are you going, father?" "Home," he said. "What train do you take?" "He looked up with a smile. "The evening train." "But it's morning now; the long day waits before the setting sun." "And I can wait as well," replied the quiet, sad old man. Our hearts were touched, but like a thousand other folk, we left him there to sit and wait, nor dreamed about the train that would come for him at set of sun. It was no shripk of engine, ring of bells, nor It was no shripk of engine, ring of bells, nor palace car, nor yet the Pullman sleeper drawing in that took the old man from the station, but the lordly train of time whose long and curious track we each are gliding

long and curious track we each are gliding o'er.

The silent and the solemn gate of death was opened wide; no shout of "All aboard," but the white angel of the rich or poor came close beside him and whispered something that we did not hear; and lo, his face grew bright; the eyes so dim were luminous with joy. The angel had declared his message and the traveler uprising said, "Behold! I journey home," and he was gone.

The silence came; the pity on the faces of the men who had not thought as he sat wearily all day, and as we folded trembling hands and pressed the silent lips into the form of peace and calm repose, we knew he

form of peace and calm repose, we knew he understood in that strange morning time, that evening's hour would surely take him home. The message came; the great and solemn train of Nature's pomp rolled out and learning in the great had solemn train of Nature's pomp rolled out and ore upon its mighty car that strange ever

bore upon its mighty car that strange everlasting thing, a soul, an immortal soul.

And did they at the station over there stand ready with their greeting for this one and bid him enter through the gates of light, and say to him that he was welcome in the many mausions all unmade by hands, prepared by one of old who journeyed forth and left us with the light of his sweet countenance and taught us that the destination of all humanity was to that station that the old man spake the magic word and name of home?

The Astral Body.

"Die Uebersinnliche Welt" relates som surprising facts in relation to a Russian family, occupying a high social position, all the members of which, from generation to generation, possess the faculty of detaching themselves in astral form from their bodies, and the "double" when seen, appears to be clothed in the wearer's customary apparel.

renoting purity and each man is the owner of his abiding place. See the blossoming vines, nature's royal gifts, clambering over these pretty houses. Humming birds, like brilliant gems flashing in the sunlight, are flitting in and out among the flowers. Truly heaven intended we should make an Eden of this earth that nature has so lavishly blessed, but in the past some men have fostered the deadly serpent. Alas! let us forget, there is danger to our souls in recalling the misdeeds of man. We have no National flag, for 'Our country is the world, and our religion, to do good.' What thou mights call our antional hymn is, 'Peace on earth, good will to men.' Money is not an Open Sesame to our beloved city, but every one according to his deeds.

"Our streets are well sewered and sewage destroyed.

"Our streets are well sewered and sewage destroyed.

"Our bouses and streets are lighted by electricity, but not through the bungling vehicles used in past days. Electricity and air are our systems of transportation.

"The old time telephone is no longer in use, for wireless telegraphy has superseded it. We have many wonderful inventions, their use unknown to past generations.

"The old time telephone is no longer in use, for wireless telegraphy has superseded it. We have many wonderful inventions, their use unknown to past generations.

"The old time telephone is no longer in use, for wireless telegraphy has superseded it. We have many wonderful inventions, their use unknown to past generations.

"The old time telephone is no longer in use, for wireless telegraphy has superseded it. We have many wonderful inventions, their use unknown to past generations.

"The old time telephone is no longer in use, for wireless telegraphy has superseded it. We have many wonderful inventions, their use unknown to past generations.

"The countess Marie states that she was in bed one night in the scame room with the governess of her little boy, who was peace-town religious to her own. The two wonds in by selective to your room.' The Countess

chill. He bent over the infant which he looked upon for a long time, and the nurse said, 'Here is our master, then.' If is really himself,' joyously rejoined his young wife. 'To the astonishment of all, mutely and silently as he had arrived, so the Count took his departure. He seemed to melt into the obscurity of the staircase; for the servant below did not see him again, and the sledge had disappeared."

Here, it will be observed, the "double," or rather the discarnate spirit of the Count was seen by three distinct persons; so that "collective hallucination" could not be preed. But how is the materialization of the horse and sledge to be accounted for? Let us acknowledge our ignorance of such phenomena, and await with patience, that elucidation of them which is bound to occur in due time. time.

A Child Medium.

The "Revue Spirite" of Paris for June, 1903, publishes a very wonderful and well-authenticated story of a little girl, Lilian Marjorie Londra, medium at the age of three and one-half years. The father is a distinguished lawyer of Birmingham. Let us hope that he will see the urgency of a careful, systematic study of his child, to the cause of Spiritualism. Mr. Londra makes this statement:

systematic study of his child, to the cause of Spiritualism. Mr. Londra makes this statement:

One day my wife and Lilian were in a confectionery shop. They were taking tea, when suddenly Lilian cried out: "Mama, look at the pretty little girl standing at my side, she asks a piece of my cake," and she described minutely the features and garments of the invisible child. When returned to the house, the little girl came to Lilian again and said that her name was Daisy. Since then Daisy has been the friend and constant dompanion of Lilian, who is now five and one-half years old. At play, everywhere they are together. When walking, Lilian takes Daisy in her arms if the streets are wet or dirty. She helps her to get on the cars, and she tells her all her impressions. They sleep together and Lilian speaks with her as naturally as she would with any girl, but she never seeks the society of other children, being perfectly satisfied with Daisy, who is visible only to her. On a certain occasion, as her mother was reproving her because she was too slow in crossing the street, Lilian, aggrieved, answered her: "Do you not see that I am carrying Daisy, and I cannot run. The street is so dirty." A short time after Daisy's arrival, there came another invisible companion, Ethel. Lilian described her to us. She might be about fifteen years old. She comes every day and acts as schoolmistress to Lilian as well as to Daisy. Still Lilian is not insane. Her speech and actions of any child of the same age.

Another event, still more wonderful, created a great surprise in our family circle. Lilian began all alone the study of the piano. We all follow her progress with great attention, and we have remarked with surprise that the child began with exercises specially chosen and adapted to the smallness of her fingers. Little by little she takes more difficult ones. These exercises are purely technical and aim to develop the fingers. Lilian cannot read nor write and does not read the

ingers. Little by little she takes more diffi-cult ones. These exercises are purely tech-nical and aim to develop the fingers. 'Lilian cannot read nor write and does not read the first note of music. When asked who is her teacher at the piano, she answers that she has two, a lady and a gentleman, one on each side of her. The child has made good prog-ress, and now that she is five and one-half years old, she can play a dozen different pieces, and she progresses continually, al-though no one seems to bestow any care on her studies.

her studies. Lilian receives communications from her Lilian receives communications from her invisible friends, and she tells them to us as naturally as any common event. A greataunt becoming sick, Lilian told us: "Ethel has told me that aunt was going to die." A few days later she said: "Ethel and I will dig a big hole in the garden, because aunt will die today and go in the hole." Shortly afterwards she said: "Papa, aunt is dead and she is 'glad of it."

These communications were given on the 4th and the 9th of April, 1903. Our aunt did on the 9th at 3.20 p. m., and Lilian told us the death about one hour before we received the news in a telegram.

the death about one hour before we received the news in a telegram.

Such are the main points of these phenom-ena of clairvoyance and clairaudience, and the parents of Lilian hope that age will not diminish but rather develop the mediumistic powers of their daughter.—Translated from the June "Revue Spirite" by Fred de Bos.

The Reviewer.

HOW TO READ THE HUMAN HEAD AND FACE. M. Ellis Foster.

The author tells us that the object of this work is to instruct those who desire a greater knowledge of human nature and how to read character, as seen in head, face and personal appearance of the people whom they may meet. He has over twenty years of experience and minute observation of the form, size and quality of brain development of thousands of persons, and he has proved the truth of the discoveries of the brain centres made by Drs. Gall, Spurzeheim and George Combe. Today character reading is a positive science, the knowledge of which can be acquired, like all sciences, by earnest study and research.

nd research.

He says that the brain is the organ of the mind, that it is composed of a number of brain centers, each of which manifests a psychological functions of its own; tempera-mental conditions being equal, size is the measure of power; the intellect is in the mental conditions being equal, size is the measure of power; the intellect is in the frontal lobes of the brain, embracing the perceptive and reflective qualities, the moral, religious and superstitious faculties are situated on the top of the head, and the back of the head is the place of the domestic, affectionate and social instincts. The sides, above and around the ears are the soat of the executive and selfish propensities. The size and form of the brain determine the size and conformation of the skull. All these state-ments were disputed and denied by physio-logists, but today phrenology is recognized as

its color, and its texture; then the eyebrows, whether straight, uneven, shaggy or nicely curved; then the form and color of the eyes; then the nose and its characteristics; the mouth and lips; the teeth, the chin; and as the author explains fully the signification of each color, texture, etc., the careful student will soop be able to read the character of his friends and would-be friends and thus be fully armed for the conflicts of life.

Published by the Foster Publishing Co., Detroit, Mich.

PANNY CROSBY'S LIFE STORY.

Ru Harself

This autobiography of the poet is a very interesting book of 160 pages. Miss Crosby was not born blind, but became so before she was able to appreciate her great loss, having never seen the beauties of nature, as she was only six weeks old when she practically lost her sight, and she expresses herself as thankful to God that it is so, as it led her early to lean on Him and doubtless gave her that spiritual sight which the physical sight might have prevented, as it does unfortunately in too many men and women. Whether it was through her blindness or not, Miss Crosby early showed a complete childlike trust in the Father's love, which trust has grown with her womanhood and now that naturally her hold on earth grows weaker she sings: "All the way my Father leads me He doeth all things well." I admire her and I can sympathize with her in her perfect submission to the Higher Power. Many may call it child-ishness, unworthy of a strong man, forgetting that the same God who puts life in the giant oak, gives life also to the humble violet which sheds its fragrance unseen.

Fanny Crosby early developed poetical talents and when at the age of 15 she was admitted at the institution for the blind in New York, she had already written several little poems. Her first one, composed at the age of 3 was:

ige of S was:

Oh, what a happy child I am, Although I cannot see! I am resolved that in this world Contented I will be.

How many blessings I enjoy That other people don't! So weep or sigli because I'm blind, I cannot, nor I won't.

As her knowledge increased, she composed some better poems, which her schoolmates and the teachers thought wonderful, but fearing that such praise might give birth to conceit and pride, the superintendent called her to his office and kindly reasoned with her and exacted the promise that she would not compose any more poems for three months. But the celebrated phrenologist, Dr. Combe, came on a visit to the institution, and as soon as he saw her, exclaimed: "Why, here is a poet: Give her every advantage that she can have. Let her hear the best books, the best writers. She will make her mark in the world." As a result of Dr. Combe's visit she was told that she could write poetry and the teachers taught her the rules of the art and she became the poet laurente of the institution. In 1844 she published her first book of poems called "The Blind Girl and Other Poems," then "Monterey and Other Poems," then still another book, "A Wreath of Columbia's Flowers."

In 1858 she was married to Alexander van Alstyne, a blind musician with whom she lived very happily until his death one year ago.

Fanny Crosby has been in Washington.

Fanny Crosby has been in Washington, addressed both houses of Congress in a joint session. She became acquainted with many of our most prominent men. She is an old and esteemed friend of ex-President Cleveland. land.

land.

Not until 1864 did she begin to write hymns, when she met Wm. B. Bradbury, the great composer. She worked with him four years until his death in 1863. Miss Crosby estimates at 5,000 the number of hymns she has written, although many were written under a nom de plume. Some of the best known of her hymns are "Safe in the Arms of Jesus," "Rescue the Perishing," "Pass Me Not," "I am Thine."

This book is sold for the benefit of this grand writer, who is now \$3 years old, and as

rand writer, who is now 83 years old, and as her sweet songs have helped and benefited thousands in a spiritual way, we hope that thousands will benefit her in a material way by providing the comforts which her ad-

ranced age require.

Everywhere Publishing Co. (Brooklyn Borough), New York.

DOLLARS WANT ME. Henry Harrison Brown.

This essay is one of twelve which were published in "Now." The writer says that money represents supply. Material supply is a necessity of life and until such needs are satisfied, man is not free. The dollar then stands for individual liberty, and yet monetary success and personal liberty do not go hand in hand. Some of the richest men are the veriest slaves. Success lies in the mental attitude that arises from the sense of per-sonal power which meets every condition

sonal power which meets every condition without anxiety.

Accept the truth that "All things are yours." Think no more of them. Let them come. Money has no power unless it is delegated to it by man, who alone has power. Conscientionsness is the first need, then you will feel that the dollars want you, as they need your heart, brain and hand to benefit the world.

Dollars are manifestations of the One Infi-

Dollars are manifestations of the One Infinite Substance as you are, but they are not self-conscious. They have no power until you give it to them. Make them feel this through your thought-vibrations, as you feel the importance of your work, and they will come to you to be used. These ideas may seem new, but they have long been known, and I believe that what Miller did in England in building up and sustaining the children and orphans' home, when he had not a dollar, yet he never lacked means to supply every need, was due to his feeling the importance of his work and his sending thought-vibrations in the form of the prayer of faith, and the money always came in answer.

ments were disputed and denied by physiologists, but today phrenology is recognized as an exact science.

He gives a picture of the brain centre showing which ones govern the movement of the arms, the fingers, the legs and feet, etc., and he gives a detailled description of all the characteristic points of the human head, beginning with the base of the skull with amativeness and concluding with language which is under the eyes, the whole description copiously illustrated with types of heads of men and women prominent in some special characteristic, like Francis Willard for large veneration, and President Roosevelt for conscientiousness and firmness.

The size and weight of the brain is the measure of its functional power, yet the temperament will exert a powerful influence. Anatomy classifies the temperaments as the Vital, the Motive and the Mental. Their names indicate which part of the system predominates, but I should say that the man in whom they are evenly combined would be the perfect man. The pathologists have another division of temperaments: the Lymphatic, the Sanguine, the Billous and the Nervous temperaments.

The author treats each of them scientifically, showing what effect they have on the brain centres and how they can be modified by cultivation or restraint. Then we are told how to read the physiognomical language of the phrenological organs as expressed in the human face. We are told to look at the hair,

teachings are equal to that given in older and wealthier universities.

THE TALISMAN.

This is a new monthly journal started in May, 1905. It is edited by Geo. H. Bratley. This number contains parts of articles on Will Power, on Talismans, Charms, on Astro-Chromopathy, on Astrology, on Physical Exercises, etc.

It is instructive, but to reap any benefit, it will be necessary to subscribe for a year, as no article is complete in one number. It is cheap, 4 s. per year, 3 d. a number.

The Talisman Publishing Co., 52b, Station Parade, Harrogate, Yorks, England.

Fred de Bos.

Passed to Spirit Life.

From Worcester, June 18, George A. Bartlett, aged 72 years and 10 months.

Mr. Bartlett was born in Boylston, but had been a resident of Worcester thirty-nine years, and many years a faithful employee of the Groton & Knights Leather Belt Manufacturing Co. He had served his country in the Civil War, and was a member of Post 10, Geo. F. Ward.

His sufferings from heart disease had been intense and protracted, but patiently borne, and alleviated by the ceaseless ministry of his beloved vife, who by his transition is left alone in the home. Both were consistent Spiritualists, and often sensed its blessed consolations. From Worcester, June 18, George A. Bart-

Spiritualists, and often sensed its blessed consolations.

The funeral took place from the home, 194 Grafton St., Sunday, June 21, the service being conducted by the writer.

The censeless pour of the rain did not prevent many friends and comrades from paying their tribute of respect to one who had honorably discharged the duties of life.

Among the many floral tributes were an elegant broken column from his shopmates, spray of Jack roses from employets, spray of pinks from Daughters of Veterans, Easter lilles and ferns from Ward Circle, white roses, Bushnell Girls of Relief Corps, placque Mrs. David Fleming.

oses, Bushnell Girls of Relief Corps, placque Mrs. David Fleming.

The interment was in Grafton, whence the wife returned to her saddened home, bearing with her the sympathy of many loving hearts.

Juliette Yeaw.

From her home in Worcester, June 27, Dorsea A Kayes and 63 years, wife of

Dorens A. Keyes, aged 63 years, wife of Warren C. Keyes, and mother of Charles E. of Barre, Mass., and Herbert W. of Portland.

of Barre, Mass., and Herbert W. of Portland, Maine.

Both Mr. and Mrs. Keyes were ardent Spiritualists, and she was highly mediumistic; fine proofs of spirit presence, and thought of a high order of inspiration, being often expressed through her. Even in the closing days of her lengthened sufferng, words of cheer were given to sorrowing, anxious hearts.

anxions hearts.

The home wherein she lived and passed away had been characterized by its prevailing harmony and musical gifts of its members. Two beautiful daughters who sang

bers. Two beautiful daughters who sang themselves into the hearts of the people, in iffe's glorious prime, had followed the beck-oning hand to the unseen life, and the sons remaining socially and professionally filled their niche in the "Temple of Music."

The mother love of the departed had repeated itself in the tender care with which she had surrounded the motherless boy of her daughter, until she had seen him taking up the duties of life in manly ways. One other dear grandchild mourns her loss. In keeping with her wish, the writer con-

other dear grandchild mourns her loss.

In keeping with her wish, the writer conducted the funeral service, held from the home, 2 Linwood St., Monday, June 29.

Many friends and relatives were present, and the beautiful flowers and their simple, natural arrangement were in keeping with the sweet, peaceful face from which had vanished every trace of pain. Beside the tributes from relatives were remembrances from the orders to which the departed belonged, and from the First Society of Spiritualists. May the companion with whom she had journeyed so many years realize the ministry of her angel presence, until she welcomes him to the "House not made with hands."

Juliette Yeaw.

her angel presence, until she welcomes him to the "House not made with hands."

From Garland, Me., June 29, Archie C., son of Allie G. and Nettie E. Batchelder, age 7 years, 1 month, passed to the beautiful life beyond. He was tenderly loved by all his schoolmates and his memory will ever be cherished by all who knew him. There was a large gathering of friends and relatives at the funeral, which was conducted by Rev. A. P. Andrews. Many beautiful flowers were brought by his teacher, Miss Millie Libby, friends and schoolmates. He was a very thoughtful child of his age and was always asking questions about the home beyond the vale. He is now waiting to welcome those who were so dear to him in earth 1fe. His father, mother, a brother and sister, grandpa and grandmother are left to mourn his loss.

From her home in Greenfield, Mass., June 28, 1903, Mrs. Harriet Moore Ball, aged 73 years and 7 months.

Mrs. Ball had long been an invalid, and for the past two years quite helpless, but she was always cheerful, having a pleasant word

Mrs. Ball had long been an invalid, and are the past two years quite helpless, but she was always cheerful, having a pleasant word for all who came into her presence. She was a firm Spiritualist and enjoyed her Banwas a new spiritualist and enjoyed her ban-ner of Light, having been a subscriber for many years. Before her illness she was a constant attendant at the Lake Pleasant Campingetings. It was at this lake that I

constant attendant at the Lake Pleasant Campineetings. It was at this lake that I formed her acquaintance many years ago. She leaves a son, Mr. Charles P. Ball of Stamford, Conn., three daughters, Miss Edrie E. Ball and Mrs. Fannie E. Turner of Greenfield and Mrs. Henry P. Baker of Amherst, Mass., and a half-brother, Louis Converse of Medina, Mich., also several grandchildren. The funeral was at the home July 1. A hrge number of relatives and friends were present. A fine selection of songs were rendered by Mrs. Charles F. Slocomb of Greenfield and Mr. George Cleavland of Lake Pleasant. The writer officiated, as was the wish of the arisen spirit, and voiced words of inspiration filled with the comfort that Spiritualism gives when the heart is heavy with sorrow. When we think of the rejoicing at the birth of the spirit among those who were waiting her coming, those yet in the mortal can find comfort in the teachings of Spiritualism as did their dear mother. May her spiritual presence be felt and known in the home, to bless and strengthen is the earnest prayer of the writer.

Mrs. Sarah A. Byrnes.

'I cannot think of them as dead, Who walk with me no more Along life's path I tread, They have but gone before."

They have but gone before."

From the earth-home of her daughter, Mrs. Amy Chamberlain in Hanover, Mass., July 14, Mrs. Ann E. Barstow, widow of the late Capt. Robert Barstow, aged 77 years. Mrs. Barstow had been ill for some weeks, and suffered intense pain throughout her illness. She longed to be released from the physical form and gladly welcomed the bright faced Angel of Life when he bent over her to whisper the call, "Come up higher." Into her willing ear. She had been a Spiritualist for many years, and, with her noble husband, a most generous supporter of her soul's religion. She was, for many years, a member of the First Church of Spiritualists of Baltimore, Md., as was her good husband. They were members of the Massachusetts State Spiritualist Association from its inception, and have generously contributed to the support of the N. S. A.

for many years. Her life was lived for the good of others, and her religion was pobly exemplified by that life. She had a kind word for every one, and no sentence of scandal, slander or condemnation ever passed her lips. She earnestly sought to do away with all such evils forever, and was grandly successful in the world in which she moved. She will be greatly missed by all who knew her. One daughter, three grand-children, son-in-law and several sisters and brothers survive her. They all know the way she has gone, hence do not mourn her as parted from them forever. Spiritualism is their staff of support in this trying hour, and nobly does it sustain them. The funeral services were held Friday, July 17, at her daughter's residence in Hanover, at which Harrison I). Barrett officiated. A good woman has re-entered her home in the world of sonis. Peace be with all who yet abide in the mortal and joy be with her in her new abode.

TWO SONNETS. I.

THE IDEAL.

Can all the wisdom of the sages teach
How best life's awful mystery to bear?
Or what, in the eternal scheme, his share
Who for elixir of the light would reach?
Must we, like pebbles flung upon a beach
By constant fret be shaped, or breathe the

Of stifling dungeons, who would sail out fair Aud ether of the magnitudes beseech? Nuy, while we tread the press, we know what

To make the strength of gods, for gods we are,
In that, the eternal through our being flows;
Unto their altitude, how great, how far
Climb, climb my soul, till thine Ideal unclose
And light thee on, like some transcendent

II. THE REAL.

Year after year, this reckoning I have kept; When spring shall bloom, or summer shall

return,
I shall achieve some golden height I yearn,
But when the seasons come, behold, I wept;
The rose had vanished, and the violet slept,
Nor could I reach the horizon, to discern
The splendor 'bove the dark, nor could I

learn
To stay my longings, for the wings outswept:
Yet count me not as traveler wholly spent,
I own defeat, and yet defeat defy;
I am, with gaugeless, discontent, content,
So only can I rise, so only, fly,
So only, on the illimitable bent,
Can I, the illimitable Heaven descry.

Mrs. Whiton-Stone-In the Transcript.

Pointed Paragraphs.

Children should be seen more and talked about less.

If a girl has rocks it takes a man with sand

to win her.

Speaking terms are to be found on a card in the telephone booth.

The average man doesn't care about steady work if he only has a steady job.

There are several ways to pay debts, but most of them are paid with reluctance.

Nothing surprises the woman who marries a man to reform him like the success of her efforts.—Chicago News.

Old Fashion Renewed.

"The hour glass is coming into vogue again," said the dealer in antiques. "I don't mean really the glass that times the hour, nithough we even have some calls for them; what I refer to is the sand glass that measures three minutes to run out. Our grandmothers used to have them to boil eggs by, and now the woman of fashion covets them as an adjunct to her chafing dish layout. Of course they are entirely ornamental nowadays, for a watch or clock is much more accurate; still it looks nice and cozy and old-fashioned to see them around, and anything old-fashioned is the thing now. Not all of them are antiques, either, but I'm not going to say anything about that."—Philadelphia Record.

As They Looked at It.

"It's a fine day, deacon!"
"Yes—but we're all miserable creeturs!"
"Craps lookin' tip-top!"
"Yes—but thar's some big calamity comin'
on us!"
"Health never better!"
"Oh, yes—but we'll be sendin' for the doctor 'fore long!"
"Well thath Cod we're living carebon!"

tor 'fore long!"
"Well, thank God, we're livin', anyhow!"
"Yes," groaned the deacon, as he shuffled
off, "but our time's coming!"—Atlanta Con-

off, "but our time's coming!"—Atlanta Constitution.

From the pulpits of the churches of our own day may be heard constant calls to the people to be true to the principles of patriotism, proclaimed with such fiery fervor from the pulpit of the Old South by Adams and Hancock and Otis and other good men and true, to whom patriotism and liberty had become a passion.

Korea's Ancient Iron Ship.

On the Umbria arrived H. B. Hulbert, Korean Commissioner to the Louisiana Purchase Exposition. He brought with him an iron model of a ship to be constructed of like material which was designed in the sixteenth century. He believes this model, when exhibited in St. Louis, will demonstrate that Korea was years and years ahead of all other countries in the idea of ship construction of iron. Mr. Hulbert has been Commissioner of Education in Korea for seventeen years, in which time the American methods of education have been introduced and now dominate the Korean schools.—New York Times, On the Umbria arrived H. B. Hulbert, Ko-

Tax Collector's Ruse.

In the district of Annonay, France, says the London Express, the Governor Collector of Taxes came to the conclusion that a large number of cyclists failed to register their machines, so as to avoid paying the bicycle tax. He, therefore, hit upon a novel stratagem for finding out the defaulters.

He called a meeting of all the cyclists in the district for the pretended purpose of forming a local touring club, which was to be inaugurated by a grand free banquet at the expense of the promoters of the movement. The meeting was largely attended, and about 300 cyclists banded in their names. Next day some fifty-six of these were astonished to receive notices that unless they paid their bicycle tax at once they would be prosecuted for failing to declare that they were owners of cycles.

The Great Revelation of the Biosteenth Century.

Most Important Disclosures Concerning the

True Origin of Christianity

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

EXERGES FROM 185 GOMBRESS.

offspring of more ancient religions.

EXERAGUS FROM USE GOMBERUS.

Apollonius of Tyana, the Nazarene.— Born A D.

2, died A. D. 99.—His history and teachings appropriated to formulate Christianity.—The original gospels of the New Testament brought from India.

Cardinal Cassar Baronius, Librarian of the Vatican.—The Hindoo god Chrishna, in reality the Christ of the Christians.—Sworn to secrecy.

Pauliness, Archbishop of York.—His mutilation of the Scriptures.—He finds Jesus Christ to be Apollonius of Tyana.

625 pages. cloth and gilt. illustrated.

625 pages, cloth and gilt, illustrated. Price, \$1.50, postage 12 cents. Abridged edition, 224 pages, board cover, 50 cents, postage 4 cents.

, For Sale by BANNER OF LIGHT PUBLISHING CO.

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER
With What a Hundred Spirits, Good and Evil, Bay of their
Dwalling Places. By J. M. PREBLES, M. D., Author of
"Sears of the Ages." Dravels Around the Word." Spirituded T. Condict between Spiritualism and Darwinker.
God T. Condict between Spiritualism and Darwinker.
"Christ the Corner-Stone of Spiritualism." Buddhism and
Christianity Pace to Face." Parker Memorial Hall Lee
ures," etc., etc. New Edition, Revised and Enlarged, and
Price Reduced.
This large volume of 220 pages, 8vo—rich in descriptive
phenomens, lucid in moral philosophy, terse in expression
and unique in conception, containing as it does communica
tions from spirits (Western and Oriental) through mediumi
in the South Sea Islands, Australia, India, South Africa
England, and nearly every portion of the civilized worldreasts as the most interesting and will doubless prove to be
the most influential of all Dr. Peebler's publications.
Two new chapters have been added, one smbodying an
account of Dr. Peebler's esance in Jerusalem, and that distemplasted medium, David Dequid, who, holding weekly
teances quite regularly for nearly a quarter of a century
under the control of spirit artists and the ancient Persian
Prince, Hafed, has imparted much knowledge and some
wonderful disclosures concerning what transpired in many
portions of the spirit world.

Large 8vo, cloth, gilt sides and back. Price 81.00, post
age 18 centus pages covers, 50 cents, postage 16 cents.
For sale by HANNER OF LIGHT PUBLISHING CO.

"Outja,"

Pronounced We-ja, the Egyptian Luck Board, a Tak ing Board, is without doubt the most interesting, remarkable and mysterious production of the 18th century its operations are always interesting, and frequently invaluable, answering, as it does, questions concerning the past unbile, answering, as it does, questions concerning the past while for the scientific or thoughtful its mysterious move ments invite the most careful research and investigation-paperently forming the link which unites the known with the unknown, the material with the immaterial. Size of Board, Irils inches.

DIRECTIONS.—Place the Board upon wisper of two per scans, ledy and gentleman preferred, with the small table out pressure, upon the table and so more easily and fresh out for more to five minutes the table will commence with the table will commence the move, at first slowly, then faster, and will then able to take on an account of the scale of the same of the same continues the same sensing the printed words or letters necessary to form words and sentences with the foreleg or pointer.

Price \$1.00, postage 36 cents.

For sale by Hanner OF LIGHT PUBLISHING (O. 172)

THE PROOFS LIFE AFTER DEATH

A Twentieth Century Symposium.

A Compilation of Letters and Expressions from Distinguished Livins Scientists and Philosophers Troughout to World in Annwer to the Question: What is the Strongest and Best Rosson Known to Mon (Asiae from Religious Doctrine) for Believing that Man's Soul Lives on After the Death of the Body!

COMPILED AND EDITED BY

BOBERT J. THOMPSON, Officer of the Legion of Honor of France, Late Diplomatic Envoy of the United States to France Secretary of the Lafayette Memorial Commission, CHIOAGO.

Extracts from some early reviews of "The Proofs of Li "The execution seems to me admirable."- Rec. Minot

"The execution seems to me admirable." Rev. Minot / Saraga.

An excell in book—of rare comfort for those recently be a bed." - the Globe, Beston.

"It is a bowerful and of recent exter lence as fascinating as it b imports in!". Noticeal M garise, Boston.

"It is a powerful and valuable work, reflecting the highest credit on its author."—Ho. F. W. P. 4, Chicogo.

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

"A n ost valuable book—and a work of universal interest."—Ella Wheeler Wilcox.

"Will prove of much help and consolation to manya sonlin doubt or sorrow." Rehard Hodgos, LL D.

A fine cloth-bound volume of 20 pages.

Price, \$2.60. Postage 12: enus.

Price, \$2.00. Postage 11 ent.
For saie by BANNER OF LIGHT PUBLISHING OO.

SCIENTIFIC BASIS OF SPIRITUALISM.

By EPES SARGENT, author of "Planchette, or the Denair of Science," "The Proof Palpable of Immortality." spair of Science," "The Proof Palpable of Immortality, etc. This is a large lime of 372 pages, with an appendix of 27 pages, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea. The author takes the ground that since natural science is concerned with a knowledge of real phenomena sppealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irrespreading to our sense perceptions, and which say the irrelation of daily demonstration to any faithful investigation form of daily demonstration to any faithful investigation for a particular pattern to it, under the daily and unphilosophical. All the say of the daily and the objection from "scientific," cler cast and literary denouncers of Spiritualism, ever since left are answered with that penetrating force which only arguments, winged with incluse facts, can impart.

Gloth lime, pp. 28, 76c; postage 10 cents.

For sale by HANNER OF LIGHT PUBLISHING CO.

BODY AND SOUL.

J. CLEGG WRIGHT.

With an introduction by
Dr. J. M. Peebles.
These lectures were delivered to a class of Psychological students, and deal with the problems of life and mind. Brain, intelligence consciousness. The trance state explained. The physiology of trance mediumahip. It is a book for thinkers and students. A useful compendium for the medium and speaker. Frice 21.06.
For sale by THE BANNEB OF LIGHT PUB. CO.

SPIRITS' BOOK:

Containing the Principles of Spiritist Doctrine on the Immortality of the Soul: the Nature of Spirits and their He isations with Men; the Moral Law the Present Life, the Future Life, and the Destiny of the Human Race, according to the Teachings of Spirits of high degree, transmit ted through various Medinma, collected and set in order by Alian Eardec. ed from the French, from the Hundred and Two

Translated from the French, from the inhures, said a well clesh Thousand, by Anna Blackwell.

The translator's reface, giving, as it does, a fine and reachable stated of Blaulis' (or "Rardec's") experiences and the exquisited finished steel-plate portrait of this oele-brated gradianan, are of themselves worth almost the extreprice of the book.

Printed from duplicate English plates, on white paper large firm, pp. 484 doubt; price 78 cents.

For sale by BANNER OF LIGHT FURLISHING OO.

LECTURES BY BERALD MASSEY.

we have received from Mr. Massey a supply of his interesting tectures in pamphles form. The following is a list of the promoters of the movement. The meeting was largely attended, and about 300 cyclists handed in their names. Next day some fifty-six of these were astonished to receive notices that unless they paid their bicycle tax at once they would be prosecuted for failing to declare that they were owners of cycles.

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

**We have received from Mr. Massey a supply of his interesting Lectures in pamphles form. The following is a list of the same:

**THE HISTORICAL (JEWISH) JESUS AND the Nythical (Explain) Christ.

**PAUL AS A GNOSTIC OPPONENT, NOT the Apostic of Ristoric Christianity. OR THE PRE-Constain Saying Ameribed to Jesus the Christ.

GNOSTIC AND HISTORIC OHRISTIANITY.

THE LIBREW AND OTHER CREATIONS Fundamentally Explained.

THE LIBREW AND OTHER CREATIONS Fundamentally Explained.

THE BEREW AND OTHER CREATIONS Fundamentally Explained.

**THE DESCRIPTION OF HIS SOUL DURING First Thousand year, and how he found it.

**Price of each of the above, is one, postage free.

For male by BANNER OF LIGHT FUELLBRING OO. We have received from Mr. Massey a supply of his inter-sting Lectures in pamphlet form. The following is a list o

National Spiritualists' Association [NORPORATED 186, Readgenfur 60 Femory value Avenue, South-Rest, Washington, D.O. All Spiritualists valuing Washington cordially invited to call: Allow copies of the Reports of Conventions of '91, '94, '95, 10 and '71, '8111 on hand. Copies up to '71 8 cents each. Whand '9 may be produced, the two for 16 cents; singly, 16 cents MRS. MARYT. LONGLEY, See'y, Pennsylva is Avenue, S. E., Washington, D.O. 111 Feb. 20.

JULIUS LYONS.

Practices in all courts. Special attention given to business of ab entees, office 228 Heliman Building, Second and Broadway, Les Angeles, Cal.

MRS. SEVERANCE'S GOOD HEALTH TABLETS.

One of the sreatest achievements of spirit power. You cannot long have poor health when you take these mildly larxive tablets, and follow the free instructions she will give you, when you have stated one or two leading symptoms, and enclosed 61.50 for the Tableta. The also gives FR XCHOM STRICO and PROPHETIO readings from hair or writin to promote health, happiness, success and spiritus unfoldment. Full reading, 51.80 and 4 f-cent stamps. Add-ess. Mrs. A. B. Beverance, White Water, Walworth Co., Wis. B.38

An Astonishing Offer.

Send three two-cent stamps, lock of hair, ago, name and the leading symptom, and your disease will be diagnosed tree b spirit nower.

MRS. DR. DOBSON BARKER,
230 No. Sixtu St., San Jose, Cal.

POEMS OF PROGRESS. By MISS LIZZIE DOTEN, author of "Poems from the inner Life." In this book will be found many of the beautiful inspirational Poems given by Miss Doten since the publication of her first volume of poems. Illustrated with a fine steel engraving of the talented anthoress.

Price \$1.00, poetage 10 cents; full glit, \$1.00, poetage 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

PSYCHOGRAPHY.

Marrelous Manifestations of Psychic Power given through
the Mediumship of Fred P, Erans, known as the Independent Bate 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 future 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 evidence of the continued existence 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."—Banner of Light, Boston.

Banner of Light, Boston.

"We hope the work will have a large sale. It is spleading of the plant of the sale of th

rect spirit-writing."—The Haromer of Light, Millorarme Australia.

DEAR MR. EVARS—I thank you very much for sending me your extraordinary book of "Psychography." I look at it with great interest, and will be glad to mention it in the Review of Reviews. Mouse House, London.

This volume is superroyal octavo in size, beautifully bound in cloth and gold, and profusely illustrated. Price 82.00 portage 82 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

WORKS OF KERSEY GRAVES.

THE BIOGRAPHY OF SATAN; or, A His torical Exposition of the Devil and his Fiery Dominions Disclosing the Oriental Origin of the Bellef in a Devil and Puture Endless Punishment; also, The Pagan Origin of the Beriptural Terms, Bottomiess Pit, Lake of Fire and Brim stone, Keys of Hell, Chains of Darkness, Casting out Devils Everlasting Punishment, the Worm that Never Dieth, etc. all explained. By RERBET ORAVES.

pp. 121, with portrait of author. Cloth, 60 cents; paper P cents.

THE WORLD'S SIXTEEN CRUCIFIED SA.
VIORS; or, Christianity Before Christ. Containing New
Startling, and Extraordinary Revelations in Religious His
tory, which disclose the Oriental Origin of all the Boctrines.
Frinciples, Precepts, and Miracles of the Christian New Tes
Horizon, and Christian Christian New Tes
Hymerics, besides the History of Sixteen Oriental Crucified
Gods. By KERSEY GRAVES.
Printed on fine white paper, large 1imo, pp. 269, with por
trait of author, \$1.50, postage 10 cents. (Former price \$1.60.)

THE BIBLE OF BIBLES; or, Twenty-Seven
"Divine Revialion". Containing a Bescription of
Twenty-Seven Bibles, and an Expedition of Two Thousad
Biblica Error in Belence, Blutry, Morals, Bellgion, and
General Events; also a Delineation of the Characters of the
Principal Personages of the Christian Bible, and an Exami
nation of their Doctrines. By KERSEY GRAYES, author of
"The World's Bitteen Crucined Saviors," and "The Biogra
phy of Batan."

Cioth, large limo, pp. 440. "Price \$1.78, postage 10 cents
(Former price \$2.00.)

CIXTEEN 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 fifteen suntorities, and an exposition of its two hundred and twenty-four errors. By KERSEY GRAVES.

CHOILTS CECRITY, PAPER, 69 Cents. (Former price \$1.04.)

For sale by BANNEH OF LIGHT PUBLISHING CO.

THE MELODIES OF LIFE.

A new collection of Words and Music for the Choir, Con gregation, and Social Circle. Combining "Golden Meiodles and "Spiritual Echoes," with the addition of thirty pages New Music. By S. W. TUCKER.

Angel Care.
A little while longer.
Angel Visitants.
Angel Visitants.
Angel Friends.
Almost Home.
And He will make it plain.
A Fragment.
A day's march nearer home.
Ascended.
Beautiful angels are waiting.
Bethany. Ready to go,
Shall we know each other
there?
Sweet hour of prayer.
Sweet redections.
Sow in the morn thy seed.
Star of truth.
Silent help. Silent help.
She has crossed the river.
Summer days are coming.
They'll welcome us home.
There's a land of fadele
beauty. entiful City.

Summer is welcome as an added There's a land of fadels beauty. They're calling us over the state of the state Beautical Land.
Biles.
Beyond the mortal.
By love we arise.
Come up thither.
Comes genile spirits.
Consolation.
Comes, owith me.
Day by day.
Don't ask me to tarry.
Evergreen slore.
Evergreen side.
Fold us in your arms.
Fraternity. lowers in heaven.
lathered Home.
lone before.
lentle words.

solden shore.

sathered home beyond the

sea.

Bome of rest.

Be's gone.

Gere and there.

I shall know his angel name.

I'm called to the better land.

I ong to be there.

Looking beyone.

Looking beyone.

Let men love one another.

Live for an object.

My arbor of love.

My home beyond the river.

My home beyond the river.

My home is not here.

My guardian angel.

Not yet.

No weeping there.

No death.

Not yet for me.

Never lost.

Only waiting.

Over there.

One woo is past.

rice elcome angels.
elcome angels.
elting mid the shadows.
hen shall we meet againf
e welcome them hare.
e'll meet them by and-bys
here shadows fall pot, etc.
e'll anchor in the harbor. We shall know each other there. We'll dwell beyond them all Waiting to go. Waiting on this shore. We're journeying on. What must it be to be there Where we'll weary neve Whisper us of spirit-life Walting at the river. ruiside.
From the river I'm going.
The bear me away.
The by one.
Franced on. CHANTS.

For tale by BANNER OF LIGHT PUBLISHING CO.

Repose.

In this book are combined "Golden Melodies" and "Spiritual Echoes," with the addition of about THIRTY FACES OF FIRM MURIC, set to original and select words, making in all a book of one hundred and twenty pages, while the price is but little above that of either of the above-named pools. The author has tried to comply with the wishes of triends by writing easy and pleasing these, that all may be mabled to sing them without difficulty.

Becards 35 cts; postage free. 12 copies, 35.00

Boston . Advertisements.

OLIVER AMES GOOLD ASTROLOGIAN

to still at work the same, and with prices the rears ago at No. I Builageb Street. P. O. address Scotton, has. A few of the for all ordinary wo nounced in isw and all affairs in life, according of questions—writing blographical and predicts ligher fees for more detailed work.

Mrs. Maggie J. Butler,

Evan's House, its Tremout St. Rooms 43, 44, 45. Tel. con sections Take elevator. Office hours is to 4 daily, ex-tept Sundays.

Mrs. H. S. Stansbury, "The Gardeld," 80 West Butland Square, Suite 1, Boston. Sunday, 2.50 p. m.; Thursuay, 5 p. m. G. W. Sparrow, Manuger.

Marshall O. Wilcox. MAGNETIC and Mental Healer, 294 Dartmouth street, Room 2, (two doors from Copley sq.), Boston. Hours SA.M. to 5 F.M. Telephone 1113 Back Bay. D 19

Elia Z. Dalton, Astrologer,

TEACHER of Astrology and Occult science, 110 Trem street, Studio Building, Room 26. Osgood F. Stiles,

DEVELOPMENT of Mediumship and Treatmen' of Ob MRS. L. J. DOUGLAS,

MAGNETIC AND PSYCHISC HEALER.
Medical Massage. Obsession cured. Hours, 18 A. M. to
6 P. M. 750 Shawmut Ave., Boston, Mass. Tel. Con. MRS. A. FORESTER GRAVES, Trance and
MRS. A. FORESTER GRAVES, Trance and
Business Medium, 77 Union Parkst., Boston
A20-23

MRS. CURTIS 23 Norway Street, Boston.
Magnetic healing. Business Medium. Rheumatism
D7-8

A FTER HER DEATH. The Story of a SumA mer. By Lillan Whirino, author of "The World
Essaulful," "From Dreamland Sent," etc.
It is an open secret that the friend referred to in thi
little book ("After Her Death" the Story of a Summer")
by the author of "The World Beautiful," is Miss Rate Field
whose p-trait appears as the frontispiece. Miss Field had
shippired on the part of the writer one of those rare friend
ships of absolute devotion, whose trust and truth and ten
derness made a kind of consecration of life. Even now this
inspiration (the outcome of the fifteen years of friendship
and interest) is felt by the author in all she does.
Cloth, ismo. Frice \$1.00.
For sale by BANNER OF LIGHT PUBLISHING CO.

The Golden Echoes.

new collection of original words and music. for the new of Meetings, Lyceums, and the Home Circle. By S. W. Tucker, author of various Musical Publications. Contents: Angel Dwelling; Angel Visitan 1s; Ancension; Beau tiful laie; Beyond the Weeping; Bliss; Drifting Oi; Har vest Home; Heavenly Portals; Journeying Home; My Shrift Home; Over There; Passed On; Pleasure; The Beaultin Hillis; The Flower Land The Heavenly Land; The Home ward Voyage; There 'Il be no more Sea; There's No Night There; The Hiver of Life; The Unseen City; We are Waiting; We'll Meet Again.

Price 15 cents, one dozen copies, \$1.50; wenty-fiv copies, \$3.75.

Por sale he BANNER OF LIGHT PUBLISHING 10

STARNOS:

QUOTATIONS FROM THE INSPIRED WRITINGS ANDREW JACKSON DAVIS,

Seer of the Harmonial Philosophy.
BELECTED AND EDITED BY

SELECTED AND EDITED BY

DELLA E. DAVIS, M.D.

A Compend of the remarkable teachings contained in thirty volumes written by the "Poughkeepste Seer" under the inspirations of the Summer-Land while in the Superior Condition. The world cannot but be grateful to Mrs. Dr Davis for her successful compilation. "Starnos" is the whole body of teachings in a beautiful form. "Starnos" is an elegant little volume for a present. It is a bouquet of beautiful thoughts. It contains hundreds of brief sentiments, maxims, morais, rules for life's guidance, and embodies the teachings of the New Age. It is finely printed and beautifully bound. As a birthday gift, or for a present, nothing can be more appropriate that "Starnos."

Price, in fine cloth, 50 cents; extra fine, gillt edge, 75 cents.

Or, The Phenomena and Philosophy of Modern Spiritulism 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 writer, I have come across many thousands of persons in both hemispheres who never tire of asking many of the great questions concerning human life and destiny which are considered in the following remarkable series of essays essays which for profundity of thought, beauty of diction and incidity of statement have, in my judgment, rarely if ever been surpassed in English literature. The fact that Mr. Oyston claims to have derived a great portion of the matter for his book through the mediumship of Simon De Main, an English workingman, who had never been blessed or hampered with academic training count to add countd crably to the interest and value of the work; for though crably to the interest and value of the work; for though pririt communications are not necessarily entheritative, and should never be blindly or unreasoningly accepted, it is certainly but fair to consider thoughtfully whatever purports to be a revelation from the world of spirits to the

present across the second of the second of spirits to the present age.

"Without venturing to pass jadgment upon the actual merits of so eminently transcendental a work as the present collection of cssays, I do feel justified in saying itas, having read the MS. and corrected the proofs, I, have risen again and again from a perusal of these truly impiring pages, imbued with a deep sense of gratitude to the gitted, painstaking author, coupled with a firm conviction that his excellent volume will not only pass through many editions, but win for its author name and tame in every civil ised country of the world." itmo, it pp.; extra heavy paper covers. Price 85. For sale by BANNER OF LIGHT PUBLISHING CO.

'LISBETH, A STORY OF TWO WORLDS.

BY CARRIE E. S. TWING. Amanuensis for "Bookes Appriences in Spirit Life," "(
trasts," "Interviews," "Later Papers," "Out of the
Depths wis the Light," "Golden Gleams from
Heavenly Lights," and "Haven's
Glimpses of Housen."

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 mate the election with humor, pathes, bursts of elequence, homely philosophy and spiritual instruction can all be found in this book. Airs. Twing has spoken with a power not her ewn, and was certainly in close touch with those whose sentiments are endeavored to express in words. The style is similar to that of Mrs. Harriet Beecher Stowe, and it is not too much to assert that the girted author of "Ducle Tom's Oabin" was not har away when Mrs. Twing's hand was penning the beautiful story of "Lisbeth." This book must be read to be appreciated, and should be placed at once in the home of every Spiritualist, Liberalist and Progressive Thinkerin this country.

be appreciated, and smould op pacons at cases in some of every Spiritualist, Liberalist and Progressive Tulnkerin this country.

CONTENTS.

Aunt Betay's "Duty"; Daniel Docilitie; The Revival Meeting; Pumpkin Fei for Luncheon; The Conversion and Engagement; Freparations for the Wedding; Daniel Docilitie; The Wedding; Pumpkin Fei for Luncheon; The Conversion and Engagement; Freparations for the Wedding; Daniel Fei for Luncheon; Better from Anni Betay; The Meeting and Stanger Force; The Rucckings; "The Frince of Evil"; An Answered Frayer; A Remarkable Breakfait; Sentence is Fromognood; April's Gift to Taisbeth; The "Milk Sweetmer"; "Vengasnoe is Mins; I'vill Repay"; The Guiding Lights; Sention of Fublic Opinion; Good Good, I Thank Thee"; Nancy "Steals" the Pincushion; Sweet Communion; In the Old Home One More; Avand "Dyin Spell"; The Spirit Triumpha; The Twe Shverench Discuss Holf, Mother Docilities Fast of Death; "Will Sout Leave"; Romorrois "Set Walter" (Southerlands); The Sweetmer Fries Maller.

Substantially and neatly bound in cicth; Sapages; time Price Sales. Postage free.

New York Idvertisement

Mrs. M. E. Williams

MRS. STODDARD-GRAY and Son, Dr. Will Gran, Dr. Will Grands and Test Ridges hold Seances Sunday and Wednesday evening, 5 of each Saturiay, 1 of clock at their residence, 361 to 8. Fig. 3. New York. Sittings for communications daily, 18 to 8.

MRS. C. SCOTT. Trange and Business M. dium. Sittings 10 to a. Sil Vanderbilt Ave., Bree in N. Y.

THE SUNFLOWER

Is an 8-page paper, printed on the Cassadara Con Ground, and is devoted to Progressive, Religious as Scientific Thought, Spiritualism. Hypnodism, Astro-ogy, Palmistry, Theosophy, Psychic Science, High Criticism. Has a Spirit Message D-partment. Pullshed on the first and fifteenth of each month at Scients per year.

SUNFLOWER PUB. CO., LILY DALE, N. Y. READ "THE TWO WORLDS," edited by WILL PHILLIPS. "The people's popular spiritual paper." Bent poet free to trial subscriber for a wears fee sounts. Annual subscription, SLM. Order of the Manager "Two Worlds" office, is Occopration street, Manabassa, Engiand, THE TWO WORLDS gives the most compact, record of the work of Spiritualism in Great Britain, and is thoroughly representative of the progressive spirit and thought of the movement. Spectmen copies on so as BARTHER Office.

PSYCHIC POWER

through Practical Psychology, a quarterly magazine devo-ted to Personal Magnetism, Hyphotism, and Psycho-Phy-sical Cutrre. Bend 10c. for sample copy. WH. L. BARNES, 171 Hower Ave., Cleveland, O

PSYCHIC WORLD.

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

CULTIVATION

Personal Magnetism. A Treatise on Human Culture.

BY LEROY BERRIER.

SUBJECTS TREATED.

Personal Magneties; Pleasure and Pain; Magnetic Con-rol; Cultivation; Life-Sustaining Systems; Temperaments; Instemical Temperament; Chemical Temperament; Waste if Personal Magneties; Extractices; Extractic and Ethics; fan, a Magnet duries the attracting Tower; Magnetic In-nence through Suggestion and Hypnotism. Pamphiet, 169 pas s; price Secents.

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 yould's biritual Pli r m," deals with this interesting subject. It is rich in historical references, and gives no subject. It is rich in historical references, and gives no subject. It is rich in historical references, and gives no subject. It is rich in historical references, and gives no subject to the well of the periability of the well of the periability of a periability of the well of the has long had in his possession. The book is written in it e author's usually clear style, and attracts the reader fr m the very fir t through its simple logic and convincing arguments. We pred to for it greater popularity han has ever attend d any of the literary wor so of this gifted writer. Dr. Feebl s hads message to give to the 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 th. Ill larye pages. Frice \$1.00.

ook before the world. C oth, 212 large pages. Price \$1.60. For sale by BANNER OF LIGHT PUBLISHING CO.

The Great Poughkeepsie Seer Still Lives!

COMPLETE WORKS

Andrew Jackson Davis.

Comprising Twenty-Nine Volumes, all neatly bound in cloth. ANSWERS TO EVER-RECURRING QUESTIONS FROM THE-PEOPLE. (A Sequel to "Penetralia.") Cloth, \$1.00

ANSWERS TO EVERTHEND THAT AND THE PEOPLE (A Sequel to "Fenetralia.") Cloth, \$1.00 postage 10 cts.
APPENACHING CRISIS; or, Truth vs. Theology. Cloth
15 cts., postage 10 cts.
ARABULA; or, The Divine Guest. Cloth, \$1.00, postage 10 cts.
BEYOND THE VALLEY: A Sequel to the Magic Star, an
Antoblography of Andrew Jackson Davis. Cloth, 400 pages,
containing air attractive and original illustrations, \$1.00,
COHLLOREY: S. PROGRESSIVE LYCEUM. A Manual, with
Directions for the Organization and Management of Sun
day Schools and Lyceums. New unabridged edition. Single
copy, 25 cts.; twelve copies, \$1.30; fifty copies, \$1.30; one
hundred copies, \$13.00.
DEATH AND THE AFTER LIFE. The "Stellar Rey" is
the philosophical introduction to the preventions contained
in this book. Paper, 25 cts.; cloth 25 cts.; postage 25 cts.
DIAKRA AND THEM RASTHALY VIOCATES. Being an
crypanation of much that is Dass and repulsive in Spiritlailin. Cloth, 25 cts. 1 and 10 pages. DIAKK AND THEER KARTHLY VIOTIES. Being an explanation of much that is the and repulsive in Spiritualism. Gloth, Sct.; paper, Bets.

OUNTAIN: WITH JETS OF NEW MEANINGS. Instrated with left Engravings. Gloth, Sct., postage 6 etc.; PREC THOUGHTS CONCENSING RELIGION. Gloth, Sct., postage 6 etc.; paper, Bcts.

ENERIS AND ETHICS OF CONJUGAL LOVE. This book is of peculiar interest to all men and women, Paper, Sign.; cloth, Sct.; full gilt, morocco, Els.

REAT HARMONIA; Being a Philosophical Revelation of the Natural, Spiritual and Celestial Universe.; In Sev volumes, in which the principles of the Harmonial Fallscophy are more fully elaborated and illustrated. Vol. L. The Physician. Vol. II. The Teacher. Vol. III. The Sect. This volume is composed of twenty-seven Lectures on Magnetic and Gularvoyance in the past and present. Vol. IV. The Reformer. Vol. V. The Thicker. Price 51.00 each, post
Ref 10 Ct. 200 V. The Thicker. Price 51.00 each, post
Ref 10 Ct. 200 V. The Thicker. Price 51.00 each, post
Ref 10 Ct. 200 V. The Thicker.

Recorded age 10 cts.

HARBINGER OF HEALTH. Containing Medical Prescriptions for the Human Body and Mind. Cloth, \$1.50, post-

HARMONIAL MAN; or, Thoughts for the Age. Paper, eta; cloth, \$6 cta, postage \$ cts.
HISTORY AND PHILOSOPHY OF EVIL. With Suggestions for More Ennobling Institutions, and Philosophical Systems of Education. Faper, E cts.; cloth, & cta, postage \$ cts. Systems of Education. Applies Replained. This is a set & ct. ...
INNER LIPE; or, Spirit Mysteries Explained. This is a sequel to "Philosophy of applicas Intercomps," revised to good to "Philosophy of Applies and MAGIO STAFF. An Antohiography of Andrew Jackson Davis. Gloth, Sist, posture is ct. ...
MEMORANDA OF PERSONS, PLACES AND EVENTS. Embracing Anthentic Pacts, Visions, Improvedors, Discoveries in Magnetism, Clairvoyance and Spiritualism, Ed., posture 19 cts.

PHILOSOPPE OF EFFECTAL PROVIDENCES. The settler of victor of victor of the harmonious works of the Greater in tree. Gloth, if etc., postage 5 obt., pages, if on. PRINCIPLES OF NATURE; Her Divine Servelations, and a Voice to Mankind. (In Three Fears.) Thirty-fourth of tion, with a litenase of the author, and containing a hundry record for marriages, births and deaths. This is the first and most comprehensive victime of lit, it by the writing 12.8, postage 5 otal, red line odition, rad moreous, for want, all the comprehensive victime of lit, it by the writing 12.8, postage 5 otal, red line odition, rad moreous, for want, all the comprehensive victime of lit, it by the writing 12.8, postage 5 otal, red line odition, rad moreous, for want, all the comprehensive victimes of the contract of the comprehensive victimes of lite of literature and Regressive victimes of literature and Freit of Orime. Old, it can possage it is.

PALE OF A PETWICHAN; or, The Section and Freits of Orime. (Old, it class possage) is the Freits and Freits of Orime. (Old, it class possage) is the first tree of the literature of the first postage is the possage of the first and first literature. The complete works are considered to the first possage is the property of the first possage is the pages of the first possage is the pages of the first possage is the pages of the pages is the pages of the pages is the pages of the pages is the pages is the pages is the pages in the pages is the pages in the pages in the pages is the pages in th

Children's Nook.

TO GRANDMA

Only a step, dear Nan-nan,
To home and Mamma and rest;
Only a step, all brightness
And of course it is all for the best.

Only a step, dear Nan-nan, Grieve not, oh grieve not for me; For I'm safe in the arms of Mamma, In our home just over the sea.

Just over the sea, Nan-nan, But no water lies between; Nothing to hinder my passing From you to my home unseen.

Only a breath, dear Nan-nan, I cuddle so close in your arms; Can it be that is all that divides us, n earth and its cares and alarms

Only a sigh, dear Nan-nan, I hear so quickly and come; And smooth back the hair from your And dry up those tears one by one.

Only a frail bud, Nan-nan,
To blossom still, close by your side;
A leaf at a time, Nan-nan,
Such a wee, tiny thing to divide.

And oh, how I love you, Nan-nan, And Papa and Earl and the rest; We come to you often and often, You know that's the spirit's behest.

Only a step, dear Nan-nan,
And oh, how quickly 'twas done;
In the morning so blithesome and cheery, And gone at the set of the sun.

Only a step, dear Nan-nan, But I'm happy and blithe and gay; With only a shadow to darken My joy in my home today. Only a shadow, dear Nan-nan,

All grief must so soon pass away; Il shadows, whenever the sunlight Shines in to chase them away. Then put up the curtains, Nan-nan, And open the windows today; That the blessed sunlight of spirit May shine in your heart alway.

Sunlight and brightness and gladness. Oh, turn not your face from the light; Oh, stay dear, no longer in shadow, But turn now your face to the right.

Only a step, dear Nan-nan, Remember I'm with you still; And can come and go at my pleasure, Just by thinking like this, I will.

Then grieve thou no more, Nan-nan, The bright happy spirits say; For I'm often, so often, with you, From my home just over the way. Your loving Freda in the Spirit World.

Tina and Trixie.

It was evening. A woman stood before the window of her little room looking out upon the fields sleeping beneath the white mantle of snow. A storm was sweeping necross the sky and the snowy crystals were finding their way to lodging places beside the trees where they could pile themselves into drifts that would be the delight of the boys on the coming morrow.

Her hands were tightly clasped and tears were running down her face. Let us look at her for a moment. She was young; not more than eight and twenty winters had passed over her head and there was not one thread of white to be found in the wavy mass of her heartiful heir yout her foce were lived with beautiful hair, yet her face was lined with pain and in her eyes a hunted look that wrung the heart of all who saw it. It was as if some great sorrow had plunged its sword into her mother heart and taken thence the richest blood of her affection.

So it was for only five days previously her

the richest blood of her affection.

So it was, for only five days previously her two treasures, a boy of five and a girl of three, were taken from her and their little bodies laid to rest in the village churchyard. They were her life's choicest treasures and she loved them with all the offection of her noble mether heart. noble mother heart.

noble mother heart.

Tonight, she was standing thinking of them, wondering if they were cold as they lay in their narrow beds with only the earth for a pillow and the snow for a coverlet. She was not reconciled to their going from her and the question, "Why?" "Why?" "Why?" rang in her ears until they fairly ached and her heart seemed breaking with its anguish.

its 'anguish.

Tonight she was alone, for her husband had been called to the village some miles away on a business errand and she was left with the haunting memories of what was and the cruel phantoms of what might have been. She was longing for her husband's return and wondering why the hours dragged themselves away so slowly.

tears fell like rain from her eyes. Her lips moved in prayer and she spoke reverently aloud saying:

"Oh, God! Make me to understand Thy will and give to me my darling ones. Thy will, oh, Fafter, not mine be done. Show me the way that for my husband's sake and others I may safely walk therein."

Just then, the sound of bells was heard in the distance and she turned away to the little kitchen where the kettle was singing merrily upon the stove and the aroma of food arose to tempt those/who entered the one domain where she reigned supreme. The door was suddenly thrown open and the tall form of her husband with a seeming large bundle in his arms strode across the threshold.

bundle in his arms strode across the threshold.

He walked quickly to the sofa in the corner of the room and bending down, laid his burden carefully thereon. Turning, he clasped his wife in his arms and whispered, "Dear one, God has been very good to you and me. I think you will say so when yon know what I have found." With gentle touch he unwrapped the bundle he had laid upon the sofa and there the wondering wife beheld the faces of a sleeping boy and girl, the ages of her own lost darlings.

"Oh, Will," she cried, "where did you find them? Whose are they?"

"I found them," he answered, "covered with snow about a half a mile back from the house. My horses saw a black object lying in the road and began plunging about as if they would break the traces. I calmed them as best I could and want to see what the matter was, and I found these bables warmly covered by the snow. It took me only a moment to snatch them up and here they are."

Tenderly this bereft husband and wife

The Effervescent Stomach Cleanser LIZER prevents headaches, biliousness, constipation. At Druggists, 50c. and 61, or by mail from TARRANT CO. 91 Jay Street, New York

cared for the little walfs found in the snow on that cold winter night. No one came to claim them, and no one eyer knew whence they came or whither they were going. The older of the two said that he and his sister were going to their manns, and that was all he knew and could say. He called himself Tins and said his sister's name was Trixle. They responded quickly to the love bestowed so freely upon them by their foster parents and ere long the light of the Kingdom of God filled every nook and cranny of that little farm home because of the presence therein of the angel boy and girl sent to soothe the beraved hearts of the wife and husband.

Tina and Trixle did indeed find their mama's house, but in a way they little dreamed, nor did they ever know how much their coming meant to those who so gladly received them.

So might it be with all the bereaved mothers and fathers of earth, if they would only turn their attention to those children whose parents have either entered the Life Celestial or have shaken off the responsibility of parenthood while here on earth. Try it, ye sorrowing mothers and fathers of earth, and see if your grief is not assauged, your pain lessened and your anguish turned into songs of immortal joy.

Temple Heights Camp.

The twenty-first annual session of the Temple Heights Spiritual Campmeeting will convene on the grounds at Northport on the 15th of August, continuing until the 23d, under the auspices of the Temple Heights Spiritual Corporation.

Temple Heights is beautifully located on the banks of Penobscot Bay, six miles from the railroad station, with good steamboat connections and having good beaches, mountains at the back rising a thousand feet, and everything needed to make it one of the best places for an outing that one could desire.

everything needed to make it one of the best places for an outing that one could desire. It is an ideal summer home.

The roads, which are smooth, give good driving, the scenery has no equal, presenting a beautiful bay dotted with thousands of islands, with hundreds of sailing and steamboats plying over the water's surface. The sunsets are grand. The water privilege is one of the best in the state, possessing medicinal value ands it was near this spring where a band of the early Indians made their camping grounds. For recreation there is good boating, safe sailing, fine bathing beaches and fishing, with mountain climbing if one desires.

The drainage is perfect and the large park with plenty of seats and spacious auditorium, gives pleasure to all. The quiet surroundings bring rest and with them come sweet spiritualistic influences as the gathering of the an-

bring rest and with them come sweet spinicalistic influences as the gathering of the ancient Indian tribes.

This season we are able to present an interesting program, to which visitors are welcome to partake of the beautiful philosophy; or to visit the grounds for the good they may gain. During the week of campmeeting a small admission is charged; daily or season tickets can be procured. Daily announcements will be made of the evening program. Officers of the corporation; President, B. M. Bradbury, Fairfield; vice president, A. H. Blackington, Rockland; secretary, Orrin J. Dickey, Belfast; treasurer, A. E. Clark, Belfast. Directors: A. H. Blackington, Rockland; M. R. Webber, Fairfield; A. T. Stevens, Belfast; George W. Morse, Belmont; Mrs. N. H. Rhoades, Rockland; Mrs. Maria Williams, Central Falls, R. I.; A. J. Skidmore, Liberty.

hams, Central Phils, R. I.; A. J. Skidmore, Liberty.
Congregational singing will be given during the week of meeting under the direction of Lincoln Young of Lincolnville. Madame Marie Foster of Boston will give solos during

Marie Foster of Boston will give solos during the week.

The speakers engaged are as follows: Mrs. Carrie E. S. Twing, Westfield, N. Y.; Mrs. Effe I. Webster, Boston, Mass.; Harrison D. Barrett, President of the National Spiritualists' Association, Boston, Mass., and Thomas Cross, Fall River, Mass.

Tests will be given from the platform each day by Mrs. Effe I. Webster and social meetings will be held morning and evening. On Thursday morning the annual day for old soldiers occurs and a pleasant program will be given under the direction of Mrs. Carrie, E. S. Twing. At four o'clock in the afternoon occurs the business meeting for the trunsaction of business and annual election of officers, and on Friday forenoon occurs the State Association meeting. Other time during the week will be devoted to lectures and social meetings.

Entertainment An entertainment will be given on Thursday evening, August 20, at the auditorium, for the benefit of the Corporation.

given on Thursday evening, August 20, at the auditorium, for the benefit of the Corporation. Seances and musical programs on other even

Seances and musical programs on other evenings.

Ladies Aid Society. The Ladies Aid Society, which have done much toward the betterment of Temple Heights, will hold an entertainment and sale of articles at the auditorium on Saturday evening. The officers of the society are: President, Mrs. Andrew E. Clark, Belfast: secretary, Miss Ellen Smiley, Newport: treasurer, Mrs. J. P. Stearns, South Lagrange.

Accomposations. At reasonable rates, cot-

Accommodations. At reasonable rates, cothaunting memories of what was and the cruel phantoms of what might have been. She was longing for her husband's return and wondering why the hours dragged themselves away so slowly.

Presently she dropped upon her knees, her frame shook with uncontrollable agony and tears fell like rain from her eyes. Her lips more and other states and like rain from her eyes. Her lips Belfast. The Maine Central Railroad has

Transportation. Carriages run daily from Belfast. The Maine Central Railroad has given reduced rates from August 4 to August 21, via Belfast. The steamers Golden Rod and Merryconneag, between Bucksport and Camden, give reduced rates on above dates, leaving Belfast on arrival of morning train at \$45 a. m. for Temple Heights, returning in the afternoon, making connections with the train for Bangor and Waterville. Passengers by boat from Boston should land at Northport, and if notified will be met by A. F. Elwell, who will take them to the "Heights." Excursions will be made to the grounds on Sundays.

Every effort will be made to make the meetings pleasant and profitable to all. Everybody is invited to come to investigate this truth. Parties desiring programs should notify the secretary of the same at once.

Orrin J. Dickey, Secretary.

Belfast, Me.

Belfast, Me.

Lake Pleasant, Mass.

The regular vaudaville season opened here Monday, July 13, with Guy Brother's Minstrels in the open-air theatre on the Highlands. The show is of high grade talent and the large patronage, aggregating five hundred people at each performance, attests to its appreciation.

Sunday afternoon, July 12, we held a well-attended conference in the afternoon, with Vice-President Alice S. Waterhouse as chalren and the speakers were Mrs. E. M. Shirley, Mrs. E. A. Lincoln, F. B. Woodbury, Mrs. Minnie Guilford, Dr. C. L. Willis and the writer. Alr. George Cleavland had charge of the music. Mr. Cleavland's artistic taste is manifest in all parts of the grounds. The decorations of the open-air theatre, the handsome flower beds at the entrace to the grounds and on the bluff, and the bouquets that decorate the platform at each meeting, is the work of Messrs. George Cleavland and Albert Valentine. Long may they sojourn with us! The terraces at the station with their rockeries, flower beds, arch and landscape gardening, comprise a veritable bower of beauty.

There seems to be a good-natured rivalry, among the cottagers as to who shall have the

THE OWNER WHEN

Write us today and let us tell you all about it. It will cost you but a two-cent stamp.
TME MOVEMENT has already Two Beautiful Sanitariums. Please let us tell
you all about the New Movement.

DR. C. B. WATKINS most attractive summer house, which is result-ing in a decided improvement in the appear-

most attractive summer house, which is resulting in a decided improvement in the appearance of the grounds.

The attendance will be large this season. I have received more applications for circulars and letters of inquiry, regarding cottages, tents, rooms, board and rates, than during any previous season of my eight years' service as secretary of the association.

The dances in the pavilion are more popular than ever, and the hosts of young people here test the capacity of the building.

Two years ago it was my proud boast that I knew about everyone on the grounds, or could locate him for the telegraph or express messengers, but this season new people are

could locate him for the telegraph or express messengers, but this season new people are coming in so rapidly by every train that even with the assistance of our popular postmaster, Herbert S. Streeter, I find it hard to keep up my record. All hail to our new friends, and constancy for the old ones!

Philip Yeaton, the propertor of the Lake Pleasant Hotel, between caring for guests already here and preparing for those coming, has his hauds full, and assures me that in a short time his house will be like his hands—full.

full.

Among recent arrivals were: Mr. and Mrs. Wm. P. Davis, Dr. and Mrs. C. F. P. Birchmore, Mr. and Mrs. Brewster, Miss Mary Moore and Mr. L. S. Collins, Guy Brothers and a company of fitteen people, Jesse R. Stratton and family, George C. Allen, wife and son: Mrs. Washburn and children, Misses Jennie E. Harvey and Alfaretta Curry, Misses Gerfrude and Laura Sloan, Miss Clara Helliman and brother, F. A. Baker, the Misses Freelander, Kate M. Eddy and mother, Mrs. and Miss Stockwell, Mrs. R. Robbins, and a host of others not yet registered. The Banand Miss Stockwell, Mrs. R. Robbins, and a host of others not yet registered. The Banner of Light will be well represented by Mrs. Eldri-lge of Boston, who is here and will take subscriptions, act as agent for its books and as special correspondent. Albert P. Blinn, clerk.

M. V. S. A. Camp.

MT. PLEASANT PARK, CLINTON, IOWA.

The simple announcement that the time is near at hand for again opening the camp at Mt. Pleasant Park, Clinton, Iowa, is sufficient to thrill its many patrons with pleasant memories , and great anticipations. The meeting begins August 2, and closes August

Some of the best talent in the spiritual Some of the best talent in the spiritual ranks has been engaged, among them being H. D. Barrett, W. J. Colville, Mrs. Helen Russegue, Moses Hull, Prof. W. F. Peck and Miss Elizabeth Harlow, while Mrs. Georgia G. Cooley, J. Homer Altemus of Washington, D. C., and Mrs. Josie Folsom will voice the messages from the platform, thus demonstrating their own grade of work.

The park was never more beautiful than at this season. Its trees, grass and plants

The park was never more beautiful than at this season. Its trees, grass and plants are in fine condition, while its attractive cottages and cozy tents are charmingly inviting. And here I might make special mention of the tent life, which many prefer because of its novelty, its freedom and its pure air. By writing to Mr. J. C. Blodgett, Mt. Pleasant Park, Clinton, Iowa, a tent can be secured at a cost of \$1.75 to \$5 per week. Cots, comforters, chairs and all paraphernalia necessary to make a complete outift can be rented from the Association at an adphernalia necessary to make a complete outfit can be rented from the Association at an additional small cost,

'And in the unquestioned freedom of the tent, Body and o'ertaxed mind to healthful ease unbent.'

A good Lodging Hotel is centrally located A good Lodging Hotel is centrally located on the grounds, while the spacious dining hall will be under the management of Mr. F. E. Bills, which is a guarantee that even the most fastidious will be pleased with the meals. The restaurant is being rebuilt, from which lunches, fruits, creams, etc., can be obtained at all hours. In fact a well-stocked grocery store is here connected and food of all kinds can be purchased so reasonable as to make the living cost less than in your own home.

Camp concerts, dances, afternoon teas and other amusements are furnished for the enjoyment and entertainment of the campers some the campers, to say nothing of the various phenomenal seances which are held each evening in the different cottages, thus making Mt. Pleasant Park one of the liveliest and most attractive camps of the west.

The Diamond Jo Line of steamers grants

a rate of one transportation fare for the round trip from all points between St. Paul and St. Louis. The scenery along the river line is most enchanting and may truly be termed "fleeting glimpses of nature's un-spoiled magnificence."

The Western Passer

spoiled magnificence."

The Western Passenger Association has granted a rate of a fare and a third for the round trip on the certificate plan. Tickets to be purchased on July 30, 31 and August 1, and thereafter on Tuesday and Friday during the continuance of the meeting, good to return three days after the close.

Mt. Pleasant Park Camp has been the solace and conject of thousands whose scale was a little sentence.

Worth its weight in gold,

Easy to remember.

and comfort of thousands whose souls were yearning and seeking for spiritual food. It has been the message bearer of countless numbers from the world of invisibles. Come, friends, and help us make it the radiating centre of the west.

For announcements and further particulars address

Mollie B. Anderson, M. V. S. A. Secretary.

Activities - Vibrations - Nicknames -Fads.

It is well that skeptics criticise. Conflicts educate. Friction evokes fire. Stagnation has no nerves to feel or brain to think. Unrest is the prelude to all accomplishment. Supreme repose cannot endure. Progression shocks the dead calm. Trials enlarge the soul. Pain is promise. It hurts to grow. We tire of monotony, even if it be in the most pleasant and restful joyousness. I do not like the extreme vibratory materialism that relegates love, memory and all moral qualities to mechanics. For aught we know, all matter may vibrate in numberless planes and varying rates. But if so, what is it but a form of expression for principles, potencies, and ideas? A word, a wall, a smile, makes a dent in a plane of consciousness, and it stays there 50, 60, 80 years. Who is authorized to say it is lost in the change that leads the entire conscious soul out of the prison of fiesh, and bears it on in a natural ascent, with not a line of character erased? The letters on this page may be called vibrations, but if they are, they are static vibrations, but if they are, they are static vibrations, which give no sign. To call a pebble a form of thought does not change its character. It is a pebble still, I enjoy Dr. Peebles' "Flashes" and agree with most that he wifes. His wide acquaintance with met of all faiths, and no faith, gives his writings an interest, besides the spiritual glow he puts in his words. He still clings to that eacophonous epithet "spiritist" for the class of ab-

derians who have not grown into the Spiritual Classics. Well, some people need special words, and phrases, to enable them to realize that-hables are not men until they grow and that all men are but bables more matured. I do not like the word spiritism or spiritist, and do not owe any man or class of men such a grudge as to lumber them with it. But variety is the rule in all life, and so philosophers and sages must have their fads, and nicknames and be happy while they can.

I rejoice to know that Brother Barrett is again on duty with rising health and hopes that will not down at the bidding of adverse fate. But his enthusiasm and interest in the Cause may rush him past the danger line and defeat his plans if he doesn't put on the brakes and go slow.

Mrs. Howe is again on the bodyside, but I hope it will be only temporal. She endures less at each hitch in the health grade and thus the mortal boundaries weaken and crumble, to make room for the rising, expanding spirit. We were surprised to read of the change of Wm. P. Stone of Waverly, N. Y., whom we have known for nearly 30 years. The old landmarks are rapidly disappearing.

Lyman C. Howe.

appearing.

Lyman C. Howe.

1

Fredonia, N. Y.

A Visit to Emerson.

J. M. Peebles. M. D.

It was on a hazy, dreamy October afternoon many years ago that by pre-arrangement Ralph Waldo Emerson met me at the Con-cord station and conducted me into his lib-

Though courteous, by the way, he was not chatty. As we passed along by his weed-in-fested garden he quietly remarked, casting his eye over the fence: "This garden indicates that I have another and different one"—mean-

ing, of course, his library.

This was the choicest and richest afternoon and evening of my life. In passing through his magnificent library he became talkative, and especially so when reference was made to Oriental works or series of

was made to Oriental works or series of works on Grecian history.

Say not to me that Emerson's nature was cold and icy, reflecting only the crystalline side of life. To those sufficiently exalted rightly to translate him he was warm, fresh, and golden. His soul feeds ours. Ablding in such love as his, we drink at his living fount of ideas, thrive upon his inspirational truths, bathe in his dream wavetigment fool the bathe in his dreamy mysticisms, and feel the influx of eternal youth. Emerson wisely

"This early dream of love, though beauti-"This early dream of love, though beautiful, is only one scene in our life-play. In the procession of the soul from within outward it enlarges its circles, like light proceeding from an orb. It passes from loving one to loving all; and so, this one beautiful soul opens the divine door through which he enters the society of all true and pure souls. Thus in our first years are we put in training for a love which knows neither sex, person, nor partiality; but which seeks virtue and wisdom everywhere to the end of increasing virtue and wisdom."

Souls require no introduction. The recognition is intuitional. Meeting a noble soul that knows our soul, we indulge the pleasing truth to us, that we knew the loved one in a pre-existent state, and delicious were those delicate experiences in the sweet realms of bless-canes. Too ethereal were the workings of that inner consciousness, then, to be now pro-jected into the external memory of earth's sordid masses, cloyed with the cares of this material life.

'Tis somewhere told in Eastern story, That those who loved once bloomed as flowers

flowers
On the same stem, amid the glory
Of Eden's green and fragrant bowers;
And that, though parted oft by fate,
Yet when the glow of life is ended,
Each soul again shall find its mate,
And in one bloom again be blended."

While Thomas Carlyle worshiped force—a kirg being to him a man that can and does—while John Stuart Mill continued to scatter incense upon the altar of original ideas, be it ours to do homage at the sacred shrine of love—a love pure, Platonian and universal. Such germinating from the soul's centre, summering eternal in the brain's crystal dome and looking tenderly toward the Infinite incarnated in all humanity, is not passional, selfish, nor exacting. It does not demand attention, talks not of duty, lusts not after virtue, but trusts in principle—law—liberty—God!

Love—pure, unselfish love, guided by wis-While Thomas Carlyle worshiped force-a

Easy to remember, Easy to be told, Changing into blessing
Every curse we meet,
Turning hell to heaven—
This is all: Keep sweet.—Ex.

Then let us live today! Tomorrow comes, and we are where?



PSYCHICS, FACTS AND THEORIES.

BY REV. MINOT J. SAVAGE

denified and thoughtry a ever written. It can be of years of patient remains a great new material and the second of the second o This work is Ganminious of Psychian problems of particles of the particle of

COOK PANNER OF LIGHT PUBLISHING OO.

DR. J. M. PEEBLES Most Important Books

REDUCED PRICES.

WHAT IS SPIRITUALISM.

Who are these Spiritualists? And What Has Spiritualism Done for the World? By J. M. Peebles, M.D., M.A. An excellent book to put in the hands of inquirers. Clerk, 75 cts.

DID JESUS CHRIST EXIST? Is Christ the Corner Stone of Spiritualism? What Do the Spirits Say About it? Wr. Emmette Coleman rs. Husson Tuttle on Mohammet and Jesus. To which is appended a cot troversy. Arthur J. Owen vs. J. M. Peebles, on the origin of the Lord's Prayer and Sermon on the Mount, and an e-haustive paper by Wm. Emmette Coleman on the distoring Origin of Christianity. Paper, 15 cts.

THREE JOURNEYS AROUND THE WORLD.

A large, handsomely bound octave volume, 500 pages, finely illustrated, describing the Pacific Islands, New Zealand and Australia, India and her magic, Egypt and her pyramids, Persia, Ceyton, Patestine, etc., with the religious manners, customs, laws and habits of foreign countries. Price, \$1.50.

IMMORTALITY.

And the employments of spirits good and evil in the spirit world. What a bundred spirits say about their dwelling-places, their locomotion, their social relations, invasts, idiets, suicides, etc. Price re-duced from \$1.50 to \$1. Postage 12 cts. Paper, 50 cts.

SEERS OF THE AGES.

This large volume of 400 pages (9th edition), treats exhaustively of the seets, rages, prophets and inspired men of the past, with records of their visions, trances and intercourse with the spirit world. This is considered a stat dard work, treating of God, beaven, hell, faith, repintance, prayer, haptam, udgment, demonise spirite, etc. Frice reduced rom \$2 to \$1.25. Postage 15 cts.

SPIRITUAL HARP.

A book of 300 pages, containing songs, hymns and anthems for Spiritualist societies and circles. The words are after with progress. It contains the choicest songs and music by Jsmes G. Clark and other reformers. Reduced from \$2 to \$1.25.

DR. PEEBLES' THREE JUBILEE LECTURES.

A most elegantly bound pauphlet of 122; pages, siving Dr. Peebles' lectures delivered in Bydesville, March 31, 1898, in Rochester, and laier in London at the International Congress of Spiritualists. These lectures, Illustrated, are racy, meaty and scholarly. Price 35 cts.

THE CHRIST QUESTION SETTLED. A symposium by Huoson Tuttle, W. E. Coleman, Rabbi Wise, Col. Ingersoil, J. S. Loveland, B. B. Hill, J. R. Buchanan and Dr. Peebles. This is a handsome volume of bearly 400 pages, and treats of Jesus, Mahomet and the agnostics. What the Taltud salps about Jesus. Antiquity unyelled. Child marriage in India. Col. Ingersoil's agnosticism. What the spirits through W. J. Colville, J. J. Moise, Mrs. Langiey, Mrs. Everitt, Mrr. Hagan-Jackson and other mediums say about Jesus, etc. Price, \$1.25.

DEATH DEFEATED, OR THE PSY-CHIC SECRET OF HOW TO KEEP YOUNG.

This book goes to the Jouncation of things—health, the laws of health, the foods to eat, the subject of mairinge, who should marry and who should not marry, the causes of diverce, the proper time for conception, gestation, the determining of sex, animal, flesh-eating, what Herocotus, Heslod, Homer, Fythagoras, Shelley, Glaham and others ate, the loads that produce long lite and how to live "immortal" on earth, etc. This book is written in Dr. Peebles' usually clear, crip slyle, and attracts the reader from the very first though its facts, logic and convincing arguments. Very fandsomely bound in cloth. Price \$1.

VACCINATION A CURSE AND A MENACE TO PERSONAL LIBERTY.

This finely illustrated volume of between three hundred and four hundred pages, by Dr. Peebles, treats exhaustively of inccusation, cow-pax and eali-lymph vaccination from Jenner's time to the present. It tells how the cow-pox pus poison is obtained—how the vaccine vitur, while causing many deaths, sows the seed of exzema, plumpled faces, cancers, tumore, ulcers and leprosy. It gives a history of the several years battle against vaccination in England. Parliament making it "optional" instead of compulsery. This book should be in every school library and family. Price \$1.25.

SPIRITUALISM. VERSUS MATER-IALISM.

A series of seven essays published in the "Free hought Magazine," Chicago, Ill. This book, printed on cream-colored paper and elegantly bourd, is pronounced one of the ablest and most releutific of the nounced one of the ablest and most relevine of the Doctor's works. These canats were written by Dr. Peebles at the request of H. L. Green, editor or the "Free Thought Magazine," and appeared in that able monthly during the year 1901, Price 75c.

BICGRAPHY OF J. M. PEEBLES, M.D., BY PROFESSOR E. WHIPPLE.

A magnifecently bound, large book of 600 pages, giving a complete account of the life of this old piliting and indefatigable worker in the cause of Spiritualism, Dr. J. M. Prebles. The Doctor has been actively engaged in the Spiritualistic field for over fitty years, being a convert to this great religion while it was yet in its infancy. Consequently, this book also contains a very complete bistory of Modern Spiritualism. It is intensely interesting, and marvellously cheap in price for a book containing so many precious truths. Price \$1.25.

SPIRITUALISM COMMANDED OF GOD. This pamphlet deals especially with Spirinalism as opposed to orthodox churchisoily, and especially the Seventh-day Adventists. The arguments are sharp, biblical, and to the point, and are such as to completely silence the absurd churchisoile objections to Spiritualism. Price 18 etc.

THE ORTHODOX HELL AND INFANT DAMNATION.

This is one of Dr. Peebles' most scathing writings upon sectarian doctrines, creeds, and presching. His quotations from orthodox sermons are reliable and authoritative. This large pamphlet is especially recommended to those seeking however each this, the great blunder of orthodoxy. Price 10 cts.

THE FIRST EPISTLE OF DR. PEE-BLES' TO THE SEVENTH-DAY ADVENTISTS.

This is Dr. Peebles' latest pumphlet, just published, being a scorching reply to the many atacks of the Beventh-day Adventists upon the teaching and doctrines of Spiritualism. It is argumentative and to the point in sharn, clear-out style, and literally "spiked their guns." Price B ets.

The above named books and pamphlots are supplied both at wholesale and retail by BARNER OF LIGHT PUBLISHING COMPANY.